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THE

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FOR

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PREFACE.

AMONG the various events which may assist us in taking note of the rapid flight of time, and its accompanying vicissitudes, we are reminded that the Baptist Magazine, in connexion with many interesting and impressive incidents, has now existed more than a quarter of a century.

Considering what a concurrence of circumstances is essential to the uninterrupted continuance of a monthly publication, during such a period, chiefly depending, as it has all along done, upon the gratuitous exertions of those whose other avocations have been neither few nor unimportant, that it should be still in a course of encouraging circulation, is certainly an occasion for thankfulness and perseverance.

Deeply conscious, as the Editors have uniformly been, how much the energies of the denomination, to whose service this work is appropriated, if so applied, might improve its pages and extend its sale, they have, in these annual addresses, and through other mediums of solicitation, urgently requested such assistance; and they are most happy in having this additional opportunity earnestly and respectfully to renew the invitation, which they sincerely hope may prove more effective than any which has been previously presented.

In their labours, during the past year, the Editors have not been inattentive to any suggestion from their numerous correspondents, of which they could avail themselves for the benefit of their

readers. They have felt much indebted for many valuable contributions, which have appeared, in the progress of the volume, and to which may be referred much of that favourable acceptance which it has received. Nor have they been insensible to those expressions of approbation which have been communicated with the evident intention of animating their endeavours.

The Editors request permission to state, that they are anxious, they trust commendably, that the relief afforded to the widows of their brethren, should be amply supplied; that their columns should afford an enlarged measure of evangelical instruction and consolation to all who peruse them; and that, thus, their service may, in some degree, be subordinated to the advancement of the Divine glory.

THE

BAPTIST MAGAZINE.

JANUARY, 1834.

STRICTURES ON STUART'S TRANSLATION, &c., OF THE EPISTLE TO THE ROMANS.

To the Editor of the Baptist Magazine.

AN American work, a new version of the Epistle to the Romans, and a comment, by Professor Moses Stuart, of Andover, has lately been reviewed, and highly commended, in your pages.

I had perused the work before, but these commendations excited me to peruse it anew, and to examine it with care. The task required both time and labour, as the volume is large and closely printed, and the writer has thrown his ideas over a large surface. The result of my second perusal is very painful to myself, and leads me to what may be painful to your Reviewer. It would give me great sorrow to misunderstand or misrepresent any writer, especially Mr. Stuart, whose work has been edited by Dr. Smith and Dr. Henderson. These editors stand deservedly high for their piety, literature, and zeal. And their sanction of the work will confer on it celebrity, and introduce it into many hands.

Dr. Smith, it is true, has expressed, in the preface, his dissent from some of Mr. Stuart's views. Dr. Henderson, also, has modified his commendation. But the very editing of the book, by these most deserving ministers and eminent scholars, is a high commendation of it to the world. Much deference is due to the editors; but Truth has higher claims, and her interests appear to me to demand that some of Mr. Stuart's opinions be placed before the public.

Of the translation I would say nothing, did not Mr. Stuart make it in some places rather a comment than a version, and depart from the authorised English version even where it is verbally correct, and fairly and fully conveys the apostolic meaning.

Let me then very briefly specify some instances where Mr. Stuart's version appears to be faulty.

xv. 13. "Now may the God of hope fill you with joy and peace in believing, that ye may abound in hope through the 'influence' of the Holy 'Spirit.'" Our common version is correct, for *power* and *influence* are not convertible terms. Mr. Stuart also commits an offence against an established rule in a faithful translation (if Newcome and Campbell are good authorities), when he renders δυναμις by "influence" in this

verse, and the same word by "power" in the nineteenth verse of the same chapter. No unnecessary departure from uniformity should be indulged in conveying the words of inspiration.

xii. 16. "Think mutually the same thing." My perception, Mr. Editor, may be dull, but I cannot understand Mr. Stuart's meaning; and while he is obscure, he does not render the Greek literally, "think the same thing *towards one another.*"

xi. 31. is substantially the same in our version. But as a new version should be an improved one (otherwise it is quite unnecessary), I expected the antithesis in the Greek, and which is lost in Mr. Stuart's version, to be brought out to view. The verse may be rendered thus: "For as ye formerly disbelieved God, but now have obtained mercy by their disbelief, so also these now have disbelieved your mercy, that they also may obtain mercy." Let the Greek scholar judge.

viii. 10. "But if Christ be in you, the body indeed is *mortified* because of sin, but the spirit *liveth* because of righteousness." The common version is correct, and Mr. Stuart has given us *his comment* on St. Paul's meaning instead of a version.

vii. 6. "But now we are freed from the law, by which we were held in bondage, inasmuch as we have become dead to it, so that we *must* serve God *in newness of spirit*, and not in the *old and literal manner.*" The latter clause is a *paraphrase, not a version;* and a paraphrase which, in my judgment, while it does not express the apostolic meaning, most assuredly destroys the beautiful antithesis in the Greek, and which is retained in our version—"*newness of spirit oldness* of the letter."

v. 1. "By whom we have obtained access unto this *state of grace* in which we stand." Here we have a common theological phrase introduced in place of a faithful version. What right has Mr. Stuart to put his construction of meaning into the text? Let him permit the Witness to use his own words, and let him in his notes explain them as he judges best, but let him not interfere with the testimony itself.

v. 2. "Knowing that tribulation produceth patience, and patience *approbation.*" The word δοκιμη is found in five other places, and has the well-known signification of *proof* or *trial;* approbation may or may not be the result. Δοκιμη refers not to the effect, but to the trial itself. Here again Mr. Stuart puts his conjecture for the common established use of the word.

ii. 20. "A teacher of little children, one having the *representation of true knowledge in the law.*" Mr. Stuart's version here may convey a precise meaning to others; it does not do so to me. Does *true* knowledge mean real knowledge, in opposition to pretended; or knowledge of truth, in opposition to falsehood? Why did not Mr. Stuart render Paul's words, as they are in our old translation, "having a form of knowledge *and of truth* in the law?"

i. 3, 4. Our common version of this important passage is, "Concerning his Son, who was made of the seed of David *according to the flesh*, and declared to be the Son of God with power, *according to the spirit of holiness*, by the resurrection from the dead." Mr. Stuart translates it thus: "Concerning his Son, who was of the seed of David as to the flesh, and was *constituted* the Son of God with power, as to *his holy spiri-*

tual nature, after his resurrection from the dead."

Mr. Stuart's notes, in defence of his version, are very copious, and have great show of critical inquiry and knowledge. Let the following very brief observations serve.

The clause, "*his holy spiritual nature,*" is not a version, but a comment. Our version is perfectly correct, and Mr. Stuart cannot dispute its correctness. He has not the shadow of authority for rendering πνευμα by the words "*a spiritual nature.*" His view of the meaning of Paul may be right or wrong, but a *version* is not a *comment.* The other part of the sentence deserves special investigation— "*Constituted* the Son of God *after* his resurrection from the dead." Here the two versions are opposed. For, apart from comments, the obvious meaning of our version is, that Christ's resurrection manifested, or pointed him out, or designated him, to all, as the Son of God; of Mr. Stuart's version, that Christ *was made* the Son of God by divine power, *after* his resurrection. If Mr. Stuart be correct here, the apostle puts an end to a controversy which has long agitated the church, but in a way, most probably, as unpleasant to the gaining as to the losing party.

Let us first, Mr. Editor, admit Mr. Stuart's version. Mr. Stuart holds the *two* natures, the divine and human, in the one person of Christ. If Mr. Stuart's version be just, Paul says that our Lord is David's seed, or David's son, as to his human nature, and is *constituted* or *made* the Son of God, *in his Divinity, after* his resurrection. This theory does require a comment, and at once puts down every view which Trinitarians have *taken of Christ's Sonship.* The phrase, "his holy spiritual nature," by no ingenuity can be twisted to express *his glorified condition,* and must express, by the antithesis of the sentence, what is contrasted with *his human nature.*

Permit me now to say a few words on the translation of the word ὁρισθεντος, "*declared*" in our version, "*constituted*" in Mr. Stuart's. Mr. Stuart, in his notes, grants that our version has the authority of Chrysostom and other the best Greek scholars on its side. From them he dissents, on the plea that our version is not justified by the classic use of the word. Mr. Editor, I had long thought that among enlightened critics, the classical use of a word was not the *first* law of interpretation as to the Greek of the New Testament, when the meaning could be fixed either from the Septuagint, or from the New Testament itself. But, even in this matter, Mr. Stuart is not quite confident, for Elsner advances (as Mr. Stuart allows) one proof from the classics to the point. Why then should not Mr. Stuart be satisfied? I have examined, on this word, Stephens, Hesychius, Schleusner, Hedericus, Schrevelius, Parkhurst, Bengelius, and others. Stephens refers for the precise meaning of the word to Cicero's definition of it in his Divination, book ii., chap. 44. My examination of these writers confirms me in the view which I have held, increasingly, for years, of the scholarship of the men who effected our common version. If the meaning of the word were obscure, I would bow to *their* authority in preference to Mr. Stuart's. But Mr. Stuart objects to our version of "*declared* to be the Son of God *by his* resurrection from the dead," on theological grounds. He asserts that

the resurrection of Christ did not prove him to be the Son of God. And he boldly asks "*how* it could show him to be divine, when Lazarus and others were also raised, and when *their* resurrection bore no testimony to their dignity?"

Mr. Editor, is Mr. Stuart so ignorant of gospel history, and so ignorant of the economy of redemption, as not to know *how* Christ's resurrection is the demonstration of his being God's only begotten and beloved Son? Can a Professor of sacred literature in a Christian college be so ignorant of the "Deistical controversy," as to put a question which sets aside one of the strongest proofs of Christ's mission to which our best writers have had recourse? Surely there is an essential difference between the resurrection of Christ and that of Lazarus, or Jairus's daughter, or any other. Christ *rose* by *his own power*. Christ predicted his resurrection in the presence of his foes. "This deceiver said, while alive, after three days I will rise again." Christ's resurrection then decided *his truth*, and demonstrated him to be *no deceiver*. Christ *claimed*, in the presence of his enemies, again and again, to be the *Son of God*. This claim gave the Jews the greatest offence, so that they charged him with blasphemy in making himself equal with God, and took up stones to stone him. Christ persisted in his claim. They refused to admit it, and asked a sign from heaven, in addition to all his miracles. His reply was memorable: "*No other sign* shall be given to this generation but that of Jonas the prophet," &c. Christ's resurrection was then *the sign*, the very *seal* of heaven, placed on his claim. In advancing this claim before the tribunal of the high-priest, Jesus witnessed his confession at the loss of his life. "He hath spoken blasphemy, what need we any further witness?" The hinge, therefore, of the whole controversy between Jesus and his enemies turned on his resurrection. "Destroy this temple, and in three days I will build it again." But his resurrection for ever decided the question in his favour. He was *designated, marked out, defined* to be the Son of God, by God's own powerful hand, in his resurrection from the dead.

Mr. Editor, is such a writer qualified to translate the Romans and comment on St. Paul? This is not all, Sir. The resurrection may be viewed in a still higher light, namely, its peculiar place in the economy of redemption. Jesus died as our surety, to pay our debt, to liquidate the claims of a broken law on its transgressors. And his resurrection is the proof which the Father has given to angels and men of his having accepted the atonement or satisfaction of Jesus his Son. By his resurrection, our surety was legally and judicially *liberated*. He was then "justified by the Spirit," and raised from the dead by the God of peace.

I should now proceed to a large class of texts, in all of which I am of decided opinion that Mr. Stuart has mistranslated the apostle; texts in which he has put *justification* for *righteousness*. But I forbear to animadvert on any of them till I first say a few words on some of the opinions which he has advocated in his notes.

1st. Mr. Stuart rejects the doctrine of original sin, as stated in the creeds of the reformed churches, and as received among the maintainers of evangelical principles. The able defence of it by President Edwards, of Ame-

rica, has very little commendation from Mr. Stuart. As it would be tedious to follow him through his windings in the notes and the "Excursus" which he has devoted to his theory, it may be best to put his conclusions down in a narrow compass.

"That Adam's sin *is not imputed* to any; that our connexion with him has involved us *only in the consequences* of his guilt; that we are created without the image of God, but have *no connate* disposition to evil; that guilt and punishment attach only to personal transgressions; and that we all *need* to be pardoned and renewed, before we can be taken to heaven." Mr. Stuart deprecating all the names by which unmannerly disputants in former days were wont to mark each other, courtesy forbids me to call his system by its proper appellation in the theological nomenclature; and it is no part of my present design to enter into the merits of the question itself.

2d. Mr. Stuart applies the well-known description of spiritual warfare, in Romans vii. 7 to the end, to an unregenerate man. He admits an internal struggle in the Christian, and denies the possibility of perfect freedom from sin in this life, while he laboriously and patiently explains away the only passage in the New Testament in which the inward struggle of a Christian is laid open.

3d. I am constrained, by the topic, to enter a little into his translation and notes, as affecting the method of a sinner's acceptance with God. Among Protestants, who own the fallen state of man, the spirituality and immutability of God's law, the evil of sin, and the justice of God, the question of justification may be *brought within a narrow compass.*

The *blessing* itself, the *ground* on which it is bestowed, and the *way* in which we enjoy it, are the three parts into which it divides itself.

The blessing consists in absolution from guilt and restoration to God's favour. The ground of the sentence is righteousness, either inherent or imputed. Inherent is out of the question, for all have sinned and none is righteous. Imputed righteousness, in other words, the obedience and satisfaction of Jesus Christ, as the sinner's substitute, to the demands of the law, is the ground of justification. Believing, or faith in Christ, is the way of our being interested in it. In Scripture, especially in the Galatians and the Romans, this glorious method of a sinner's acceptance is stated and elucidated, defended, vindicated, and commended. A man's own doings or works are excluded, again and again, from being, in part or in whole, the righteousness for which he is justified. The *work*, the *obedience*, the *atonement* of Jesus, is explicitly adduced as the sole ground of pardon and acceptance. Faith is described and proved to be the only way in which this righteousness becomes ours. It was predicted that Messiah should make reconciliation for iniquity, and bring in an everlasting righteousness, that his name should be called "Jehovah our Righteousness," that in gospel times sinners should say, "in Jehovah have I righteousness and strength." At last God sent his Son in the form of a servant, made under the law. He became obedient even unto death; he loved righteousness and hated iniquity. Hence his priesthood is not after the order of Aaron, but of Melchisedec, "king of righteousness." By the obedi-

ence of one are many ***made righteous***; because He who knew no sin was ***made sin for us***, that we might *be made* the ***righteousness of God in him***. And Paul joins with David in pronouncing the blessedness of the man to whom "God imputeth righteousness without works, even that righteousness, *witnessed* by the law and the prophets, which is *unto* and *upon* all who believe." This is the righteousness through which the abundance of grace reigns by Christ even unto eternal life.

Under the law, the *fact* of a sinner's justification was made known, and God's mercy in the remission of sin was most distinctly announced. But it is the glory of the Gospel to reveal the *way*, the *method*, by which God is *just* in justifying the transgressor, and *righteous* in the pardon of sin. All hangs on the ground or basis on which the act of absolution rests; let *this* be veiled, and the *method* of justification is obscured, and obscured dangerously. By this plan, the provision of a Redeemer's obedience and death, the law is honoured in all its demands, God's perfections of holiness and mercy, of justice and grace, of majesty and love, are harmonized in the justification of the undeserving, and all the wants of the contrite penitent heart are fully met and fully satisfied.

This tenet is the glory of Christianity, and the corner-stone of Protestantism. If it be set aside, the glory is departed; if obscured or veiled, the brightness of the glory is tarnished, and an avenue opened for the admission of *another* gospel. Luther laid every stress on its purity; our first Reformers trod in his steps; *and the standard creeds of the Protestants are all stamped* with it, as with a distinguishing seal. Let two specimens suffice: the first is from the confession of the Church of Scotland:—

"Them God freely justifieth, by *imputing* to them the *obedience* and satisfaction of Christ; they receiving and resting on him and his ***righteousness***, by faith." The doctrine of the English Church is as precise: "We are *accounted righteous* before God only for *the merit* of our Lord Jesus Christ, by faith, and not for our own works."

Mr. Stuart does not impugn, in his notes, this doctrine, but dwells much on "gratuitous" justification, and justification by faith. This is truth, but not the whole truth. Faith is the means on our part, and grace is the fountain on God's part; but the very essence of the truth lies in the *meritorious basis* of Christ's obedience, on which the sentence rests. Now, Sir, I complain of obscurity on a point where the light should shine brightest in the notes of a Protestant divine.

1st. I do not find the imputation of a Saviour's righteousness brought forward in his notes to throw any light on the text. At least *I* have not found it, after a very careful search. The atonement of Christ is owned, I grant; but the obedience, the vicarious obedience of Christ, as a surety to the law, is not advocated, as far I can ascertain.

2d. The translation of Mr. Stuart hides this doctrine by substituting "justification" for "righteousness," the act or sentence of acquittal for the *ground* of it.

I have the following objections to his version.

1st. The proper meaning of the word δικαιοσυνη is not justification, but righteousness itself.

2d. There is another and pro-

per word for justification, δικαιωσις, used by the apostle.

3d. There are many texts where δικαιοσυνη cannot be rendered at all by "justification," and some of these are rendered as in our version by Mr. Stuart.

4th. Mr. Stuart is not correct in rendering the same Greek word by "justification" in some texts, and by "righteousness" in others, as if these English words, justification and righteousness, were convertible terms.

5th. My great objection to his version of these texts is, the veiling of the proper ground of a sinner's acceptance.

In a word, if Mr. Stuart holds the great Protestant doctrine, why does he not say so? Let the reader peruse carefully the passage in his "Excursus" on the harmony of Paul and James on this tenet (page 506); a passage which sums up Mr. Stuart's views on the momentous subject.

Now let the reader peruse the following texts in the common version, which is unexceptionable, and compare them with Mr. Stuart's, and then judge if the learned Professor does not introduce his own views.

Romans i. 16, 17. Rom. iii. 21—27. Rom. ix. 30, to the end. Rom. x. 1—11.

[*New Version.*] Rom. i. 16, 17. For I am not ashamed of the Gospel of Christ, since it is the power of God unto the salvation of every one that believeth; to the Jew first, and then to the Greek. For the justification which is of God, is revealed by it (justification) by faith, in order that we may believe, as it is written: "The just shall live by faith."

[*Old Version.*] Rom. i. 16, 17. For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, "The just shall live by faith."

[*New Version.*] Rom. iii. 21—27. But now the justification which is of God without law is revealed; to which testimony is given by the law and the prophets; a justification, moreover, which is of God by faith in Jesus Christ, (offered) to all and (bestowed) on all who believe; for there is no distinction. For all have come short of the glory which God bestows, being justified freely by his grace through the redemption which is in Christ Jesus; whom God hath set forth as a propitiary (sacrifice) by faith in his blood, in order to declare his justification with respect to the remission of sins formerly committed during the forbearance of God; in order to declare his justification at the present time; so that he might be just, and yet the justifier of him that believeth in Jesus."

[*Old Version.*] Rom. ii. 21—27. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption which is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.

[*New Version.*] Rom. ix. 30, to the end. What shall we say then? That the Gentiles, who did not seek after justification, have obtained justification, even that justification which is by faith; but Israel, who sought after a law of justification, have not attained *to a law* of justification. *Why? because (they*

[*Old Version.*] Rom. ix. 30, to the end. What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness,

sought) not by faith, but by works of law; for they stumbled at the stone of stumbling; as it is written: "Behold! I lay in Zion a stone of stumbling and a rock of offence; but every one who believeth on him shall not be ashamed."

[*New Version.*] Rom. x. 1—12. Brethren, the kind desire of my heart and my prayer to God for them is, that they may be saved. For I bear them witness, that they have a zeal for God, but not according to knowledge. For being ignorant of the justification which is of God, and seeking to establish their own justification, they have not submitted themselves to the justification which is of God. For Christ is the end of the law to justification, to every one that believeth. Now Moses thus describeth the justification which is of the law: "The man who doeth these things shall live by them." But justification by faith speaketh in this manner: "Say not in thine heart, Who shall descend into the abyss?" that is, to bring up Christ from the dead. But what saith it? The word is near to thee, in thy mouth and in thy heart; that is, the word of faith which we preach. For if thou shalt openly confess the Lord Jesus with thy mouth, and believe in thy heart that God raised him from the dead, thou shalt be saved; because with the heart man believeth unto justification, and with the mouth confession is made unto salvation. For the Scripture saith, "No one who believeth on him shall be ashamed."

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone; as it is written, "Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed."

[*Old Version.*] Rom. x. 1—12. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, "Whosoever believeth on him shall not be ashamed."

But in this same epistle, and where the same subject is discussed, are passages which Mr. Stuart is compelled to translate in the same way as in the authorized version. Here lies his error. He had no right to vary his expressions, by introducing words not equivalent in meaning, where the apostle does not, and on a subject demanding the most perfect clearness. The following are specimens of places in which Mr. Stuart renders the very same word δικαιοσυνη by righteousness.

Rom. iv. 4—12. "And Abraham believed God, and it was counted to him for righteousness." Now to him that *worketh, reward is not* counted as a matter of grace, but as a debt; but to him who worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness. In like manner, also, David describeth the blessedness of the man to whom God imputeth righteousness without works: "Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord imputeth not iniquity." (Cometh) this blessedness, then, upon those who are circumcised (only,) or also upon the uncircumcised? For we say, that faith was counted to Abraham for righteousness. How then was it counted? While he was in a state of circumcision or of uncircumcision? Not in a state of circumcision, but of uncircumcision. And he received the sign of circumcision as a seal of the righteousness by faith which (he possessed) in a state of uncircumcision, in order that he might be the fa-

ther of all the uncircumcised who believe. So that righteousness might be counted to them.

Rom. vi, 13, 19. Neither proffer your members to sin as instruments of iniquity, but proffer yourselves to God as alive from the dead, and your members to God as instruments of righteousness. Moreover being freed from sin, ye have become the servants of righteousness; (I speak in the language usual to men, because of the weakness occasioned by your flesh;) As then ye have proffered your members for servants to iniquity and iniquity in order to commit iniquity; so now proffer your members to righteousness, in order to be holy.

Rom. viii. 10. But if Christ be in you, the body indeed is mortified on account of sin, but the spirit liveth on account of righteousness.

Rom. xiv. 17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

If other texts were added from other Books of the New Testament the liberty taken by Mr. Stuart in rendering this word, "δικαιοσυνη," by justification in any place, would appear still more faulty. Let us take Phil. iii. 6. Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 2 Peter i. 1. "Simon Peter, a servant and an Apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

Mr. Stuart, by his rendering Rom. vi. 17, "Know ye not, that to whomsoever ye proffer yourselves as servants ready to obey, ye are servants to him whom ye obey, whether of sin unto death, or of obedience unto justification?" has made Paul openly teach that believers yield obedience unto or in order to justification! And this is the fruit of departing from an acknowledged sense of a word.

It gives me sorrow to add that Mr. Stuart, *in his "excursus" on* the harmony between the Apostles Paul and James on justification, is very unsatisfactory, and teaches that faith and good works have the same *relation* to our justification. This position he takes when in page 506 he avows *good works* or *holiness* to be the *condition* of our acceptance. Faith and works, according to Mr. Stuart's theology, are the co-ordinate terms of our acceptance with God. Mr. Editor, is not this a rejection of the distinguishing tenet of Protestantism? It is of no avail to say that Mr. Stuart holds the atonement, and makes the death of Christ the procuring cause of our justification. There was no dispute between the Catholics and Luther about the atonement. None of Luther's opponents denied the mediatorial work of Christ. The dispute hinged on the way in which *that* atonement became *ours* to reconcile us to God, or the way in which we became *interested* in Christ's blood. Luther held (along with the inspired writers, as I believe,) that sinners were interested in Christ's merits by faith, only; or that in other words, it was the *exclusive office* of faith to receive the righteousness by which the penitent was justified. From this office he carefully excluded all good works, and maintained their necessity on other grounds, and for other purposes.

Let me beseech Mr. Stuart carefully to re-examine his views on this momentous subject, and give me credit for the sorrow which I have expressed for *such* opinions as these being held by one whose character stands so high for literature, zeal, and candour. Let the reader search and judge for himself.

JAMES LISTER.

Liverpool.

ON THE ANNUAL CHOICE OF DEACONS.

To the Editor of the Baptist Magazine.

I HAVE no doubt but many of the constant readers of your Magazine were obliged by your editorial remarks in reply to your correspondent from Manchester, upon the subject named at the head of this paper. No doubt can be entertained that the motives which induced him to recommend the new plan are honourable; but, on reading his remarks, a few objections arose in my mind, which with, your permission, I will mention.

1st. It is not a *scriptural provision*, but a *human expedient*. The Holy Scriptures are *the only guide* to the churches of the saints, which are holy, harmonious and efficient, as they are conformed to this infallible standard.

If the annual choice of deacons be essential to the peace and prosperity of the churches, how astonishing is it that the wise and omniscient Legislator of the Christian world gave no intimations of this necessity, and enacted no anticipatory law to meet it! All who love Jesus and value the increase of his kingdom, will take heed not to impugn his wisdom by a departure from his revealed will, or by being wise above what is written. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isai. viii. 20.

2nd. The tendency of the measure, were it generally adopted, would be to increase divisions rather than heal them. The fact of the measure not being a part of the law of Christ would lead *many of the most pious* members *of our churches to oppose* it, and their opposition would be founded upon principle. Frequent elections, in free societies, are always dangerous; and those in churches, which are destitute of the authority of law from Christ, would be sure to generate strife. Besides, there are many who complain of *clerical lords* as well as *lay lords;* and this being the case, may we not expect soon to hear a proposal *of choosing pastors annually, as a certain remedy for the evil?*

3rd. It blinds the churches to the real cause of the evils complained of. It is the will of Christ that his churches should *be perfectly joined* together in *the same mind*, and in *the same judgment* (1 Cor. i. 10); and exhibit, to the eye of this sinful and ruined world, the loveliness of righteousness, peace, and joy in the Holy Ghost, Rom. xiv. 7. And why is it that this attractive scene is so seldom beheld? Why is it that the beauty of Christian churches is marred and disfigured by jealousies, tumults, and divisions? Is the cause in office, deacon, or pastorate? No. It is *much deeper. Its root is in the state of the heart towards Jesus, his word, and his people.* The heavenly principle of love is wounded. In confirmation of this, I might appeal to the state of the church at Corinth, in which there were *envyings* and *strife.* But from whence did these evils spring? Hear the source described by the apostle: "For ye are *yet carnal;* for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not carnal,

and *walk* as *men?* For while one saith, I am of Paul; and another, I am of Apollos; *are ye not carnal?*" 1 Cor. iii. 3, 4. The mind must be melted, and rendered less secular and fond of power, and more spiritual and humble. Many eyes are weeping over the divisions in the churches; but the remedy is not in the mere change of office-bearers, but in the revival of love in its *vigour, tenderness,* and *confidence.* God is love, and let the churches of Jesus seek to be like him; then, instead of the works of the flesh, the fruits of the Spirit will be visible; and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost, believers will be multiplied." Churches are planted by Jesus, for high and heavenly purposes; let those who are members of them, therefore, arm themselves against all specious novelties, and "stand fast in one Spirit, with one mind striving together for the faith of the gospel."

The brethren in Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, *and searched the Scriptures daily,* whether *those things were so.*"—Acts xvii. 11.

T. W.

Newbury.

UNION AMONG BAPTISTS.

To the Editor of the Baptist Magazine.

I HAVE read with some pain the article written by PHILEMON, in the supplement, published with the December number of your work, on the want of union among the different ministers and churches of our denomination.

It is quite true, as your correspondent states, "that not one half of the Baptist churches in England are united in associations;" but I must, with all due respect for our good friend, PHILEMON, beg leave distinctly to deny that "the chief reason" is, or that even to any considerable extent the circumstance arises from the fact, "that some ministers are so inclined to have the mastery in all things, that many of the brethren are discouraged." I have had the happiness of being connected with several of your associations, and I never heard such a charge brought against them; nor can I conceive, constituted as our associations are, how such "mastery" could be maintained. I never witnessed an improper interference "with the concerns of individual churches or ministers;" nor did I ever hear of "favouritism in reference to association preachers." Your correspondent should cautiously abstain from bearing false witness against his brethren. If he knew our associated brethren better, he would testify to their concern "to cement brotherly love, and to enlarge the interests of the denomination." I greatly fear that his paper is not adapted to "accomplish a closer union and co-operation among the Baptist ministers;" but it does appear to furnish matter in which our enemies may triumph.

The plan proposed by PHILEMON, for the dissolution of all existing associations, the division of the kingdom into districts, with a triennial convention, &c., may be a very good one, but he will find it no easy matter to carry it into execution; and even

if he could accomplish his wishes, I am by no means certain that we should be entirely free from the evils of which he complains.

I am quite agreed with your correspondent as to the "very limited and imperfect" character of the reports of the state of the denomination, read at the meetings of June, 1832 and 1833; and hope that PHILEMON, and many other country brethren, by the ample communication of information, will enable the committee to make their future reports more complete and satisfactory.

As the principal object of this letter is of some importance, it appears to me desirable that its writer should give his name, however humble it may be.

JOSEPH BELCHER.

9, *King Street, Chelsea,*
Dec. 2, 1833.

EXEGETICAL EXERCITATIONS.

No. I.

To the Editor of the Baptist Magazine.

Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Isai. li. 1.

As "all scripture is given by inspiration of God," all its statements must be of great, though not of equal, importance. Every verse, and every smaller portion, if the sense be complete, presents a distinct fact or sentiment, designed and calculated to advance our improvement, in a manner corresponding with its own character, whether it be in a way of instruction, or reproof, or restraint, or excitement. But, if the fact or sentiment be misapprehended and misapplied, the purpose which it was intended to serve will not be secured. In using it under a mistaken view of its import, though, perhaps, it may not be absolutely abused, it will yet, of necessity, be misapplied. Some other end than that originally designed may be gained by it, and it may, indeed, be a good and valuable one; but it will be compassed by an illegitimate means; that is, by an erroneous position put forth in the words which the inspired penman had selected and employed to convey a different meaning. This is an evil which ought to be carefully avoided. If we would form accurate conceptions of the various announcements of the sacred volume, we must peruse its contents with great attention; and diligently compare, mark, and digest its statements. We must accustom ourselves to analyze sentences, examine phrases, and try words.

These hints, brief and prefatory, have been thought necessary as an apology for the present attempt at exposition, and, perhaps, for some future exercises of a similar kind; and, should they be considered sufficient in that point of view, the object for which they were written will be realized.

The passage under consideration, it is conceived, affords an instance of the misapprehension and misapplication referred to. It is generally, perhaps almost universally, cited rather to humble than to encourage the faithful; though the latter, it would seem, was its obvious design. It is very

frequently quoted in the confessional part of a prayer; in which connexion no opportunity is afforded of putting in a cautionary or qualifying clause, even were the party aware of the propriety of doing so. This unqualified way of quoting it tends to lead our thoughts back to our depraved origin, to Adam, our apostate progenitor. Thus we are taught to read our characters as the degenerate children of a fallen father. This, indeed, is true; but no such truth is intended by the passage under notice.

That the words were not intended to reprove and humble the righteous will become evident, it is presumed, if we examine their reference, and consider the circumstances of the people to whom they were addressed. The reference is expressly to Abraham; but surely there could be nothing humiliating to the Jews in being reminded of their descent from Abraham, the father of the faithful and the friend of God. Neither was there any thing in their condition that called for reproof and humiliation, except those recent national sins which had brought upon them the chastisements with which they were then visited. They were overwhelmed with trouble, and their spirits were sinking in deep despondency. Their country was desolate and defenceless; Jerusalem was a heap of ruins; their pleasant places were burned with fire; the land was desolate, so that no man passed through it; none went to the solemn feasts, and the inhabitants which were left, the aged and infirm, fatherless children and widowed mothers, were deeply depressed by a long train of afflictive events; while those who were captives in Babylon wept when they remembered *Zion.*

Now these calamities, this sad reverse in their condition, excited the divine compassion. The prophet was sent, not to aggravate their sorrow and deepen their distress; on the contrary, he was commissioned to console and animate them, by setting before them the promise of future deliverance, and subsequent prosperity: and, in order to strengthen their confidence in the promised interposition of the Divine Being in their favour, they were reminded of his past conduct. Few as they were in number, and unpropitious as were their circumstances, they had once been fewer, and in a lower, weaker state than they then were; and from the period at which God "called Abraham alone," by himself, "and blessed him, and increased him," and when the whole nation existed in one individual, he had multiplied them, that they should not be few; and magnified them, that they should not be small. Now, it were easy for him to raise them up from their depression, and again to invest them with their past privileges; and this he promised to do by the prophet, who addressed them to the following effect: "Let not Israel say, My way is hid from the Lord, and my judgment is passed over by my God. No; it is not so. Though he be angry with him for a small moment, yet with everlasting kindness will he have mercy on him. Hearken, then, to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Say not, Jacob is small: ask not, in unbelief and despair, by whom shall he arise? Look back to the day of small things (smaller than at present), when God called Abraham alone, and made of him

a great nation. Remember this, and take courage. There is yet mercy in store for you. For the Lord will comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody." Ver. 1—3.

SCRUTATOR.

SUNDAY-SCHOOL RECOLLECTIONS.—No. IV.

INSTRUCTION.

To the Editor of the Baptist Magazine.

In the article which appeared in the Magazine for July, 1833, and which suggested these papers, it is stated, as the result of returns from about 40 Schools, that "the instruction is for the most part very defective in its nature. In 8 cases, writing is taught on the Lord's day. In those schools, where this is not the case, the greater portion of time seems to be occupied in elementary instruction; whilst in very few indeed has such a system and method of studying the Scriptures prevailed, as would be likely to produce very permanent impressions in favour of personal piety."

This is obviously a state of things which the friends of the rising generation must at once deplore, and desire to amend. To assist, however feebly, the latter object, the following remarks, which from the space assigned them must necessarily be very general, are respectfully submitted.

1. It is of the highest importance that those who engage in Sunday-school instruction should *correctly ascertain the end in view.* Whatever may be the means employed, or the gradations realised, the early and genuine conversion of youth to God, through faith in the *Lord Jesus* Christ, is the grand design *to be accomplished.* The due consideration of this will materially determine the method to be pursued.

2. The sacredness of the Sabbath allows only of such a *course of education as may be, in itself, religious, or immediately conducive to religion.* To teach writing, therefore, on the Lord's day, is utterly indefensible. To teach reading also would be improper, if it were not so important to the study of divine truth, and if the Bible itself, or lessons of a religious character, were not exclusively employed in teaching it.

Most anxiously is it to be hoped that the increase of week-day schools for infants and youth may soon enable the teachers of Sunday-schools to consecrate the whole of their valuable time to the immediately spiritual tuition of all their scholars.

3. The regular and orderly *attendance of the children at the house of God* on the Sabbath is of great importance, not only as an act of worship to which they ought to be habituated, but as a means of religious instruction appointed by the great Head of the church which should be carefully explained to them, and respecting which they should be constantly interrogated, as to the amount of their understanding and improvement. It does not seem proper,

therefore, that the ordinary duties of the School should be attended to during the hours of public worship; but if the Chapel to which a School may be attached should be inadequate to the accommodation of the children, then it would be advantageous to conduct worship in the school-room for their benefit, rather than be exposed to the temptation of wandering about on the Sabbath, and transgressing the sanctity of that day.

4. All the *exercises of the school* should be conducted in a *religious and devotional manner*. Not only should prayer be offered, as is usually done, at the commencement and close of every Meeting, but the setting apart of one of the customary school services, occasionally or periodically, for the exclusive purpose of prayer for the outpouring of the Holy Spirit on the children, has been found eminently beneficial. To such a service, parents and friends may be invited. How important, too, that in private, teachers should "pray without ceasing" for the divine blessing on their labours!

5. Nor must it be forgotten that the *example of teachers* is a most powerful means of education. Either for good, or for evil, it *must* influence the children: how urgent, therefore, the necessity for irreproachable piety, and undeviating consistency, in those who engage in this holy work!

6. In the more direct efforts of instruction, it will be the aim of every judicious teacher to *inform* the *understandings*, and *gain* the *hearts*, of the children. Without this, all communications of truth, of reading or memory, will be comparatively useless.

7. It is necessary that *time and labour should be wisely economized, so as to render the small* amount of both, which can be directed to Sabbath instruction, available in the highest degree for that purpose. Not only are the late attendance of teachers, conversation between them in school-hours, unnecessary mechanism in school arrangements, long hymns, addresses, and prayers, to be deprecated; but every method of instruction, also, which does not tend to the immediate and effective education of children in the knowledge of God, through his beloved Son.

8. The plans of Sunday-school teaching, usually designated the *collective* and *lesson* systems, are recommended, by their already extensive acceptance, to the general adoption of the friends of Sabbath-schools, as admirably calculated to promote the object they have in view.

The *collective* system is minutely detailed in a paper, entitled "Plan of Collective Teaching," published by the Sunday-school Union, at 2*s*. 8*d*. per hundred; and is chiefly applicable to the instruction, by lessons pasted on board, of the first and second classes, i. e. those in which the Testament or Bible is not read.

The *lesson* system is fully explained in Gall's "End and Essence of Sabbath-school Teaching," and has been found a most effective mode of instructing the Testament and Bible classes. For the reasons assigned in the paper No. 2, the writer cannot concur in Mr. Gall's opinion and use of catechisms; and there is, also, perhaps an excess of mechanism, and an attenuation of inference, in his "Helps," which may not be always approved; but these must be distinguished from the system itself, by the right use of which, a judicious teacher will be enabled, with his own explana-

tions, lessons, and interrogations, to communicate the most advantageous instruction on any part of the word of God.

The American *verse* system may be also beneficially introduced, as it will unite children and teachers in the interesting employment of learning the same passage of scripture every day, and supply, on each Sabbath, seven consecutive verses, for repetition and enforcement. Should any one wish to commence on January 1st, the verse for that day will be Acts xix. 18.

9. Short and lively *addresses* and *examinations*, every Sabbath, by the Minister, or some other suitable person, are highly important. The examination will be most effective, if it relate to a subject to which the children have been recently directed by their teachers, and if each class be examined in rotation, and in the presence of the whole school. A more general examination, quarterly, to which parents and friends may be invited, will be extensively useful.

The next paper will relate to the care of the elder children, before and after their leaving the Sabbath-school.

E. C.

Truro, Dec. 17, 1833.

POETRY.

LOVE.

"Ὁ Θεος αγαπη εστιν."—1 John iv. 8.

O Thou! who dwellest in the light supreme,
Concealed from mortal view!* Thy boundless love,
In swelling symphonies (angelic theme!) †
Reverberates sweetly through the courts above!

Mysterious Essence! Attribute Divine!
Ethereal spark of Deity! The soul,
The energy, the principle sublime
Of Him who moves and guides the mighty whole!

The fragrant atmosphere which angels breathe,
And zephyrs waft in emanations sweet,
While garlands of celestial flowers they wreathe,
And, blissful, cast them at the Saviour's feet!

The unison of mind, of heart, of voice,
To spirits, freed from earthly fetters, given,
Which tunes to one delightful chord their choice,
And constitutes the harmony of heaven!

O Love! thou over-flowing fount of bliss,
Of finite joys, the origin and end;
Our one delight, in earth, in heaven, be this,
Beneath thy all-transforming power to bend.

Be thou our luminary ever bright,
Shine o'er the vale of life's uneven way,
Bid darkness flee, dispel the shades of night,
Illume our spirits with perpetual day!

And when we rise victorious o'er the tomb,
May we, with all the saints, thy fulness prove; ‡
Be thou our light, our atmosphere, our home;
Our endless theme, our all in all, be Love!

Θωμας.

* *1 Tim. vi. 16.* † Rev. v. 9. ‡ Eph. iii. 17, 19.

REVIEWS AND BRIEF NOTICES.

The Prose Works of John Milton, with an Introductory Review. By ROBERT FLETCHER.—London: Westley and Davis, Imperial 8vo.

We scarcely know how a more important service could be rendered to the literature of our country than by the publication of this volume. It has long been matter of deep regret, to those who were acquainted with the Prose Works of our immortal bard, that they should exist only in a voluminous and expensive form. Symmons's edition was too costly for the generality of purchasers, and the folio edition was rarely to be met with. But this difficulty is now removed; for the volume before us, which is one of the most beautiful specimens of typography we have ever seen, places the whole of these unrivalled productions within the reach of almost every reader. The appearance of these works is a healthy sign of the times. It constitutes a promise of good, and awakens hope of the future. It shows that we are beginning to rectify the false judgments of our predecessors; that the prejudices of ignorance and intolerance, of religious and political craft, are passing away.

It is strange, wondrously strange, that we should have permitted these fountains to be sealed up so long. Their waters are so salutary, they possess such a bracing and healthful virtue, that our British youths should have been directed to drink of them from their earliest years. They would have given a healthy tone and vigour to our national mind, and have prepared us to act that high and virtuous part to which the providence of God invites us. Unhappily, however, these treasures have been neglected. The volumes of Milton have been to the public mind, like the Apocalyptic roll, sealed within and without. Nor is it difficult to account for this fact: its solution *is known to all. Milton* was one of a party distinguished by the higher and sterner virtues of which humanity is susceptible. But they were in advance of their age. Their views were too enlarged for their contemporaries, and their principles of conduct too remote from the common rules of man. Hence they failed to carry with them the sympathy of their fellows. They broke through ordinary restraints, disregarded the precedents of former times, and appealed to those general principles and immutable laws which pervade the moral universe. They were rebels against the king, but faithful subjects of the law; sworn enemies to tyranny, yet stern exactors of obedience unto God. Their patriotism was enlightened and refined by piety; their sagacity in council and their courage in the field were perpetually replenished by intercourse with heaven. One moment witnessed them in deep prostration before their Maker, and the next heard their defiance of earthly majesty, and saw them break, with more than mortal force, the rod of their oppressor. "Those godlike geniuses were well assured that nature had not intended man for a lowspirited and ignoble being; but, bringing us into life and the midst of this vast universe, as before a multitude assembled at some heroic solemnity, that we might be spectators of all her magnificence, and candidates high for the prize of glory, she has therefore implanted in our souls an inextinguishable love of every thing great and exalted, of every thing which appears divine beyond our comprehension."

Milton was the friend and public defender of these men. With a spirit as lofty and unbending as any of their number, and a rectitude which nothing but the violence of party ever ventured to impeach, he united profound erudition *with* gigantic powers of intellect.

And all his powers of service he brought with a ready mind to the defence of those illustrious patriots, whom the mercenary Salmasius had ventured to impeach. It is not to be wondered at, therefore, if the return of Charles brought with it obscurity and neglect to Milton. His name became a bye-word and reproach, and to speak in favour of his writings was to incur suspicion of political disaffection. Milton was equally an enemy to the tyranny of Laud, as to that of Charles. He wished to republicanise the church as well as the state. His writings were as opposed to the constitution of the Hierarchy, as to an illegal exercise of the royal power. The whole influence of the church was therefore arrayed against his reputation: the courtly bishop and the ambitious priest sought to commend themselves to an unprincipled and dominant faction, by casting reproach on England's glory. The pulpit was prostituted to this worst of purposes. The minister of religion was made the fellow-worker of the hangman—the former denouncing, and the latter burning, our author's works. Had they been a Pandor's box, more sedulous efforts could not have been made to prevent their being opened.

This spirit has been transmitted to modern times. The last generation witnessed an attack on the character of Milton in perfect keeping with the virulence of his own age.* "We have seen a new Salmasius, unimpelled by those motives which actuated the hireling of Charles, revive in Johnson; and have beheld the virtuous and the amiable, the firm and the consistent Milton, who appears to have acted, from the opening to the close of his life,—

'As ever in his great taskmaster's eye,'

exhibited in the disguise of a morose and a malevolent being; of a man impatient, himself, of the social subordination, yet oppressive to those within his power; of a wretch, in short, who, from pride, austerity, and prudence, was at once a rebel, a tyrant, and a sycophant. This atrocious libel has long since reflected discredit on no one but its author; and its falsehood has been so clearly demonstrated by many able pens, and particularly by those of Blackburne and of Hayley, that a new biographer of Milton might well be excused from honouring it with his notice. But a regard to the cause of morals, and the best interests of man, seems to justify that indignation which would brand, again and again, the hand lifted in violation of the illustrious dead."

At length, however, a change has been wrought in the public mind. The high church and tory faction has lost its power. The public mind is undeceived, the spell which had so long bound its judgment is broken, and it is beginning to see, with a clearer vision, its own best interests. The principle of reform has been extensively applied to our political institutions, and its spirit is pervading all departments of our operations. Justice is in consequence likely to be done to Milton. His volumes are now being brought forth from obscurity, and will become, once more, the instructors of an age. They will revenge themselves on the accusers of their author, by hastening the overthrow of that system which their calumnies have served to perpetuate.

But we must proceed to notice the works themselves, pointing out the more important and interesting of them to our readers. With those that are strictly political, we shall not at present interfere. They are deeply interesting even at the present day, and will amply repay for the labour of perusal. They involve principles of the highest importance to the existence and prosperity of states, and transfuse into the breast of their attentive readers, a certain celestial fire which purifies the elements of our social nature.

We have at present to do with his ecclesiastical writings, more particularly those which pertain to the Nonconformist controversy. His motives for engaging in this discussion are repeatedly adverted to in the course of his works; and his statements carry with them the

* *Symmons's Life.*

impress of truth, to say nothing of the transparent integrity of his general character. Adverting to this subject, in his treatise on *The Reason of Church Government urged against Prelacy*, he remarks:

"For me, I have determined to lay up as the best treasure and solace of a good old age, if God vouchsafe it me, the honest liberty of free speech from my youth, where I shall think it available in so dear a concernment as the church's good. For if I be, either by disposition, or what other cause, too inquisitive, or suspicious of myself and mine own doings, who can help it? But this I foresee, that should the church be brought under heavy oppression, and God have given me ability the while to reason against that man that should be the author of so foul a deed; or should she, by blessing from above on the industry and courage of faithful men, change this her distracted estate into better days, without the least furtherance or contribution of those few talents which God at that present had lent me, I foresee what stories I should hear within myself, all my life after, of discourage and reproach. Timorous and ingrateful, the church of God is now again at the foot of her insulting enemies, and thou bewailest; what matters it for thee, or thy bewailing? When time was, thou couldst not find a syllable of all that thou hast read or studied to utter in her behalf. Yet ease and leisure was given to thee for thy retired thoughts, out of the sweat of other men. Thou hadst the diligence, the parts, the language of a man, if a vain subject were to be adorned or beautified; but when the cause of God and his church was to be pleaded, for which purpose that tongue was given thee which thou hast, God listened if he could hear thy voice among his zealous servants, but thou wert dumb as a beast; from henceforward be that which thine own brutish silence hath made thee. Or else I should have heard on the other ear: Slothful, and ever to be set light by, the church hath now overcome her late distresses, after the unwearied labours of many her true servants that stood up in her defence; thou also wouldst take upon thee to share amongst them of their joy: but wherefore thou? where canst thou show any word or deed of thine which might have hastened her peace? whatever thou dost now talk, or write, *or look, is the alms of other men's active prudence and zeal. Dare not now to say* or do any thing better than thy former sloth and infancy; or if thou darest, thou dost impudently to make a thrifty purchase of boldness to thyself, out of the painful merits of other men: what before was thy sin is now thy duty, to be abject and worthless. These, and such like lessons as these, I know would have been my matins daily, and my even-song. But now by this little diligence, mark what a privilege I have gained with good men and saints, to claim my right of lamenting the tribulations of the church, if she should suffer, when others that have ventured nothing for her sake have not the honour to be admitted mourners. But if she lift up her drooping head and prosper, among those that have something more than wished her welfare, I have my charter and freehold of rejoicing to me and my heirs.

Amongst the reasons which would have deterred him from engaging in such controversies, had his mind been less powerfully influenced by religious principle, he mentions the following, which gives occasion to the expression of that presentiment which forms so singular and striking a feature of our poet's mental history.

"I should not choose this manner of writing, wherein, knowing myself inferior to myself, led by the genial power of nature to another task, I have the use, as I may account it, but of my left hand. And though I shall be foolish in saying more to this purpose, yet since it will be such a folly, as wisest men going about to commit, have only confest and so committed, I may trust with more reason, because with more folly, to have courteous pardon. For although a poet, soaring in the high region of his fancies with his garland and singing robes about him, might, without apology, speak more of himself than I mean to do; yet for me, sitting here below in the cool element of prose, a mortal thing among many readers of no empireal conceit, to venture and divulge unusual things of myself, I shall petition to the gentler sort, it may not be envy to me. I must say, therefore, that after I had from my first years, by the ceaseless diligence and care of my father, whom God recompense, been exercised to the tongues, and some sciences, as my age would suffer, by sundry masters and teachers, both at home and at the schools, it was found, that whether ought was imposed me by them that had the over-

looking, or betaken to of mine own choice, in English, or other tongue, prosing or versing, but chiefly this latter, the style, by certain vital signs it had, was likely to live. But much latelier in the private academies of *Italy*, whither I was favoured to resort, perceiving that some trifles which I had in memory, composed at under twenty or thereabout (for the manner is, that every one must give some proof of his wit and reading there) met with acceptance above what was looked for, and other things which I had shifted, in scarcity of books and conveniences, to patch up amongst them, were received with written encomiums, which the Italian is not forward to bestow on men of this side the *Alps*, I began thus far to assent both to them and divers of my friends here at home; and not less to an inward prompting which now grew daily upon me, that by labour and intent study (which I take to be my portion in this life), joined with the strong propensity of nature, I might perhaps leave something so written to after times, as they should not willingly let it die. These thoughts at once possest me, and these other; that if I were certain to write, as men buy leases, for three lives and downward, there ought no regard be sooner had than to God's glory, by the honour and instruction of my country."

His first treatise was published in 1641, the year following the assembling of the long Parliament. "On his return from travelling," he tells in his second defence, "he found all mouths open against the bishops, some complaining of their vices, and others quarrelling at the very order; and thinking, from such beginnings, a way might be opened to true liberty, he heartily engaged in the dispute, as well to rescue his fellow-citizens from slavery, as to help the puritan ministers, who were inferior to the bishops in learning." The subject of his first publication is sufficiently indicated in the title: *Of Reformation in England, and the causes that hitherto have hindered it.* These causes are arranged under three classes. The Antiquarians, the Libertines, and the Politicians, and their operation in times previous to his own day is briefly traced. Numerous passages every way worthy of the author of Paradise Lost occur in the treatise; we can only make room for the following:

"But to dwell no longer in characterizing the *depravities* of the *church*, and how they sprung, and how they took increase; when I recall to mind at last, after so many dark ages, wherein the huge overshadowing train of *error* had almost swept all the stars out of the firmament of the *church*; how the bright and blissful *reformation* (by divine power) struck through the black and settled night of *ignorance* and *Antichristian tyranny*, methinks a sovereign and reviving joy must needs rush into the bosom of him that reads or hears; and the sweet odour of the returning *gospel* imbathe his soul with the fragrancy of heaven. Then was the sacred Bible sought out of the dusty corners where profane falsehood and neglect had thrown it; the *schools* opened, *divine* and *human learning* raked out of the *embers* of *forgotten tongues*, the *princes* and *cities* trooping apace to the new erected banner of *salvation*; the *martyrs*, with the unresistible *might* of *weakness*, shaking the *powers* of *darkness*, and scorning the *fiery rage* of the old *red dragon*."

Archbishop Usher and Bishop Hall replied to Milton, and other Puritan writers, the former in the *Apostolical Institution of Episcopacy*, and the latter in *an Humble Remonstrance to the High Court of Parliament*. Our author's answers appeared with astonishing rapidity in the course of the same year, 1641. In the second defence of the people of England, which is full of materials for the biographer of Milton, he refers to these works, and to two others which he shortly afterwards published. "Afterwards, when two bishops of superior distinction vindicated their privileges against some principal ministers, I thought that on those topics, to the consideration of which I was led solely by my love of truth and my reverence of Christianity, I should not probably write worse than those, who were contending only for their own emoluments and usurpations. I therefore answered the one in two books, of which the first is inscribed *concerning Prelatical Episcopacy* and the other *concerning the mode of Ecclesiastical Government*; and I replied to the other in some Animadversions

and soon after in an *Apology*. On this occasion it was supposed that I brought a timely succour to the ministers, who were hardly a match for the eloquence of their opponents; and from that time I was actively employed in refuting any answers that appeared."

The *Animadversions* were directed against a defence of Hall's Humble Remonstrance, supposed to have been written by the bishop, his son, or nephew. It is written in the form of a dialogue, and is characterized by great sincerity. The indignation of Milton was aroused by the calumnies of his enemies. He contends as for his life, or rather with a fixed determination of laying his antagonist at his feet. Fear was a stranger to his breast. He never seems to have contemplated the possibility of defeat. He was always confident of success, but the degree of his forbearance was dependant on the respect with which he was treated. Bishop Hall, or his son, it is somewhat uncertain which, having published what they falsely termed *A Modest Confutation against a scandalous and seditious Libel*, Milton replied in an *Apology for Smectymnuus*, the last work he refers to in the preceding quotation. The Bishop paid dearly for the personalities in which he had indulged. Milton was not satisfied with defending himself, he carried the war into his enemy's country, and despoiled him of all his glory. Those who deem the *Apology* too personal and severe, must remember the style of the age, and read the abuse which the *Modest Confutation* contains.

This was Milton's last work on behalf of the Presbyterians. So long as they were the advocates of liberty, Milton was on their side; but when they proved traitors to her cause, he found other allies. The intolerance of the Presbyterians of that age is matter of history. When episcopacy was abolished they sought to establish themselves on its ruins, and to reign with as despotic a sway as bishop or pope had done.

In the *year 1659, shortly after the death of Cromwell, he published* a *Treatise of civil power in Ecclesiastical causes*, the object of which was to show the unlawfulness of employing force in matters of religion, whether speculative or practical; and also *considerations touching the likeliest means to remove hirelings out of the church*. As the former work was directed against the principle of *force*, this is opposed to that of *hire*, intolerance and patronage being the two pillars bywhich every state religion has been supported. "The latter of these," says Milton, "is by much the more dangerous; for under force, though no thanks to the forcers, true religion oft times best thrives and flourishes; but the corruption of teachers, most commonly the effect of hire, is the very bane of truth in them who are so corrupted." The first of these pamphlets, addressed to the Parliament convened by Richard Cromwell, asserts the entire freedom of conscience, and the consequent unlawfulness of magisterial interference in matters purely religious. The second, inscribed to the long Parliament on its revival by the army, argues against the divine right and expediency of tithes, maintaining that the Christian pastor should be supported by the voluntary offerings of the people. The last of his controversial publications consisted of Brief Notes on a Sermon of Dr. Griffiths, Chaplain to Charles I., which appeared on the very eve of the restoration.

Milton's concern for true religion induced him in 1673, being the year prior to his death, to publish a short treatise, entitled, "Of true Religion, Heresy, Schism, Toleration, &c." To this publication he was led by the fears generally entertained through the nation of the growth of popery. The Duke of York had openly professed the Romish faith, and the King was strongly suspected of similar leaning. Milton therefore exhorts all classes of protestants to exercise mutual forbearance, and to unite in opposition to the common enemy. While he would exclude the papist from the full benefit of toleration, on account of his tenets being incompatible with the safety of states

and the existence of other Christians, it is pleasing to observe his opposition to the exercise of personal severity towards him. "Are we to punish them," he asks, "by corporal punishments, or fines in their estates, on account of their religion? I suppose it stands not with the clemency of the gospel, more than what appertains to the security of the state."

Here we should close our notice of Milton's works, had we not omitted one, perhaps the most beautiful of them all, because it does not belong to the class which our observations have inspected; on this we must be permitted to dwell for a moment. Every Englishman should be familiar with the "*Areopagitica; a speech for the liberty of unlicensed printing.*" It was published in 1644, and is admitted by every competent judge to be one of the most masterly and elegant compositions in our language. Its object is to establish the freedom of the press in opposition to the *imprimatur* of the Presbyterians. These apostate patriots falsified their professions by engaging in an intolerant crusade against the principles which they promulgated in their season of adversity. "While the bishops were to be baited down," says Milton, "then all presses might be open; it was the people's birthright and privilege in time of parliament; it was the breaking forth of light. But now, the bishops abrogated and voided out of the church, as if our reformation sought no more but to make room for others into their seats in another name; the episcopal acts begin to bud again; the cruise of truth must run no more oil; liberty of printing must be enthralled under a prelatical commission of twenty; the privilege of the people nullified, and, which is worse, the freedom of learning must groan again, and to her old fetters." Milton was no anarchist. He would have the press unshackled, but he did not undertake the defence of those who abused its freedom. He wished security to be given to the *public, by each author* or his *printer being rendered* responsible for any infringement of good order, or violation of the laws. The following passage, occurring in the early part of this beautiful treatise, is truly Miltonian:

"I deny not, but that it is of greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men; and thereafter to confine, imprison, and do sharpest justice on them as malefactors: for books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose pogeny they are; nay, they do preserve, as in a phial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively, and as vigorously productive, as those fabulous dragons' teeth; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless weariness be used, as good almost kill a man as kill a good book: who kills a man, kills a reasonable creature, God's image; but he who destroys a good book, kills reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth; but a good book is the precious life blood of a master spirit, imbalmed and treasured up on purpose to a life beyond life. It is true, no age can restore a life, whereof perhaps there is no great loss; and revolutions of ages do not oft recover the loss of a rejected truth, for the want of which whole nations fare the worse. We should be wary therefore what persecution we raise against the living labours of public men, how we spill that seasoned life of man, preserved and stored up in books; since we see a kind of homicide may be thus committed, sometimes a martyrdom; and if it extend to the whole impression, a kind of massacre, whereof the execution ends not in the slaying of an elemental life, but strikes at that etheral and essence, the breath of reason itself, slays an immortality rather than a life."

Mr. Fletcher's Introductory Review is too laboured to be pleasing. It makes the impression of a man struggling as for life. The effort is painfully conspicuous, andconsequently destroys its own purpose. The composition is altogether too ambitious. A more chaste and dignified style would have better suited the majesty of Milton. Let us not however be misunderstood: while there are serious blemishes in our

author's mode of writing, there are also indications of a power equal to their correction. Let this be discreetly used, and Mr. F. will rank amongst a highly respectable class of writers.

The Case of the Dissenters, in a Letter addressed to the Lord Chancellor. London: E. Wilson. pp. 64.

A crisis has arrived in the religious history of our country. It has been visibly approaching for some time, and the friends of truth have been preparing for the struggle it would involve. The season for action,—for prompt, vigorous, and united action, is at length come. All personal partialities, therefore, must be laid aside—temporizing expedients must be abandoned, and the broad principle of a spiritual religion must be commended with persevering energy to the adoption of the legislature. It was generous and wise in the dissenters to suspend operations on their own behalf during the last session of parliament. Their aid was then given to the cause of humanity with a warm-heartedness and zeal which mainly contributed to the emancipation of the Negroes. But their inaction now would be indicative of indifference. "Without their option, questions are coming on of the utmost moment to themselves and to religion; and they would not be thought true to either if they did not express themselves." Lord Grey's administration have announced their intention of bringing forward a measure of church reform in the ensuing session. The scheme is now under consideration. Its principles and details are being laid down, and the question therefore comes, and a most momentous one it is,—*What should dissenters do? By what means may they best perfect their religious freedom, and promote the purity and extension of the Church of Christ?*

When once the measures of the administration are formed, there is but little probability of our being able to induce any material alteration. Having pledged themselves to each *other, and to various parties* interested in the question, their pride and honour will alike urge them to persist in this course. *The first thing, therefore, which devolves on dissenters is, to memorialize the Government, stating respectfully but firmly their objection to the principle of a state-religion, and praying for the entire separation of the Church from the State.* This should be done immediately, in every town and city of the empire. Petitions to parliament must subsequently be prepared, but let them not supersede this first and most important step. The Government should be told, and that directly from ourselves, what the character and extent of our principles are. Let them have no excuse for saying they were ignorant on these points, and therefore imagined that, by correcting the more palpable abuses of the hierarchy they should satisfy the dissenting body. We are the more anxious on this point because we believe there are men, ranking as dissenters, who give a very different representation of the matter to some members of the government. If it be enough that a system of general registration be adopted, or some improvement effected in the marriage service, or some other equally trifling alteration be made, then we may be silent. These things will be effected without any movement on our part. But if we wish to free the church from the curse of a state alliance,—if we wish to remove the greatest hinderance to the progress of pure religion existing in our land,—if, in a word, we desire to vindicate the character of Christianity, and to render her the confidence and joy of our countrymen, then we must force on the legislature a knowledge of our principles, and a full conviction of our purpose to be faithful to them.

It were absurd to expect His Majesty's government to embody our principles in their bill, unless it be made clearly to appear that they are held by a large portion of the public. The ministers are church-of-England men, who have known little of dissenters but by the report of our enemies. They are surrounded by the spirit, and they

doubtless wish to retain the patronage, of the establishment. The question with them is mainly one of force. They feel the power of the church, but are ignorant of the strength of dissent. Let a demonstration of our forces, therefore, be made, and this so promptly as to influence the measures now under deliberation. There is a foolish confidence in ministers exercised in some quarters. We have heard persons say, and we wondered at their folly: "His majesty's government will do what is right. They are honest and enlightened men. Trust to their wisdom, and all will be well." To such wiseacres it is obvious to reply: If their principles and views were exactly like our own, they would need our support in carrying them into operation; but if they differ, as differ they undoubtedly do, then a loud and unanimous expression of our sentiments is necessary to influence their consultations. Let us be but faithful to ourselves, and the sacred cause which God has committed to our hands cannot but succeed.

We are looking with much anxiety towards the united committee formed in London, some time since, for the purpose of promoting the interests of dissenters. We had hoped they would have done much before this, but diligence may yet redeem them from disgrace. We have heard rumours of division amongst its members, and that on principles of the last importance. This we can scarcely believe. No gentleman, surely, who did not disapprove of the principle of a state religion, would allow himself to belong to such a body.

Here we must reluctantly close. The pamphlet which has given occasion to these remarks is every way worthy of the cause it advocates, and of the illustrious personage to whom it is addressed. It states our grievances, honestly expounds our principles, and triumphantly refutes the objections of opponents. It is written in a calm and dignified style; perfectly free from *the acrimony of* party, yet firm in *the expression of* principles. We cannot too strongly recommend it to our readers, and should be glad that some of our more opulent friends were circulating it extensively amongst the members of the two houses of parliament. The following passage is a fair sample of the whole.

"It (the voluntary principle in opposition to the compulsatory) will not work, it is said, so *efficaciously*. This, as a general assertion, is so strange and so directly in the teeth of evidence that one is disposed to ask, Can we and our opponents be agreed on the import of the term? If by not being so efficacious is meant, that it will not so readily provide some 12, 20, or 30,000*l.* per annum for the bishop or archbishop, that it will not provide for some 4000 clergy without cure of souls; that it will not supply some 300,000*l.* for sinecure allowances, then undoubtedly it is not so efficacious, but if it is meant that it will not so well provide the means of instruction and worship to the people, then we wonder at the boldness which can commit any man to the declaration. The facts, my Lord, are all on one side. In London, and its adjacent boroughs, we have 459 places of worship; of these, though London is the strong hold of churches, 265 are dissenting, and only 194 are established places. Dissent has spread over the country about 8000 chapels, besides school-houses and preaching-rooms; it has provided for the respectable education and sustenance of a ministry, commensurate with this demand; while it has done this, it has been made to contribute its proportion towards the support of an endowed church; and yet it has, as if refreshed by its exertions, greatly surpassed that church in its contributions of service and money to those great efforts of Christian benevolence which are not of a sectarian but of a general character.

But it is urged, that the voluntary principles will not work *uniformly*; that though it should provide for the large towns, it could not carry the means of religion into our *small villages* and agricultural districts. There is something plausible in this argument, and it rests on many conscientious minds as a real difficulty. A simple question or two is sufficient, however, to rectify the judgment. If, by preference, any parts of our country were selected as poor and thinly populated, they would be Cornwall and Wales. Who has carried religion over these unpromising districts,—the endowed or the dissenting teacher? One more question: There are in England

and Wales 3000 stations at which the curates who serve them have less than 100*l.* a year; these are certainly the smallest and poorest in the country;—could the voluntary principle *do less* for them? is it not certain, if they deserved to hold their stations at all, that it would do *much more* for them?

Then it is said, that whatever is allowed in favour of the voluntary principle, it is not sufficiently *steady* and *permanent* to be relied on. If by its want of permanence is meant, that it will not continue its support irrespective of the state of religion, and of the services and merits of its ministers, then I claim this as a peculiar excellence. It is a faithful indicator of the presence and power of religion; it fails where it is not, and shows the true state of the place; and it lives and flourishes where it is, and in its turn contributes eminently to its expansion and permanence. To do more than this, to supply the outward form and body of religion, except as true religion is near to sustain and animate it, is to do too much; it is to deceive the eye with the appearances of life, when there is no life; and it is to propagate death age after age. The small portion of the dissenting church which is endowed, is rather like a sepulchre than a sanctuary. Germany has an endowed church, where religion is on the surface, but where neology is beneath. France has an endowed church, where religion is professed, but where infidelity is real; and every where it is found to present the most formidable obstacle to the spread of vital religion.

After all, the principle has not had fair trial in our land. It has been more fully and extensively tried in America; and, although attempts have been made to depreciate the state of religion in that land, I am prepared to say advisedly, *that it is better supplied with the means of religion than any other land under heaven.* One of its small and new towns, for instance, as an ordinary sample, contains 6,000 persons; it has five churches; and half the population attends them. New York has 200,000 inhabitants; it has 101 churches; this will give, at an average attendance of 500 each, a fourth of the population as church-going; and that of London by the same estimate would give only one-seventh. It has 15,000 churches raised amongst a population of 12,000,000; and the average attendance cannot be taken at less than one in four, while that of Great Britain cannot be taken higher than one in five. *And what is remarkable is, that it has achieved this with a population doubling itself in* fourteen years; and instead of appealing to the principle of State endowment as, in an emergency, it has renounced it as inefficient where it did exist. Thus we have a land, under the greatest disadvantage, without any endowment for the purposes of religious worship, provided with more churches, with a more efficient ministry, and with a better average reward for ministration, than we have in our own country, where every advantage has been possessed for ages, and where some three millions a-year are given to uphold an Establishment.

If such facts settle the question, they will not create surprise; for this after all is the ordinary mode in which these principles work; the one to evil, the other to good. The principle of endowment makes a place for the man; the voluntary principle makes a man for the place. The one is a premium to indolence; the other is the reward of service. The one is indiscriminate, and falls alike on the evil and the good; the other is a nice discerner of character, and apportions remunerations to worth. The one is deceptive, and leads you to conclude on religion where it does not exist; the other shows you things as they are with unerring certainty. The one is deadly, it not only has no life, its tendency is to destroy life where it is; while the other is vivacious, where it is there is life, to that life it imparts additional vigour; it has an expansive power which prepares it for emergency, and teaches it to gather confidence from difficulty, and life from exertion. This is true with remarkable uniformity. Endowment withers every thing it touches. Endow a Royal Academy, my Lord, and Genius disappears; and commonplace men are drawn together, who wash each other's hands and repeat each other's praises, while the world leaves them to their monopoly and their insignificance. Endow a hospital, and Charity seeks some other sphere where she may offer voluntary service and spontaneous sympathy; while her place is filled by perfunctory persons who crave the place, not to pity the miserable, but to live in comfort. Endow a church, and Religion declines and withers and dies; and formality, worldliness, and ultimately infidelity, take its place; except as this may be prevented by the action of different and *extrinsic* causes."

A Brief Memoir of the late Rev. Richard Davis, of Walworth; with a Sketch of *the Sermon delivered on occasion of his death, by the* Rev. F. A. Cox, LL. D., *and selections from the* Manuscripts of the

deceased. Compiled by his Son, the Rev. John Davis. pp. 274.—Wightman.

Our departed friend, the subject of this Memoir, was extensively known and much respected. In consequence of his repeated removals to different stations, and his numerous journies for the assistance of religious institutions, perhaps there were few ministers of his day who had occupied so many pulpits both in and out of the denomination to which he was attached.

In perusing this account, it becomes obvious that to Mr. Davis the journey through this to a better world was not exempt from difficulty. It is evident that he was not altogether a stranger to trying dispensations and seasons of heaviness. Mercy, however, was always in advance of his steps, assisted him to surmount every impediment, and threw around the closing scene a soft and sacred radiance.

It certainly was not amongst the least of those favours by which the deceased was distinguished that he should have had the happiness, before he dropped his mantle, to witness the introduction of four of his sons to the christian ministry. Three of these, at this time, sustain the pastoral relation; to the eldest of whom we are indebted for the affectionate and instructive memorial now under observation, and which we cordially recommend to the attention of our readers.

Besides the memoir and funeral sermon, the volume before us contains an outline of seven sermons found among the manuscripts of the late Mr. Davis; essays "on the compassion of Christ," and "on walking with God," "notices of religious experience;" and an "obituary of Eliza Davis," one of his daughters. The work is concluded with a selection of twenty-three of his letters, and sentences extracted from several others. To induce attention to the entire publication, and for the benefit of those who may not have an opportunity of seeing it, we insert these "select sentences."

"*It has been my general maxim through life to incur no avoidable expenses, and then to cherish a hope that an indulgent Providence would furnish* me with the means to meet those which were *unavoidable*; in which hope, through Divine goodness, I have not been disappointed."

"Talent or wealth, where it is possessed, or anything else that is highly valued among men, is nothing to an evangelical dissenting minister, or a candidate for that office, compared with his reputation."

"I have lived long enough to see that one enemy can do me more harm than many friends can do me good. It is therefore an unspeakable satisfaction to know, when we are suffering from the unkindness of any, that it is unmerited; for when a man's ways please the Lord, he maketh even his enemies to be at peace with him."

"They and they only are safe whom God keeps; and we ought each of us to hear a voice, in such a melancholy case,* saying, "I also have kept *thee* from evil."

"Life, health, and every thing with which we are favoured, are real blessings when we enjoy and glorify the infinitely blessed Giver in the use which we make of them; and then only. Our daily prayer, for ourselves, and all our beloved children is, that we may indeed glorify our God here, and enjoy him together for ever hereafter."

"'I have no hope in people, much in God;' need almost to be a minister's constant motto."

"It is our province not to *force* Providence, but to *follow* it; and say to our heavenly Father: 'Thou shalt choose our inheritance for us.'"

"We are such short-sighted worms of the earth and the Great Head of the church so perfectly sees 'the end from the beginning,' that it is an unspeakably valuable immunity, as well as an indispensable obligation, to refer all our concern to him, saying, 'Thou shalt choose our inheritance for us.'"

"Those who are truly prepared for a safe and peaceful death, are the only persons fitted to live a happy and useful life."

"We know that every thing upon earth is uncertain, and therefore wish ever to feel that the brightest scene may soon become cloudy, and impenetrably dark."

"Disappointments in various ways are a part of the common lot of man in the present state. Through infinite goodness, the believer in Christ suffers none in any way in him. He does for all those who are truly one with him, 'exceeding abundantly above all they can ask or think.'"

* A case of scandal upon a religious profession.

Montague: or, is this Religion? By C. B. Tayler, M.A.—London: Smith, Elder & Co. 12mo.

We shall not tarry, on the present occasion, to discuss the question of the amount of good or ill which may accrue from what are termed religious novels, knowing that, after all, our readers will be guided in this, as in some other questions of taste, more by their own inclinations than by any of our grave editorial remarks, premising only that, for our own parts, we greatly prefer facts to fables. The design of the book is to exhibit, partly by contrast and partly by the evil consequences attendant upon such discipline, the wretchedness of what may be termed an austerely religious education, in which the constituent elements are stern severity and pharisaical pride, accompanied with a scrupulous exaction of the form of godliness, and an Antinomian recklessness as to its power. The scenes in general are well depicted; but it strikes us that some of the transitions are too sudden and unnatural. Still it is what would be called "an interesting book," and the publishers have certainly done their part to render it attractive.

Jessamine Cottage: being a Domestic Narrative of the happy Death of a Mother and Four Children. By a Young Minister.—London: Hamilton, Adams & Co. 32mo.

Our readers will find this a very touching and interesting tale, by an eye-witness; for the author tells us that this is no fiction. He has, it seems, an instinctive aversion from every thing partaking of the character of a religious novel, soberly reflecting that whatever is added to the simple truth "does in reality detract so much from the intrinsic value of such performances." The story is related is something of the style of Legh Richmond's admirable tracts, of which the reader cannot fail to be reminded; and will form a suitable accompaniment to "the Annals of the Poor," either as a neat little present to some of our young friends, or as a reward book for the Sabbath-*school. We would* recommend the author to expunge the term "domestic" from the title-page, in another edition, as unnecessary, it being implied in the words which immediately follow.

The Picture Bible for the Young: Genesis to Deuteronomy.—London: Tract Society.

This is one of the most attractive little volumes we have ever seen. The narratives are given in the words of Scripture, and the engravings are executed in a very neat and superior style. We know no volume more adapted to impress Scripture history on the youthful mind, and as such we strongly recommend it to parents and teachers.

Practical Lectures on Parental Responsibility, and the Religious Education of Children. By S. R. Hall, of he Seminary fo Teachers, Andovert, America.—Tract Society.

Parents and teachers may read this little volume with great advantage. It is "an attempt to present a simple and intelligible view of parental responsibility, and to suggest such thoughts on the means to be employed, and the mode to be pursued, in governing and instructing children in a religious manner, as corresponds with the spirit of the Bible, and the principles of common sense."

Journal of Travels in South Africa, among the Hottentot and other Tribes, in the years 1812, 1813, *and* 1814. By John Campbell. Abridged by the Author.—Tract Society.

A neat and judicious abridgment of an interesting work.

The Saint's Pocket Book: being a short View of the great and precious Promises of the Gospel, &c. By the Rev. Joseph Alleine, Author of the Alarm to the Unconverted; with a Sketch of his Life. pp. 161.—Book Society.

Such of our readers as are acquainted with the value of this work will be much gratified by its re-appearing in this very neat and cheap edition. And to those who may not hitherto have had the privilege of becoming familiar with its contents, we would earnestly recommend its perusal.

OBITUARY.

MRS. MARY BERRY.

Mrs. Mary Berry was born at Stannington, about three miles from Sheffield, in the year 1768. Her childhood was marked with all the varieties that are incident to immaturity. Her subsequent history does not supply a remarkable instance of a sudden awakening of the heart to a sense of guilt, so much as a gradual bent of mind to divine things. She was in the habit of attending on the word with her parents in a house at Storrs, which was supplied occasionally by Methodist and Independent ministers. (The late Mr. Thorpe, of Bristol, preached his first sermon there.) From about fifteen years of age she became a constant worshipper, and began to read her bible, and engage in secret prayer. About this period of her life, she was thrown by the good hand of Providence into a pious family, who maintained the sentiments of the Baptists. There was no stated place of worship then in Sheffield, and the number of Baptists was so small that it is probable they knew not that others entertained the same opinion with themselves. Her master, with the whole of his household, was to be seen on the sabbath, repairing to the dissenting interest at Stannington, a distance of several miles; but as the sentiments of the minister there were fast verging on Arianism,* her good master withdrew his family, and came to Sheffield and regularly, sat under the ministry of Mr. Brewer.

It was here that Mrs. Berry became more decidedly attentive to religion. The good work it is believed had already begun, but the seed that was sown needed ripening into fruit before the graces of the Spirit could be developed. She often referred with pleasure to the enjoyment she felt while under Mr. B's ministry; and, having in her younger days a very retentive memory, she had stored her mind with the truths of the gospel, which in after life were frequently brought into requisition. Some short time after this it was rumoured that a small room had been opened in Milk Street by a sect called the Baptists, and Mrs. Berry's curiosity led her to the place. A few pious individuals there met for prayer and exhortation in all the simplicity of apostolic times: there was no church or pastor, but the disciples assembled with one accord in one place; their prayers were heard. They were built up a people to show forth the praises of the Lord. A few, to the number of six only, were joined together in the sacred band, when Mr. Hopper, a minister from Nottingham, administered the ordinances of baptism and the Lord's supper to the newly-constituted church.

Mrs. Berry became attached to the place and the people, and was very soon afterwards baptized with some others, being one of the first female members of this Christian society in Sheffield. It was with unmingled satisfaction that she talked of these gone-by days; all was lively, interesting, profitable. Discord had not sown its seed amongst them. They were sharers in each other's hopes and fears, children of the same father, heirs of the same inheritance. The height of their enjoyment consisted in loving, and being loved by, each other; together with the assurance of being alike interested in the Divine favour.

It was here that her acquaintance with Mr. Thomas Berry commenced, which, in about three years afterwards, led to their happy marriage. Mr. Berry was then a young man of rather promising ability, but as yet had no thoughts of entering upon the sacred office of the Christian ministry; nor was it proposed to him until about two years after their union, when an opening was made, by the liberality of some friends, for sending him to Mr. Fawcett, of Eywood Hall; after which he spent some time in London, supplying a destitute church, from which he received a call to become their pastor, and also, at the same time, from the church, at Henley, in Staffordshire. He was induced to accept the latter invitation, and he removed to that place with his family. Here he continued for nearly nine years, when he received a pressing call from the church at Tuthill Stairs, Newcastle, where he spent the remainder of his short career. He died on the 1st of January, 1804.

Mrs. Berry was thus left a widow with five infant children, without the means of meeting their wants. Her spirits which had been buoyant through her past troubles now began to sink, and she was bordering upon despair; when

* This chapel is now in the possession of *the Unitarians.*

He, that feeds the ravens, and clothes the lily, regarded her condition, and raised up friends to assist her with a liberality exceeding the most sanguine expectations. She then removed to Sheffield, and entered upon a business which she carried on until within a year and a half of her death. Her path was often strewed with difficulties, but she was always able to surmount them. Her bereavements men frequent and of the most tender kind, but she never forsook the Source of all comfort, clinging closer and closer under every stroke of his hand. A murmur never escaped her lips. While the tears gushed from her eyes she would chide her griefs with the humbling but consoling declaration, "Be still, and know that I am God;" and she would instantly fall prostrate with submission to his sovereign will. Repeated shocks of this nature shattered her once vigorous frame; those who knew her in the latter days of her life only, knew little of the activity which she aforetime manifested in the great work which lay so near her heart. She lived to spend and be spent in the service of her Redeemer. Her benevolent heart suffered her not to rest a moment, if any opportunity was presented of being able to do good, sympathizing in the distresses of any to whom she stood related by natural ties, and with those (still dearer to her,) who were her brethren in Christ Jesus. It was in proportion to the moral worth of individuals that she would estimate them; and therefore all who loved the Saviour shared in her best wishes and prayers. Yet her kindness was not confined exclusively to these; any who made a call upon either her time or her charity were sure of obtaining some benefit. Her hands have smoothed many a dying pillow and administered to the necessities of the sick, while her tongue was busied in pouring on the troubled soul the balm of consolation, or supplicating the divine throne on behalf of the sufferer. Of her it might be said with propriety, that it was her "meat and her drink to do the will of her Father which is in heaven." Any sacrifice of personal comfort was cheerfully yielded up, if by that the lot of suffering humanity could be alleviated. Truly she was "a mother in Israel," and was eminently adapted to the sphere in which she was called to move. She was in the habit of reading much. The old authors were her favourites, amongst whom Watts stood high in her estimation. On finishing the reading of his "world to *come*," she intimated that even he could not tell all that would be realised in the participation of it, the reality so far transcended the descriptions of his mighty mind. She was in the habit of reading the scriptures in a consecutive manner, and even during the latter end of her life had read the bible entirely through twice over; and was beginning it the third time when she died. On completing her task she would say, "I like it better every time I read it, there are so many beauties that I did not see before;" she would then point out in a clear manner some of the striking peculiarities which so pre-eminently stamp it, The Word of God.

The day on which she died (July 14th, 1833) she arose earlier than usual, in order to indulge in a longer course on reading, preparatory to her attending of divine worship. She went to chapel in good health apparently, and returned home again quite animated, talking as she went about the sermon she had heard. In the afternoon she attended service in the open air, and was at the chapel again for the evening service; she returned about nine o'clock, before ten she was a corpse! Her last moments necessarily precluded any intercourse with her, labouring as she did under the effects of apoplexy, but the few moments that she could articulate anything she was concerned not to be troublesome to others, requesting them not to alarm any one. Her last words were, "I shall be better shortly;" she was correct; her happy spirit soon entered into rest, and has now realised all the enjoyments of the "world to come."

For some days previous to this it was remarked, by several of her friends, that there was a more than ordinary spiritual-mindedness manifested by her. Her conversation ran entirely on divine things; and whenever she became interrupted by other remarks, she involuntarily fell back again to the same strain of pious thought: there seemed to be a growing preparedness for the great change.

As a member of society she was particularly concerned to "owe no man any thing." She was much beloved for her integrity and uprightness of heart, and it secured the confidence of all; while her kindness and suavity of manner rendered her admonitions and advice always acceptable.

As a mother she loved almost to excess. Her children's welfare was the concern of her heart every day of her existence. Her counsel and advice, where her experience was of some worth, were constantly bestowed. Their

happiness was her own, and their griefs lay close upon her mind. She was never weary of rendering them every assistance that she could, although the doing of it was injurious to herself.

As a member of the church to which she belonged, she was uniformly consistent. She never omitted an opportunity of being in the house of God, unless prevented by sickness. The welfare of Zion was her constant solicitude; her daily prayer was, that it might prosper, and that large accessions might be made to it. No one rejoiced more when there was any prospect of its being enlarged; her very existence was identified in its welfare.

As a Christian she was humble, devoted, sincere. No one who knew her doubted that she was one of the excellent of the earth. Her piety shone with unwavering lustre through the space of nearly forty-two years, with one exception only. She knew nothing of those sudden bursts of feeling which are the lot of some, but who sink into despondency again as soon as the excitement is over. Hers was the "path of the just, which shines more and more unto the perfect day." It was remarked by one, who has known her from her childhood, that "we could not trace back to any period in her life where we could find cause for regret." There were no dark spots to be perceived that tarnished the lustre of her piety. Every thing connected with it was interesting, unblameable, unreproveable. In all things she was a pattern of what Christians should be; that one point excepted. We will not conceal it; we are sure that there is not a heart but will respond to hers in such circumstances, although it might be criminal. At the death of her husband she indulged in an excess of grief. The dark cloud of despondency came over her troubled spirit, and she could say: "my foot had well nigh slipped," but, "I remembered God, and was comforted." It seems as if Providence intended, by that circumstance, to fortify her mind for the endurance of all future hardships. It led her to the examination of the foundation of her hope. From that moment to the present, now twenty-nine years since, there has never been a time when her hope seemed to flicker or die, being always confident, knowing that "these light afflictions, which are but for a moment, serve to work out for us a far more exceeding and eternal weight of glory."

Mr. Larom improved the solemn event of her death from these remarkable words: "A mother in Israel."

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extract of a Letter from M. de Rodt.

Berne, Oct. 25th, 1833.

Reverend Doctor,

In remembrance of the favours which I have received from you touching my religious position, by which my heart is humbled and obliged; particularly when by your hands I was invested with the solemn character of a minister of the gospel, I feel it my duty to give you some account of my labours, and of the blessings the Lord has given me; and I trust I shall not be without your prayers and even your active assistance. When I remember that I require your aid for the glory of God and the propagation of his reign, I am the more emboldened to come before you, knowing by so many testimonies your holy and devoted zeal.

I have already informed you of my present situation in a little dissenting church at Berne. You know that about four years ago I was banished from my country, with about 30 other Christians, on account of our dissent. Now by the kind direction of the Lord I am not only tolerated as a dissenter, but formally acknowledged by the new government as a minister of the dissenters; and I am entirely undisturbed in my position in the church and in the world.

The church is, indeed, a very little flock, it consists of about thirty members, yet its existence is of great importance in our land; it bears witness to truths that are quite new here, and important for the edification of the body of Christ, and for his glory in the world. It testifies of the duty of the union of the people of God and of their separation from a wicked world. It exhibits the true character of the new covenant, and protests against the abomination of administering holy things to the world; and although we are very few in number, almost every eye is fixed upon us. I am the first dissenting minister that

has appeared in Berne, and am in the midst of a sharp opposition from a large number of brethren who belong to the national church. The Lord has lately given me a precious companion in the person of ———, a Prussian of an eminently scientific character. This brother has been brought to right views of baptism, and has joined our little flock.

But I might expect more success if I had the means of publishing, through the press, tracts on baptism, on the nature of the new covenant, and on the evangelical church. There are *no* good tracts on these subjects amongst the Germans.

The oral publication of the truth, also, would have more effect if we were not confined, by our small means, in a little room. Several brethren and many sisters in the flock, in the Canton, and at Bâle, have asked for baptism, but have till now been afraid of the scandal and offence attaching to its performance. But now we find it needful to have some arrangements made for the practice of the ordinance.

At Bâle there is also a little church in the same situation as the flock at Berne; both are already, in majority, baptists; and since the return of Mr. Vivien to the principles of the National church, I have been requested to direct the flock in that place.

Under these circumstances I address to you my earnest request for help, and I should be very thankful if you would take charge of a collection in any of the Baptist churches for the above mentioned design, viz., for the printing of German tracts on baptism, for a better room, and for the arrangement of a baptistry. I find no help in Switzerland; the dissenters are generally poor, and for the greatest part are Pædobaptists.

We have already undertaken the translation of an excellent tract called "Personal Religion Vindicated," by Isaiah Birt; but we have not enough money to execute this publication.

As it is not for our own glory and worldly satisfaction that we wish to do these things, but for the glory of our great God, may He be pleased to help us!

[Mr. de Rodt next mentions the names of several Independent ministers and private individuals, with whom he had become acquainted while he resided at Hackney, and to whom he desires to be very kindly remembered, and then concludes thus:]

Forget not before the throne of our Lord your young companion in the solemn *ministry*,

CHARLES DE RODT.

DOMESTIC.

CLAIMS OF THE BRITISH AND FOREIGN SAILORS' SOCIETY.

Britain's greatness is acknowledged to depend essentially on her maritime population. British mariners have been the defenders of our shores from the threatened invasions of ambitious tyrants; and their perilous labours have united us in profitable intercourse with all the nations of the earth. Obligations, therefore, of the most powerful kind, claim the gracious sympathy of every individual among all classes of the community, especially in seeking the spiritual welfare of sailors.

Seamen cannot regularly enjoy Christian ordinances, which are the glory of our peaceful country, even in their most favoured circumstances; while their dangers, and temptations, both by sea and on shore, at home and in foreign climes, are peculiar and fearful.

Christian benevolence and zeal have in our times done much to elevate and improve the characters of sailors; and not a few are now known to be, not only scientific in nautical affairs, but intelligent and exemplary in scriptural piety. Still it is notorious that intemperance, profaneness, and impurity, awfully prevail among seafaring men; but while we reflect upon the influence of their principles and habits in our colonies generally, with the various momentous interests involved in them, and our numerous missionary stations, with the infant churches of Christ, gathered from the heathen, we, with every serious mind, must feel concerned to secure for them the sanctifying means of grace by the gospel.

Solitary individuals, however endowed and zealous, are insufficient to accomplish the great work of evangelizing the hundreds of thousands of British seamen, and of promulgating the doctrine of salvation to the seamen of all nations. Societies have hitherto but partially succeeded; owing to causes which would paralyze and ruin the most noble designs. The great work yet remains to be accomplished. Worthy efforts have been made at Liverpool, Bristol, Hull, and some other ports; but a united association seems imperatively demanded.

The British and Foreign Sailors' Society contemplates the glorious work; and in this the Port of London Society and Bethel Union have merged their common interests; and now they appeal to every minister, and to every member of

the British church, for an interest in their prayers, and for their pecuniary support. A *crisis* has arrived in our country's history, and the disciples of the Son of God must vigorously prosecute the work of maritime evangelization. Missionary labours among the brethren have been deplorably injured by the licentiousness of British and American seamen; and their operations will be still more awfully impeded in their course of blessing the world, unless energetic measures are taken, in devout dependance on Almighty grace, to seek the spiritual interests of that important class of society.

The British and Foreign Sailors' Society has, at present, the Floating Chapel, on the river Thames, in which divine service is held twice every Lord's day, when sermons are preached by various ministers; the Wesleyan Methodists taking their turn in these labours. From this depôt religious tracts and books are sent out on loan to ships sailing to every part of the world.

Your ministers, with the other agents engaged on the river, presiding at Bethel prayer-meetings, and preaching several evenings of the week on board different ships in the port of London, and distributing religious tracts to the sailors.

A day and Sunday-school, consisting of about 200 children of sailors and watermen, with master and mistress, are supported by this Society; and many other plans of usefulness are formed, as funds may be furnished, enabling the Directors to accomplish their contemplated objects.

Missionary Societies are most deeply interested in forwarding the objects of the British and Foreign Sailors' Society; as statements, most heart-rending, are constantly reaching us from our missionaries, of the pernicious consequences to their labours from the intemperance and licentious conduct of British and foreign seamen. In proof of our remarks we need only refer to the recent intelligence from Tahiti!

Ministers of the Gospel of all denominations are deeply interested in the labours and success of the British and Foreign Sailors' Society, especially those in our sea ports and manufacturing towns.

Merchants and manufacturers, and all who are connected with the immense British exports and imports, are also interested in its prosperity, not only for the sake of their character as Britons, and their principles as Christians, but for the security and preservation of their property. Auxiliary *Societies, both congregational* and provincial, should be formed throughout the country, in aid of the British and Foreign Sailors' Society; that, agreeably to the merciful purposes of our covenant-keeping God, by the ministry of his servants, under the blessing of his Spirit, "the abundance of the sea shall be converted unto Him," and bring perpetual glory to his holy name.

The Pilot, a monthly Magazine of the Society, will give information respecting its operations; and communications, subscriptions, and donations for the Society, are received by its officers and Board of Directors.

JOHN PIRIE, Esq., *Treasurer*,
Freeman's-court, Cornhill.

G. F. ANGUS, Esq., *Sub-Treasurer*,
Jeffrey's-square, St. Mary Axe.

Rev. F. A. COX, LL.D. } *Secretaries.*
Rev. THOMAS TIMPSON, }

2, Jeffery's-square,
St. Mary Axe, London.

LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

We beg leave, through you, to inform the Christian public that this useful Institution has been enabled to make the following grants since the annual meeting in June last:—

Kenilworth	Warwick	£60
Barton-in-the-Clay	Bedford	40
Warboys	Hunts.	50
Bishopswood	Hereford	40
Hadleigh	Suffolk	60
Lantwit Major	Glamorgan	40
Wraysbury	Bucks	40
Moelfre	Denbigh	30
Minehead	Somerset	60
Bwlchsarnau	Radnor	35
Hadlow	Kent	40
Kidwelly	Carmarthen	25

Making a total of £520 paid to twelve churches within the last half-year.

From the above list it appears that the Society is in a more encouraging state than it has been; and it is hoped that the efforts which the Committee are making to establish and increase its efficiency, will be attended with pleasing success.

We are, Sir,
Yours respectfully,

THOMAS THOMAS, } Secretaries.
C. STOVEL, }

5, Paternoster-Row, Dec. 16th, 1833.

LADY HEWLEY'S CHARITY.

The decision in the Vice-Chancellor's Court, which has just been given in the case of the Attorney-General v. Shore, relative to the above charity, proceeds on a principle so equitable, and involves consequences so important, that we lose no time, even at this advanced period of the month, in laying it before our readers.

Dec. 27, 1833.

His Honour, after having heard Counsel in this interesting case, addressed the Court as follows:—

Before I deliver my opinion on this trust deed, I must say I should be extremely sorry if it should be supposed that I thought hardly of Unitarians (personally considered); on the contrary, there are individuals among them whom I have known in years past, toward whom I felt the greatest cordiality and friendship. The question is not, whether they are entitled to be called Christians or not, but merely from what appears in the trust deeds of Lady Hewley, after having received such evidence as has now been produced of what her sentiments were, can Unitarians be allowed to participate in the benefit of her charities? In the first deed she thus describes the objects of her bounty:—"Poor and godly preachers of Christ's holy gospel;" a description which was evidently meant to apply also to persons receiving exhibitions. The will of her husband, Sir John Hewley, dated June 24, 1682, contains these words:—"I commend my spirit to God that gave it, hoping to find mercy to me a sinner, and to be saved by the only merits and redemption of Jesus Christ, my alone Saviour and Redeemer."—Lady Hewley's will, dated July 9, 1707, contains these expressions:—"I commit my immortal soul into the hands of my dear Redeemer, to be washed in his blood, and made meet to be partaker of the inheritance of the saints." From these wills it appears that the parties not only believed in the divinity of the Redeemer, but looked for salvation through his merits, in the sense in which the Church of England understands that he is the Redeemer—that he has paid the price, in consideration of which God has been pleased to remit the sins of all that turn to him. His Honour then read similar phrases from the will of Dr. Colton, her ladyship's chaplain, and the first minister of St. Saviour Gate chapel in York, where Lady Hewley *attended till her death.*

The second deed (of 1707) directed certain rules and orders to be observed, which, though they were no part of the deed, are allowed to be coeval and of equal force. These rules lead us to the consideration of Bowles's Catechism. That catechism I must consider for the purpose of this discussion, as including not only the questions and answers themselves, but also the texts referred to in the margin, in proof and support of the answers. I quote the following:—

What was the sin of our first parents?—Eating the forbidden fruit.

What was the fruit of that eating?—It filled the world with sin and sorrow.

In what condition is the posterity of our first parents born?—In a sinful and miserable condition.

Wast thou born in that condition?—Yes; I was conceived in sin, and am by nature a child of wrath as well as others.

Hath thy life been better than thy birth?—No; I have added sin to sin, and made myself above measure sinful.

What if thou shouldst die in the condition thou wast born and bred in?—I should perish everlastingly.

Is there no way to get out of this condition?—Yes.

Is it to be done by any power or righteousness of thy own?—No; but God in his rich mercy hath appointed a way.

What way hath God appointed?—Only by Jesus Christ.

What is Jesus Christ?—The Son of God manifest in the flesh.

In the margin there is seen a reference to that very singular passage, 1 Tim. iii. 16, which, according to the reading in use at that time, could not by possibility leave a doubt on the mind of any person of the divinity of our Redeemer:

"Great is the mystery of godliness: God was manifest in the flesh, &c."

No human being can doubt that text conveys not merely that the office of our Saviour is divine—not merely that his mission was divine, as stated in these answers, but that his person was divine.

Another question is—

In what order doth God work faith by the word?—First he shows men their sins, and then their Saviour.

Why doth he observe this order?—That Christ may be more precious to the soul.

How doth faith work love?—It lays hold on the infinite love of Christ, and works a mutual love in us.

This expression, the infinite love of Christ, conveys the idea of his divinity.

since none but a Divine being can manifest infinite love.

His Honour here referred to the evidence given before the Committees of the Houses of Lords and Commons, on the State of Education in Ireland, in 1824—25, by a Presbyterian minister from Belfast, for the purpose of showing that those commonly called Presbyterians held, with members of the Church of England, that the only effectual means of softening the hearts of men, and inducing them to turn to God, was a view of his love in permitting his Son to appear on earth as a man, and suffer for their sins.

I cannot, therefore, but suppose, knowing that this lady was not a Conformist, that she meant by "Godly preachers of Christ's holy gospel," those persons not being members of the Church of England who entertained the firmest belief in the divinity of our Redeemer's person, and also the firmest belief in the necessity of the sacrifice he made because of the universality of sin, or what is commonly called original sin; and that she would, as Sir Edward Sugden stated, with the greatest propriety, have shrunk with horror at the thought of her charity being given to the sustentation of persons who do not believe these doctrines, but have actually preached against them.

I must say that I do not recollect a case ever argued with greater ingenuity and talent by all the members of the bar concerned in it than that has been. It has been argued that the principal object of this lady was to assist a class of ministers who would themselves be supporters of what has been called the great principle of Presbyterianism—an uncontrolled method of disseminating their faith without being bound to any terms except those contained in Scripture. It does appear to me that the book to which allusion has been made (the improved version of the New Testament) affords a strong inferential proof that persons who assist in promoting the circulation of that book could not themselves be "Godly preachers of Christ's holy gospel," even within the meaning of the words which has been given by the counsel for the defendants. I think it is utterly immaterial whether a creed is to be expressed in a form of words, or whether a thing called a translation is to be propounded, in which, for the plain and literal sense of the original words, other terms are substituted, *evidently for the purpose of conveying a doctrine. I can easily understand that, where the literal meaning is doubtful*, a different translation might be suggested, as our translators have done in the margin of the authorised version. I can also conceive of many cases where the idiom of the English language will not admit of a literal rendering word for word from the Greek or Hebrew original; but I should think that where parties have obviously and systematically gone out of their way, for the purpose not of giving or intending to give a literal translation, but for the purpose, I should say, of misleading the ignorant reader, those persons must be considered in effect as intending to impose a creed on the unlearned reader, and not giving him the benefit of judging for himself according to the pure word of God contained in the original Scripture.

I make these observations in consequence of the translation given in this book of the first chapter of the Epistle to the Hebrews, which shows most clearly that the persons who composed the translation—if it may be called a translation—did not intend to render a true and faithful version of the original text. His Honour, after observing that it was quite evident the authors of this work affected extreme accuracy, proceeded to specify several instances of gross mistranslation. "I have taken these," he proceeded, "as a specimen of the whole, and after examining various other passages, am constrained to say, that I do not remember ever to have seen a translation which can be considered more arbitrary, fanciful, dishonest, and, I am sorry to say, more false, than this work. I am perfectly sure my Lady Hewley would have thought it the worst calamity that could have happened to her, that persons should be entitled to participate in her charity, who, while they professed to call themselves godly preachers of Christ's holy gospel, could give their sanction to the publication of such a work as this, which even on the principle stated by the defendant's counsel, as that of the Presbyterians—free discussion and mere appeal to the Scriptures as a standard, would disqualify them. But we find that Mr. Wellbeloved, Mr. Kenrick, and another gentleman, are subscribers to the Unitarian Association, which, as the report states, circulates their Improved Version, as it is called.—It is sufficiently made out to my satisfaction, that no person who believes as Mr. Wellbeloved states that he does believe, and acts as he does act, in supporting this association, can be entitled to share in the charity of Lady Hewley; and that the administration of her charity ought not longer to remain in

the hands of persons who think and act as he does. No individuals who deny the Divinity of our Saviour's person, or the doctrine of original sin, are entitled to participate in Lady Hewley's charity. The present trustees must be removed; and also the trustees of the hospital, as it cannot be supposed she intended to have that superintended by persons of a different sect."

His Honour decided that the costs of all parties should be paid out of the money in Court, and that a scheme should be made by the Master for the distribution of the remaining funds.

EXTRACT FROM THE QUARTERLY REGISTER OF THE BAPTIST HOME MISSIONARY SOCIETY.

The Committee of this Institution still find the field of labour and usefulness widely extending, and applications for assistance more urgent and numerous than at any former period. They have selected a few cases out of many that lie before them, and appended to this Register, earnestly hoping that their readers will be inclined to come forward with greater aid, rather than suffer such desirable opportunities to pass without improvement. The Committee mention with regret that, whilst they receive with great respect the recommendation of Ministers and others in the country, they are unable to add a single instance in which they have engaged to raise larger contributions than formerly, although the sums now expended in almost every district far exceed the amount hitherto received.

There are now upwards of 20 cases unassisted entirely for want of funds! It is with pain and grief that they are compelled to delay and to diminish aid, to many whose abundant labours entitle them to an adequate support. May the great Lord of the harvest, to whom the silver and the gold belong, hasten the time when his people shall cheerfully "bring all the tithes into the storehouse, and prove him herewith, and see whether he will not open the windows of heaven and pour down blessings, till there be not room enough to receive them."

The following extracts are from the Report of the Exeter Auxiliary Society:—

"At Hatherleigh we have preaching once a fortnight on the Lord's-day, an occasional sermon in *the week, and a weekly prayer-meeting. We have just baptized two excellent young men here,* and more are about to follow their example.

"We think there is a good opening here, as there is no place of worship but the parish church, which will hold only about 500 persons, and the population of the place is about 1600. Could a missionary be placed here, he could take Sheepwash and Petherickstow off our hands, so that we might cultivate some of the other places a little better, or enter some other destitute villages.

"There are many destitute villages around Hatherleigh that would more than fill the hands of the most laborious man of God. We have just purchased a house and garden here, with a view to the building of a place of worship so soon as the means can be obtained.

"At Southmolton we have fitted up a large room with a pulpit and forms; and I am going to open it on Friday next, and shall stay there over the Sabbath.

"We consider that there is an excellent opening for raising a cause here. There are 4,000 inhabitants in the town, and a great number of large villages all around it in the most awful state of destitution. We must, if possible, have a missionary for this place.

"With regard to the whole of the above villages, the attendance and prospects are good, and capable of much improvement, with better cultivation. We have members in all of them, besides those which I have mentioned; and we have also many inquirers; but I have stated only the additions of the past year. I should also have stated that we are lending and circulating tracts through them all in various ways."

On the statements of our brethren the Committee would remark that, although each of the stations is not in so flourishing a condition as could be desired, the whole combined present an encouraging aspect, and furnish motives for humble gratitude, and persevering exertion. Through the instrumentality of the four agents employed in the district, and the friends who co-operate with them, 97 persons have been, we hope, also savingly converted to God; and added to the church during the last year. To God be all the glory.

*** Since the above was communicated at Exeter, pressing letters have been received from Mr. Pulsford, respecting Southmolton; and from Mr. Vines, respecting Brimpton, extracts from which we lay before our readers.

"We have for many years felt great concern for the inhabitants of South Molton, but having so many difficulties to struggle with, we know not what to

do, or how to undertake any thing. In 1831, the Western Association was held at Torrington, and brother Price, of Montacute, in his way hither called on a member of his church who was settled at South Molton, who gave him a sad account of things there, and he pressed me to go over; I did so, but had not the means of doing any thing. In August last, two of our friends went there to reside, and we determined to do *something* if possible. Soon after, they wrote to inform me that an old warehouse was to be had next door to their dwelling for £3 per annum. I opened it for divine worship on the evening of the 4th of October, and preached three times on the 6th; and one or other of our friends have gone every Lord's day since. The population is more than 4,000, and there are many large villages all round in an awful state of destitution. It is utterly impossible that we should keep it supplied, having fourteen other places to attend to; and if we had not, we could not bear the expense, as we were doing to our uttermost before. If any church in England possessing the same abilities and burdens will do more, we will endeavour to follow the example; but how to extend our efforts, at present, we know not."

"Brimpton is situated between Reading and Newbury, and about three miles from the villages of Aldermaster and Walhampton. Before my removal from Reading to this place, no effort had been made to introduce the gospel. There was not even a Sabbath-school, or any gratuitous instruction provided for the poor; and only service once on the Lord's day in the church, by a non-resident curate. For five years I have had my own house licensed for public worship, and a Sunday-school conducted by my own family; no other place could be procured for the purpose. God has been pleased to bless these efforts in a manner far exceeding our expectation, so that a considerable congregation has been raised, and many persons are obliged to leave for want of room. We have now succeeded in procuring some freehold land, and a plain small chapel, capable of holding from 250 to 300 hearers, has been erected, and will be finished in a few weeks. The place is vested in trust, and will be enrolled in Chancery immediately. As there is sufficient land (quarter of an acre), I intend building a house for the minister as soon as the weather will permit.

"*As I am myself* a Baptist, and have *had the writings made for* that denomination, *I should prefer* having a minister of our own Home Missionary Society; if the Committee of that Society could send one of a truly missionary spirit, who will pursue the same plan Mr. Rutherford has done—in visiting the cottages of the poor, distributing tracts, and preach in the adjacent villages, who are willing to assist in the support of a resident minister.

"The first quarter, by our united efforts, we have succeeded in raising after the rate of £30 per annum.

"If the Committee would have the kindness to make an addition to this sum, a minister may be supported and much good done."

*** Should any persons, from their knowledge of the above places, be disposed to give a preference, their donations will be gratefully received, and applied in strict accordance with their wishes, by S. Sotherby, Esq., *Treasurer*, 50, Newgate-street;—Rev. J. Edwards, *Secretary*, Rectory-grove, Clapham; or at the Missionary Rooms, Fen-court, Fenchurch-street, London.

NOTICES.

WALWORTH FEMALE CHARITY SCHOOL, AND SCHOOL OF INDUSTRY.

The Rev. Thos. Morell, of Coward College, (late Wymondley College), will favour this Institution with a recommendatory sermon on Lord's-day evening the 12th instant, in the chapel of the Rev. George Clayton, Walworth.

The Rev, Shem Evans, of Milford Haven, Wales, has accepted the unanimous invitation of the Baptist church, Providence chapel, Westbury, Wilts., and entered upon the pastoral office in that place.

NEW PUBLICATIONS.

Just Published.

The Church encouraged in seeking a Minister. A discourse delivered in the Chapel, Keppel Street, Russel Square, on Lord's-day morning, November 25th, 1833. By George Pritchard. Wightman.

Preparing for Publication.

The Rev. S. R. Allom is preparing for the press, a Memoir of Richard Hatch, late Student of the Baptist College, Bristol; interspersed with select remains.

Preparing for immediate publication, in two handsome vols 8vo., a luminous Commentary on the Old and New Testament, with practical reflections, by the Rev. Joseph Sutcliffe, A. M.

IRISH CHRONICLE.

JANUARY, 1834.

The Committee of the Baptist Irish Society have much pleasure in announcing to the supporters and friends of the Institution that the Rev. Thomas Price, of Devonshire Square, London, has kindly consented to fill the vacancy occasioned by the regretted resignation of the Rev. Joseph Ivimey, until the next annual meeting.

Should the arrangements, now in contemplation to relieve the Society from the burden of arrears which, for the last two years, has been gradually accumulating, meet the concurrence and co-operation of the ministers and friends in the different parts of the kingdom, to whom application for assistance must be made, there is every reason to hope that the Society will speedily emerge from its present difficulties, without any material reduction of its agents or diminution of its usefulness.

It is, therefore, earnestly hoped that our ministering brethren, who may be induced to solicit subscriptions, donations, &c., in various places, on behalf of the Society, will obtain, in their visits to the friends of Ireland, a reception so encouraging, as to strengthen their hands in this labour of love, and to cheer the minds of those upon whom the anxiety of providing for the claims of the Society principally rests.

*** Should any of the annual Subscribers not have received the last Report, it is particularly requested that information may be sent to either of the Secretaries.

From MR. THOMAS *to the* SECRETARY.

Limerick, November 19th, 1833.

As I write this address I feel a sigh of sorrow heave from my soul. The lamentable reflection, that I should not be able to address my letters as usual in the plural, has so affected my feelings, which entirely unfits me for writing this, even more than the long and severe affliction of my beloved child, who has been near eight months confined to his bed with a spinal complaint, and has been delicate and afflicted for about three years, after all the doctors, expense, and anxiety; but he is in the hands of the merciful and wise Physician, as well as my ever-beloved Mr. Ivimey, the true friend of Ireland. It is, indeed, a distressing circumstance, that any of the Lord's long-tried servants should be laid aside at any period, particularly in these eventful times, when their zealous, and unwearied, and pious exertions, in the cause of their blessed Lord, are the more called for; when Popery and its natural offspring, Infidelity, *appear to increase.*

Since my last monthly communication, I have been a journey of more than 200 miles through parts of different counties, preaching, expounding the Scriptures, and visiting the schools. I am sometimes up about 4 o'clock, on the top of a coach at about 5, and travel twenty-five miles before breakfast, on a winter's morning; but this is but a little. I wish I could do more. I regret I have not been more useful, while I would feel truly grateful to the Lord for any success. I am convinced, from experience, that every effort, without his blessing, would be useless.

Our Society is much respected for its decided character and persevering usefulness; there are fresh applications for Schools; but the pecuniary circumstances of the Society's funds demand a refusal, for which I feel sorry, and the country, a loss.

May the Lord excite his people to support his cause; it cannot be expected from the people of the world, though they will have to give an account of their stewardship.

WILLIAM THOMAS.

From MR. J. TURNER *to* MR. THOMAS.

Limerick, November 18th, 1833.

I visited that persecuted school (Croagh) the 30th of last month, and found it still suffering from the priest's maledictions; however, we could discern a "bow in the cloud," assuring us that better times were near; as only five of the children who were withdrawn from it were sent to the priest's school. The number in attendance was not very considerable, being but twenty-seven, owing to the above-mentioned cause; and also that many who would be present were employed in the fields.

Montpelier school is still progressing; I examined it, from the eldest even unto the youngest, and was much pleased with the result. Castle Connell school has also undergone its usual inspection. Since my last examination of this school it has exchanged its then prosperous and cheering appearance, for a more gloomy though not less hopeful one, which calls for a little explanation. The children who composed the senior class have recently left the school, to engage in the more active pursuits of life; and their places have been supplied by children from other classes, who were unable to commit to memory the amazing number of chapters which those children who composed the first class formerly were wont to do. What a pleasing reflection must needs be created in the minds of the friends and supporters of the Society from the fact, that through their instrumentality and Christian exertions many poor children, both male and female, are annually sent forth into the world, carrying with them the savour of those divine truths which they have been taught at school; which alone, with the faithful preaching of the everlasting gospel, is what we, and every other sincere lover of this country, have to expect any real good from. The circumstance of a few country people meeting in a remote part of this county every evening, for the purpose of reading the Scriptures, having come to my knowledge, I purposed visiting them; but finding that impracticable for the present, I took up my pen, and wrote them a very long letter, in which I attempted to detail the blessed advantages of an acquaintance with that volume of divine inspiration; encouraging them also to a perseverance in the good work. As none of them felt sufficiently bold to commence the meeting with prayer, they uniformly knelt down, and each one prayed mentally. I dropped them a *few words on this head* also, which had the effect of removing their diffidence; and public prayer is now conducted by each of the male members alternately. I had a long conversation a few days ago with an old soldier, as I was returning from inspecting the schools; who was originally a *Roman* Catholic, but has long since extended his catholicity, not to those bearing the appellation *Roman* only, but to every man on the face of this earth who is sincere in his profession, whatever that may be; he exchanged his bigotry for a liberty which the Bible no where acknowledges, and was securely wrapt up in his own miserable notions of God's greatness and clemency. However, we entered on the examination of his theories, and before we parted he repeatedly declared that he *then* saw there was no way of coming to the Father but by Christ; and that there was a manifest difference between the doctrines of the reformation, and those of popery, which at the outset he confessed he could not see.

JOHN TURNER.

From MR. MULLARKY *to* MR. ALLEN.

Ballina, November 18th, 1833.

This evening I returned from a tour among the schools. Although most of the children were employed in the fields, the progress and attendance was very satisfactory. In the Easky female school I found 27 readers, 20 spellers, and 4 alphabeters present; 15 of whom repeated the Scriptures: 3 girls repeated 21 chapters each for the quarter. I said to one of the girls who repeated the 21 chapters, when hearing the 1st chapter of John's gospel, Do you know who this Word is? Jesus Christ, the Son of God. Where did he come from? From heaven. To whom did he come? To his own. What did he come for? To save sinners. Who are sinners? All have sinned. Are you a sinner? Yes, the heart of man is evil above all things, &c. The girl's name is J. C.——; she lives three miles from Easky, in a mountainy village, where she would have lived and died, if it were not for the Baptist Society, without an opportunity of seeing or learning to read the Testament. We have frequent instances, in the neighbourhood of the school, to prove the importance of that precept, "train up a child," &c. Through this means the minds of the rising generation are preparing for the reception of the gospel, and, ere long, we may expect that where iniquity does now abound, the knowledge of the Lord will prevail. There

was a fair in the town the day on which I instructed the schools; notwithstanding this, they were all well attended. This morning I preached at eight o'clock in my house. The sick man whom I mentioned in my letter some time ago, his end is drawing nigh; but his confidence is the Lamb of God: I had a long conversation with him, he is very grateful, he blesses the Lord for having directed a Baptist to his house. Afterwards I inspected the Seafenny School, found eighty-eight present, 25 readers, 29 spellers, and 34 alphabeters.

Since my last letter I preached regularly at the usual stations, and for the first time at Pollyheeny; those who attended requested that I should attend as often as possible. The progressive manner in which the gentle stream of the gospel is advancing, and widening in its course, is truly calculated to cheer the drooping heart and bear up the arms that hang down. Last week I travelled with Mr. Mason, of the Mariner's church, London, to introduce him to our preaching stations. We arrived in Easky late in the evening, at an hour's warning the house was as full of Roman Catholics and Protestants as it could hold. He was very much pleased with the manner in which the Lord blessed the operations of the Society, when I told him that about three years ago, you had only six persons to hear you. Thank God for all his benefits. The work is pouring in on us on every side; the harvest indeed is great, but the labourers are few. He to whom the gold, and the silver, and the cattle on a thousand hills belong, will not leave his work without means to accomplish it. May the Lord, in the multitude of his mercies, hasten the time when Ireland will no longer have to cry to England for aid!

M. Mullarky.

From Mr. M'Carthy *to* Mr. West.

Sept. 14th, 1833.

Since the above date, I have not had one day in which I could composedly sit down to write until the present moment; which I now embrace to sketch my proceedings in connexion with the state of the schools. And as to the latter, they are, in general, doing as well as any schools in our denomination; particularly at Tullamore, Moate, and Athlone, though each of these have lately suffered much from unjust *influence. The other three have equally suffered,* and because their numbers are not so great, the diminution is more easily seen and felt. As I mean to give a full detail in my next, both of progress and numbers, suffice it to say, that the public still feel the blessing conferred on them through the medium of your Committee. By it the hearts of widows and orphans, with others equally poor and distressed, have been cheered and made joyful. I frequently meet young persons, now young men and women, who have grown out of my memory, who were educated in our schools; their eyes, countenances, and words, express the joy and thankfulness they feel for what has been done for them: nor are they now ashamed to acknowledge it, though some of them are married, and appear comfortable, and likely to do well; and add to the temporal advantages, the spiritual they have obtained. The store of scripture they have committed to memory makes them shine in religious conversation. I was in company where a young man was a few days ago. He had escaped my recollection. He revived it; I asked him if he could still repeat his chapters; his reply was, "I do not think I could repeat them all; but I have such a general knowledge of them, that when a subject strikes me, I can tell where to open my Testament, either to justify or condemn it." And I have no doubt, but he spoke the general experience of hundreds educated in our and other schools. As to my own Mission, though I sprinkle my labours as widely as my health will now allow, yet, wherever I see the Divine influence falling, there I deem it to be my duty to press the principal part of my energies. A gracious spirit of inquiry has lately been excited in part of my district, in the county Longford. I visited it three weeks ago; and have just returned, taking in Moate, Boylin, Athlone, Keanah, Bary, and Carrigbay. I did intend baptizing some persons; but have postponed it until my next visit. The inquiry has gone into several families, and seems deeply rooted. "Jesus is bringing lost sinners to God." In consequence of this call on my feelings and judgment, I have not been able to visit the southern part of my circuit for some time. And indeed it is rather extensive for the labours of any one individual, wishing to establish permanent good. The places where the chief blessing now seems to fall are, Rahue, Tullamore, Moate, Boylin, Athlone, Raharney, Carrigbay, Keanah, and Bary. At all these places I am mostly very well attended, and more or less see the fruits of my labours, and the call of

the people, who daily say I cannot visit them too frequently, makes me think it is the call of God. Joyous as these things are, on my return home on Wednesday, the 6th instant, how were my feelings harrowed up when my poor wife, who has been more than four years confined to her bed, with many complaints, related the state of dread and fear of her life she and her children felt, by the nocturnal incendiaries who infest this unhappy country! On the night of Wednesday, the 30th ult., in the dead hour of the night, none in the house but herself, the two children, the servant boy and girl, without the slightest notice given, or cause assigned, the windows of the parlour and kitchen were dashed in pieces, a panel of the parlour window shutter was also shivered, and two stones, each of them between three and four pounds' weight, came a considerable distance into the parlour; one of them came to the foot of the bed where Mrs. M'Carthy was reposing, and the other to the temporary bed where her attendant also slept. We have abundant reason to thank God, with the exception of the dreadful alarm into which she and the servant were thrown, no other harm was done. The same night the windows of other houses were also broken; but not to the extent of ours. No clue to the aggressors has been found. The villains fled, when they had accomplished their wicked design. With the exception of taking life, I never heard of a more inhuman action—to assail the habitation of such a defenceless female; yes, and I may say offenceless, too. My feelings fail me to say more.

J. M'Carthy.

CONTRIBUTIONS.

Collected by Rev. J. Allen, Edinburgh:—						
Cupar	3	0	8			
St. Andrews	4	0	0			
Dundee	16	8	0			
Arbroath	1	6	0			
Montrose	3	15	0			
Aberdeen	8	10	0			
Perth	3	0	6			
Stirling	5	8	2			
Leith	3	2	0			
Dunfermline	4	6	0			
				52	16	4
A Friend at C				5	0	0
From Edinburgh, Rev. J. Allen, an order to receive on the 22nd inst				50	0	0
From Glasgow, Rev. J. Allen, an order to receive on the 4th of January				50	0	0
Mrs. Crosskey, of Rye, Sussex, for the Rye School				5	0	0
Mrs. Jessey Goldsmith, Hackney				10	0	0
A Friend, per Mr. W. L. Smith Don.				1	10	0
Hailsham Auxiliary, per Rev. W. Davies (one third)				5	11	0
Rev. A. K. Cowell, per Capt. Nop, Collected in Suffolk				22	4	6
Collected by the Rev. Mr. Crate in Essex, &c				20	0	0

The following acceptable articles have been received from Mrs. Harvey, as rewards for the children in the Irish Schools, and shall be forwarded at the earliest opportunity.

Housewifes, with needles, 26; thimbles, 36; cotton balls, 36; tippets, 12; pincushions, 14; scissors, 30 pair; workbags, 50.

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire Street, Queen Square; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings: by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CONTAINING INTELLIGENCE AT LARGE OF THE

Proceedings and Operations

OF THE

BAPTIST MISSIONARY SOCIETY.

CLXXXI. JANUARY, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

JAMAICA.

Another mail has arrived since our last number; the intelligence by which is, on the whole, very satisfactory. The House of Assembly had met. His Excellency, the Governor, delivered a speech on the occasion, characterized by that firm and dignified mildness which his Lordship has so happily maintained throughout the whole of the trying crisis in which he has been called to act. The House replied to this speech in a tone far more becoming and conciliatory than formerly, and were proceeding in discussions on the Emancipation Act when the packet left. It seemed probable that a majority would rather emancipate their slaves at once, than adopt the cumbrous and complex provisions of the 'apprenticeship' plan. Such a feeling was probably *foreseen by the government at home, as the Act* contains a clause permitting such a course; and thus it will occasion us no surprise if this great measure take full effect long previous to the time proposed by its humane and enlightened authors.

A very satisfactory change appears to be taking place in the general feeling in respect to missionaries. Many, indeed, who signalized themselves by the furious violence of their opposition, have been snatched away by the resistless hand of death; and that, in several instances, in a manner conveying the most solemn admonition to their surviving companions in guilt. Respect for the feelings of relatives, themselves possibly unoffending, prevents our putting on record the names of various parties to whom we could refer; but the facts themselves are such as to strike with humble awe every observer who believes in a just and retributive Providence. When, for instance, it is known that a certain beneficed clergyman, who

was the foremost to destroy one of our chapels in the parish of Hanover, and to rouse his neighbours to second him in the sacrilegious deed, soon after fought a duel with one of his most zealous coadjutors on that occasion, and received wounds of which he died in a few weeks:—when, again, we learn that a planter, not far from Montego Bay, who, in the time of the insurrection, carried off the sacramental wine belonging to the churches in that district, triumphantly regaling himself and his boon companions with the same, and loudly declared that, if he could find Mr. Burchell, he would shoot him with his own hands, be the consequences what they might, was himself shot, unintentionally, by an overseer, very recently, and expired three days after—who can avoid recollecting the words of the devout Psalmist, ***Verily there is a God that judgeth in the earth?***

Whether the events to which we have alluded have had any share in producing the change we know not, but we are gratified to learn, by a recent letter from Mr. Abbott, not only that the worship of God is now peaceably conducted at Montego Bay, Falmouth, and Lucea, but that, on the last Sabbath day in September, he had, among his audience, at the first named of these towns, upwards of twenty persons who had been actively engaged in destroying the former chapel. It is added that these individuals behaved with great decorum, and contributed liberally at the close of the service!

But, amidst these cheering circumstances, *one* instance has been reported to us of such infamous brutality, that we think it right to *lay before our readers* the revolting particulars of the case. The sufferer is well known to our brethren Burchell and Knibb; she was baptized at Crooked Spring, in 1825; is the wife of one of the deacons of the church at Falmouth, and not only a woman of exemplary piety and modesty herself, but one who has exerted herself much to promote the best interests of many of her own sex around her. It is not improbable that this feature in her character may have contributed to call forth the vindictive malignity with which she has been treated.

The statement we are about to subjoin appeared in the *Watchman* of September the 18th, in the form of a letter, signed "An Evangelist," to W. M. Kerr, Esq., attorney of Silver Grove Pen, in the parish of Trelawney. We omit the introductory paragraph as not material to the narrative.

It is said, on authority which I dare not question, unless the following statements be disproved, that Mary Gordon, alias Mary Williams, a slave on Silver Grove Pen, in this parish, of which pen you are the attorney, and a relative of yours, named Grant Bailey, the overseer, has been subjected to a series of sufferings —not unparalleled, it is true, in the history of West India persecution and tyranny—but of a very aggravated kind, and which have apparently brought her to the brink of the grave.

Mary Gordon, alias Mary Williams, has been married for a considerable period to a free black man, living at Falmouth, named Lewis Williams, who, as well as herself, is connected with the Baptist Church in that town. By her former overseers Mary had never been required to do any other work on the property than to wash their clothes and wait in the house, and was allowed every Saturday to attend either to her domestic or religious duties; but Mr. Bailey, who it would seem possesses as little predilection for morality and religion as yourself (for I perceive your name on the list of Chapel destroyers), deprived her of her day early in the present year, ordered her to "give up that free Baptist husband of hers at Falmouth," and live in adultery with some man on the property. With this ini-

quitous mandate she refused to comply, and I shall leave the virtuous among the more highly favoured of her sex to say with how much consistency she did so, even at the risk of incurring the wrath of a colonial despot. On Mary's remonstrating with Mr. Bailey on the impropriety and sin of forsaking her lawful husband, he ordered her to work in the field. She intreated him not to enforce the order, as she had never been accustomed to such labour, and had not strength for it. Her intreaty, however, only called forth an expression of his determination to compel her to do so until she should forsake her husband, and a charitable wish that she was dead.

Mary was accordingly sent with the gang to Kent estate, where she worked in the field for a fortnight, when, as might naturally be expected, she became ill. The Kent overseer compassionately put her in the stocks, but, as the Doctor, on attending that property, ordered medicine for her, she was allowed to go and remain a few days at Silver Grove, when Mr. Bailey sent her back to Kent field work. A fortnight had scarcely elapsed before Mary had a second attack of sickness; about which time Mr. Bailey visited Kent estate. Mary again implored him to release her from an employment far too laborious for her constitution; and with what success, think you? Why, this modern Nero, to his eternal shame be it spoken, immediately had her flogged in front of the overseer's house, and sentenced her to the stocks, where she was confined for three days without medicine or food, save what she received from her more humane fellow-labourers. When released from this salutary restraint, the driver informed the overseer that she was unfit for field work—the reply was, "flog her again!" Mary, on hearing this, crawled to the field, where she lay exposed to the sun the whole of that and the following day, and where she might have perished but for the kind attention of the slaves, who dressed her lacerated flesh. On the third day she worked on her knees, and, continuing to improve, she laboured for two or three weeks, when she was attacked with the shingles. She went to Silver Grove, and remained for one week in the hospital with fever, when she was again ordered to the field.

It is said that you, Sir, saw her in this stage of her sufferings, but refused to listen to her complaint. Mr. Bailey, no doubt emboldened by your example, then told Mary that she should go to the field or the Workhouse, and on her presuming to make an appeal *to his compassion, he was inhuman enough—while her back was yet raw* from the effects of that dangerous disease—again to have her flogged! to confine her in a dark room for one week, restricting her to an allowance of one quart of corn flour and two herrings—and to send two coloured females to the field for a month, because they had the temerity to convey a little food to this persecuted woman. On being liberated from the dark room, Mary was sent back to Kent field work, and at the expiration of three weeks was again attacked with fever, and, meeting with no sympathy, she went to Montego Bay to represent her case to you; and is it true, Sir, that you again refused to listen to the cry of the oppressed, and indignantly spurned her from you?—Mary then repaired to Falmouth, and with her husband appealed to John Kelly, Esq., a magistrate of this parish, who said he could not interfere between master and slave, but gave Mary a letter to Mr. Bailey; on receiving which, that humane youth asked her, why she had gone to a magistrate, adding, "I hate you as much as I hate the devil." Well, Mary was once more sent to Kent, and once more returned to Silver Grove with fever; and on Mr. Bailey's being told this by the driver, this feeling youth, who has scarcely thrown off the habiliments of mourning for his nearest and dearest relative, exclaimed—"I wish to God that woman was dead—tell her to go back to the field!!" He allowed her no medicine, and a few days after, finding her unable to go to Kent, he ordered four men to tie her, and take her thither in a cart! Hearing this, she escaped to the negro houses, where she lay for a fortnight with fever, and then went to the Hon. William Miller, Custos of this parish, who gave her a letter to Mr. Bailey; on receiving which he cursed her, and told her, if she did not go to the field, she must remain in the hospital until she died! She became an inmate of that place for a few days, and then voluntarily joined the gang, which had previously returned from Kent, at work in Silver Grove pastures, where she still labours, though debilitated and reduced by her protracted sufferings to a mere skeleton of what she was nine months since!

Perhaps, Sir, the bare mention of Mary's name would have instantaneously recalled to your recollection many of the foregoing circumstances; but as similar ones so frequently occur, and are as frequently forgotten, I deemed it necessary to give particulars, not so much with a view of touching the chords of your compassion, which I fear, by being habituated to scenes of cruelty, have become somewhat less tender than nature made them.

as of aiding the philanthropist and benefitting the sufferer.

Even admitting Mary to have been guilty of some other crime than that of being a Sectarian and married, which I am at present indisposed to admit, yet can it possibly be such as to justify the treatment she has met with? Is it such treatment as you would look for at the hands of a fellow-creature under similar circumstances? Is it according to the law of equity? And, if not, do you think of escaping with impunity? Colonial laws may tolerate, and even sanction cruelty; but think not, Sir, they can screen you from the eye of Omniscience or the hand of retributive justice. An opportunity, however, is afforded you of ameliorating the condition of this woman, who seems to have been singled out as a fit object for perpetuating the remembrance of the accursed but expiring system; if this be not done, rest assured my unceasing energies shall be directed to secure her redemption from the foul grasp of tyrannical power and lustful barbarity."

What redress will be afforded to this poor woman remains to be seen. Our readers will see in this painful case a new reason to rejoice in the speedy extinction of a system under which such enormities were familiar.

At *Kingston* the congregations are large, both on the Sabbath day and at the evening services in the week. The school goes on well, under the care of Mr. Samuel Whitehorne; it has lately, however, been visited by a calamity of an unusual character. On the morning of October the 11th the roof of the school house was struck by lightning, which set the wood-work of the roof on fire, and descending a pillar into the school-room, instantaneously killed two little boys who were sitting near it, and considerably injured several others of the children. Damage to the amount of about £120 was done before the flames could be extinguished, and the *public have shown* their interest *in this useful institution* by contributing for the necessary repairs. The Earl and Countess of Mulgrave were among the foremost to countenance the subscription, as well as to show humane and liberal attention to the poor children who were injured by the shock.

Under date of the 14th of October Mr. Clarke mentions the increased demand for Bibles and Testaments, and religious books of various kinds, and then proceeds with the following gratifying intelligence, which we give in his own words:—

On the 15th of last month I baptized, in the Rio Cobre, forty-two persons, thirteen males and twenty-nine females, among whom were six free people. An immense multitude assembled on the occasion, and all, save a few people bathing in the river, behaved with decency. A Jew stood in the water, nigh to where I baptized, and assisted in arranging the people, and seemed very friendly; indeed he seemed more like one of ourselves, than to belong to those who believe so very differently from us respecting the great Instituter of this solemn ordinance. Among the people at the river side stood Mr. H., looking quietly on, and, with his pencil taking down the names of those who behaved indecently in the river. Shortly after he gave a favourable account of the baptism in the Watchman, expressing his disgust at the conduct of the bathers, and on the two following Sabbaths he attended our chapel. After service on the latter Sabbath he came to me, expressing his sorrow on account of the attempts he had made to injure us, and on account of his conduct generally. He said he knew he was in a very bad state, and wished much to speak with me if I would allow him to call after the courts were over. I said if he had injured us we were very ready to forgive him, and I was sure, if he repented truly, and came to Jesus Christ, God would also forgive him; and if he wished to converse with me on religious subjects, he was welcome to visit me at any time when he could make it convenient to do so. He has not yet called upon me, but should he do this, it will give me additional reason to hope that God is leading him to consider his ways. The churches have long been praying for persecutors, and it may please Him, who changed the heart of a Saul, to change the hearts of some of those who have been breathing out threatenings and

slaughter against all who truly fear the Lord. Here is one who, but a short time ago, interrupted the worship of God, sought to collect a band to destroy the house of prayer, and more recently sought to please his ungodly companions by insulting us in open day as we passed along the street. Now, in the same house of prayer, he quietly sits to hear the word, and, after worship, with apparent contrition of heart, he confesses his sins and acknowledges that his guilt is great.

Among those baptized on this occasion was a Creole female, who, according to the most correct information that could be obtained, is about 100 years of age. She has been free about thirty years, and has always, until about three years ago, shown herself a bitter enemy to all who appeared to be religious. She was notorious for Sabbath-breaking and blaspheming; and, when spoken to, gave cursing and abuse for reproofs or advice. At one time a person who kept her daughter saw the evil of his ways, and wished to marry; but old Elizabeth prevented her daughter from marrying him, and assigned as her reason that she was afraid the man would take her daughter to chapel, and that she would begin to pray. At another time a neighbour, with whom she was very intimate, went to chapel, and appeared under concern about her soul. As soon as this was known to Elizabeth she withdrew her friendship, and would not even enter into conversation with her, lest she should at length be induced to go also to a place of worship. She carried her hatred to all good people so far that she would not sell to them the cassava, by the selling of which she obtained her living. Two persevering Christian females, members of the church here, often looked upon the aged sinner with pity and compassion; they forced themselves upon her, disregarded her abuse, and laboured time after time to persuade her to go to a place of worship. One of them found that she was less set against the Established Church than she was against Methodists and Baptists; so she endeavoured to obtain a promise from her that she would go to church. She succeeded; but so ashamed was the aged sinner to have it known that she went to such a place, that she sent out her better clothes to the house of the person who had persuaded her, and went there in her week-day attire, and returned again from church to change her dress, that her immediate neighbours might not know that she had been at a place of worship. After being thus induced to go to church, she was persuaded to attend our chapel in the evening, and *soon after this was taken very ill, and for some time seemed nigh* to the gates of death. She was visited during her illness by Mr. Philippo, and after her recovery an evident change was perceived to have taken place in her mind. She now joined one of the classes, attended chapel regularly, left off her blaspheming and Sabbath-breaking, and showed a warm love to those she once hated so bitterly, and to all around her. From that time she has walked circumspectly, and given every evidence that could be reasonably expected of a real change of heart. Before the baptism she expressed a strong desire to testify her love to the Saviour by publicly confessing him before men. Her leader, however, thought her still deficient in knowledge, and hesitated about bringing her forward to the church; but one of my servants made me acquainted with the case, and I sent for her to come and see me privately. I soon found that her views were clear and scriptural respecting the way of salvation, that she was not trusting to baptism nor to her own works, but simply desired to obey the requirement of her Lord, and testify her attachment to Him, to his people, and to his commandments. She was examined and approved of, and showed the gladness of her heart, both after her acceptance and as she stood in the water previous to her baptism, by the expressions that proceeded from her lips. She indeed appears to be one snatched as a brand from the burning at the eleventh hour to be a monument of boundless, sovereign, and eternal grace.

BAHAMAS.

We have great satisfaction in stating that our friends, Mr. and Mrs. Pearson, arrived in safety at New York on the 22nd of October. Their passage was long and tempestuous, but they were treated with much kindness and attention by the captain and passengers; and Mr. P. was enabled to maintain religious worship on each returning Sabbath. He entertains the hope that these engagements were not without spiritual benefit, especially to one of the passengers, whose subsequent conduct appeared fully to confirm the favourable hopes entertained of her.

At New York our dear friends were received with great kindness, not only by the ministers and

others of our own denomination, but by many others. Various unsolicited donations had been made to Mr. P. towards the Bahama mission, together with a grant of bibles and testaments from the American Bible Society, and of tracts and other publications from the Tract Society.

Mr. Pearson had engaged a passage for Nassau, on board the Bob, Captain Albury, at a very reasonable rate, and at the date of his last letter, November 7, was expecting to sail in two or three days; so that we may hope the next mail from the Bahamas will bring intelligence that he has entered upon the work of God at that promising station.

Contributions received on account of the Baptist Missionary Society, from November 20, to December 20, 1833, not including individual subscriptions.

Bridgnorth, Collection, &c., by Rev. T. Morgan	20	13	1
Graham's Town, Auxiliary, by Mr. A. Kidwell, Treasurer	135	0	0
Stepney, Miss Whitfield's School, by Mr. Anderson	0	7	0
Chelsea, Auxiliary, on account, by John Bailey, Esq., Treasurer	25	10	1
Liverpool, Byrom Street Juvenile Society, by W. Rushton, Esq.	10	0	0
Walworth, Collection at York Street, by Rev. G. Clayton, (one third)	35	5	6
Frazerburg, Female Friends, by Rev. A. Begg	3	0	0
Hailsham, Subscriptions and Collections, by Rev. W. Davies, (two thirds)	11	2	0
Oxfordshire Auxiliary, by Mr. Huckvale, Treasurer :—			
Naunton	12	19	2
Campden	5	0	0
Coate & Bampton, (moiety)	7	0	0
Bourton-on-the-Water, (do)	10	10	0
		35	9 2
Oxford, by S. Collingwood, Esq. :—			
For *Spanish Town* School	10	17	6
For *Calcutta* School	10	13	0
		21	10 6
Broughton and Wallop, Collections and Subscriptions, by Rev. H. Russell	33	2	
Monmouthshire, by Rev. D. Phillips :—			
Rhymney	3	0	0
Argoed	0	13	6
Blackwood	0	11	0
Blaenaugwent and Llanhiddel	3	0	0
Bethesda	2	16	0
Moriah	0	10	0
		10	10 6

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

Great Shelford	Rev. J. Heafford	10	0	0
Whitchurch, Hants	P. Davies	5	10	0
Shacklewell	J. Saunders	6	1	7
Dunstable	D. Gould	24	14	3
Highgate	E. Lewis	5	16	7
Horsington	D. Bridgman	1	0	0
Maidstone, Week Street	W. Groser	55	0	0
Bourton, Somerset	J. Parsons	1	10	0
Wallingford	J. Tyso	10	11	4
Do. Independent Chapel	W. Harris	4	8	8
Upton-on-Severn	J. Freer	3	0	0
Tewkesbury, additional	D. Trotman	5	0	0
Mill End, Herts	W. Benson	1	6	6
Walworth, Horsley-street	John Davies	5	14	0
Maze Pond		40	5	5
Bath, Corn Street	O. Clarke	3	0	0
Hackney, (W. Powell, Esq., Islington, £10. 10s.)	Dr. Cox	70	0	0
Loughton	S. Brawn	20	0	0
Datchet	J. Bailey	1	0	0
Folkstone	J. P. Briscoe	7	6	0
Kingsbridge	E. Hull	2	2	0
Salter's Hall	J. E. Giles	50	2	8
St. Peter's, Kent	T. and J. M. Cramp	13	15	0
Dawlish, Friends of the Establishment, by Sydney Pearson, Esq.		5	0	0
Craven Chapel, by Rev. John Leifchild		50	11	0
Fakenham, Friends	Mr. Lynn	14	12	0
Walworth, East-street	J. Hamblen	7	7	0
Grafton-street	W. Williams	9	3	9
Lydney	T. Nicholson	5	0	0
Otley	J. Cole	5	17	6

Waterford, by Rev. Charles Hardcastle:—						
Subscriptions	1	11	6			
Collection at Baptist Meeting	7	6	9			
Independent Church in Colebeck Street	6	3	6			
Public Meeting, (Rev. J. B. Palliser £1. 10s.)	6	15	0			
				21	16	0
Melksham, by J. L. Phillips, Esq.:—						
J. L. Phillips	5	0	0			
Edward Phillips	1	0	0			
Mrs. Dunn	1	0	0			
Miss Fowler	1	0	0			
Anonymous	1	0	0			
Mr. Moon	1	0	0			
Mr. Pocock	0	10	0			
Miss Dunn	0	10	0			
Sundry Small Sums	1	2	6			
				12	2	6
Derby, by Rev. W. Hawkins:—						
W. Evans, Esq., M P	20	0	0			
Edward Strutt, Esq., M. P	10	0	0			
Joseph Bridgett, Esq	2	0	0			
Mrs. Bridgett	1	0	0			
Miss Bridgett	1	0	0			
Mr. Flower	1	0	0			
Mr. Hacket	1	0	0			
Mr. Pick	1	0	0			
Mr. Lewis	1	0	0			
Mr. Hawkins	1	0	0			
Smaller Sums	3	5	0			
				42	5	0
Hailsham, &c., by Rev. W. Davies:—						
Rev. J. Capper, Rector of *Wilmington*	5	5	0			
Mr. Gurrutt	1	0	0			
Mr. Lade	1	0	0			
A. B	0	10	0			
Mr. D. Wratten	0	10	0			
Olly Parris	0	10	0			
Mr. W. Verrell	0	10	0			
Mr. John Woodhams	0	10	0			
Mrs. Woodhams	0	10	0			
Sundry smaller sums	3	7	6			
By Mr. Larwell, Allfriston:—						
Mr. W. Woodhams	0	10	0			
Rev. C. B. Smyth, Vicar of *Allfriston*	0	10	0			
Mr. John Bodle	0	10	0			
Sundry smaller sums	1	14	6			
				13	17	0

Beaumont, Miss, *Newcastle-on-Tyne*	by Rev. George Sample			2	0	0
Josiah Roberts, Esq., *Camberwell*	the Secretary			5	0	0
Mr. Thomas Evans	Mr. Blight			5	0	0
Friend at C.	Mrs. Millard			10	0	0
Joseph Trueman, Esq.	the Secretary			50	0	0
Samuel Mills, Esq.	J. B. Wilson, Esq			25	0	0
Rev. W. Hayward, *Charlton House, Wantage*	Rev. W. Glanvill			1	1	0
Thomas Jones, Esq., *South Cerney*	the Secretary			10	0	0
John Lowthrop, Esq., *Hull*	Rev. C. Daniell			5	0	0
Samuel Gurney, Esq.	Rev. Edmund Clarke			10	0	0
Richard Phillips, Esq.	Do.			10	0	0
John Bell, Esq., (for Education)	Do.			10	0	0
Messrs. E. and J. Cooper	Do.			4	4	0
Rev. Edmund Clarke	Do.			5	0	0
J. Kinnerley, Esq., *Prees Heath, Salop*	the Secretary			2	0	0
Friend	Dr. Newman			10	0	0
Mr. Daniel Olney	the Secretary			5	0	0
W. W. Nash, Esq., *Royston*	J. Gutteridge, Esq			10	0	0
A real Freeman	the Secretary			5	0	0
Mr. T. Boyce, (towards a new Missionary)	Do.			10	0	0
Messrs. Wells, Hodges, & Perry, *Chelmsford*	Rev. J. Pilkington			10	0	0
Rev. W. Nichols, *Collingham*	the Secretary			5	0	0
Thank-Offering from a Friend, *Birmingham*				5	0	0

Collections for the Erection of a School Room at Spanish Town, by Rev. J. M. Philippo.

Late Rev. Lewis Way, A.M.	2	0	0	Miss Greenwood	1	0	0
Mr. William Cozens	1	0	0	Mr. W. Greenwood, jun.	0	10	0
Mr. W. Lightfoot, Darlington	0	2	6	Mr. James Greenwood	0	10	0
Mr. Monkhouse, Barnard Castle	0	5	0	Mr. Clapham	0	10	0
Rev. W. L. Prattman, do.	1	0	0	Two Friends	0	3	6
Rev. M. Saunders, Haworth, Friends by	2	10	0	Mrs. Roe, Middleton, Durham	0	10	0
Rev. Moses Saunders	0	10	0	Friends at Naunton	1	18	6
Rev. J. Winterbotham, Friends by	1	4	6	Mr. W. Rogers	0	2	6
Mr. W. Greenwood, Oxenhope	0	10	0	Mrs. Esther Atkins, Chipping Norton, proceeds of Bazaar, by	43	9	2
Mr. J. Greenwood	0	10	0	Robert Forster, Esq.	1	0	0
Mr. John Greenwood	0	10	0				

Reading, Friends by Mrs. Hinton	17	10	0	Mr. Wills Kitson	0	10	0
J. B. Wilson, Esq.	25	0	0	J. R.	2	0	0
Joseph Gutteridge, Esq.	1	0	0	Mr. E. Rust	1	1	0
Samuel Salter, Esq.	1	0	0	Mr. Bartlett	1	0	0
Mr. J. J. Luntley	0	10	0	Mr. W. L. Smith	1	0	0
Joseph Hanson, Esq.	1	0	0	William Gillman, Esq.	1	0	0
Mr. Edward Smith	1	0	0	Miss Willis	1	1	0
Mr. G. Kitson	2	0	0	Rev. W. Mursell	1	0	0

LEGACY.

Mrs. Elizabeth Ann Aikin, late of Newington Butts, by Messrs. G. Blight and D. Olney, Executors 45 0 0

TO CORRESPONDENTS.

Our friends who inquire as to the time of Messrs. Burchell and Knibb's departure for Jamaica, are respectfully informed that it is impossible, at present, to make any statement on the subject. In the meanwhile, any articles intended for them may be forwarded to Fen Court, at such times as may suit the convenience of the parties sending them.

Books for the Jamaica Library have been received, with thanks, from the Rev. Henry Trend, Bridgewater. Also a number of Magazines from the same friend, and from Mr. Jonah Harris, of Walworth.

We have previously stated that the Committee have no prospect of establishing a West African Mission at present. Some of our kind correspondents seem hardly to be aware of the serious difficulties by which such a measure would be attended.

A Box of Fancy Articles has been received from St. Albans.

The thanks of Mr. and Mrs. Philippo are respectfully presented to the following kind friends:—To Mrs. Huckvale, Chipping Norton, for Baptist Magazines. To Mr. G. M. Smith, Chipping Norton, for a complete set of New Evangelical Magazines (bound), for Library. To Mr. Fiske and Oxford Friends, for a large case of Books for do. To Rev. Howard Hinton, for do. To Mrs. Williams, Reading, for Fancy Articles. To Mr. W. Cozens, Holloway, for Books for Library, &c. To the Misses Kitsons and Mrs. Hooper, for useful and fancy articles. To Miss Salter, for do. To Mrs. Millar, Dulwich, for children's dresses, &c. To the Teachers and Children at Kingsland and Maberly Sunday-schools, for rewards. To the Misses Rust and Miss Wills, Greenwich and Woolwich, for books for Library and rewards for children. To Miss Beeching and Friends, Maidstone, for box of valuable articles. To Mrs. Cozens, Sprowston Lodge, for books for Library. To the Rev. J. Green, Norwich, for do. To Miss Anne Knight and Friends, Chelmsford, for do. To Rev. R. Farebrother, Dereham, for do. To Rev. Isaiah Birt, for pamphlets. To Mr. Jackson, Newgate-street, for sundries. To Mr. Ridgway, for books for Infant School, &c., &c. Also to the following Societies for liberal supplies of books, tracts, and school materials:—The Ladies' Society for the Education, &c., of Negro Children; the Religious Tract Society; the Sunday-school Union; the British and Foreign School Society; the Temperance Society; the Tract and Book Society for Ireland; and to a Committee of the Society of Friends.

Our friends will observe the kind liberality with which the late appeal from the Committee has been met, as shown in the list of Collections and Donations, continued in our present Number. It is especially gratifying to receive, on such an occasion, proofs of cordial and sympathizing interest from respected Christian friends, not belonging to our own communion. Instances of this sort will be noticed in our present list, and we may add, that the value of these benefactions has been enhanced by the manner in which they have been conferred. To be more particular in our allusions, might offend a delicacy we would most anxiously respect—we must, therefore, content ourselves with assuring the kind donors, to whom we refer, of our cordial gratitude for their seasonable aid, and our earnest desire that our Lord and theirs may graciously testify his acceptance of what has thus been done for the honour of his name.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

FEBRUARY, 1834.

MEMOIR OF THE LATE BENJAMIN HODGKINS,

MINISTER OF THE BAPTIST CHURCH AND CONGREGATION, AT SOHAM, CAMBRIDGESHIRE.

If the biography of persons whose character has been formed by divine grace, and who have exemplified the power of that grace in their living and dying moments, has contributed, in no small degree, to encourage pilgrims on their way; then it is not too much to presume that this memoir, by many, will be read with pleasing advantage.

Benjamin Hodgkins, the subject of this sketch, was born on the 24th of May, 1776, at Halesowen, in the county of Salop. In this village his paternal ancestors had resided for several generations.

He was favoured with pious parents, who, having been made partakers of the benefit themselves, did not neglect to pray for their children, and to instruct them in the great concerns of the soul and eternity. His father, Benjamin Hodgkins, was a hoop and rim manufacturer, at Halesowen. He was a very kind and dutiful son to his aged mother, supported her in her declining *years, and soothed her sorrows* as she passed to the grave. This good man died triumphing in the faith of the gospel, July 3rd, 1779, when our late friend was little more than three years of age.

The principal care and instruction of the family now, necessarily, devolved on his pious mother, who was the daughter of John Bickersteth, a merchant, at that time in Liverpool, and first cousin to the present excellent clergyman of that name. She was a member of the Baptist church, at Cradley, in Shropshire, where, for many years, through grace, she adorned her profession. She died in the Lord, at Yeuland Conier, on the 11th of January, 1821, at the advanced age of eighty-three years. She had three other sons, who all died young, besides one daughter, who is now living in London.

In reference to the early years of Mr. Hodgkins, very little has come to the knowledge of the writer of this memorial. The following statement, excepting a few verbal alterations, was found

in his own hand-writing, written about the year 1816.

"I have had the unspeakable privilege of a religious education. My mother, now living, in her seventy-ninth year, has known the Lord for more than thirty years. So fearful was I of giving her any offence, that I regularly attended the public worship of God with her, until the seventeenth year of my age. To this time I was moral in my conduct, although a total stranger to the power of divine truth; but now I began to cast off restraint, and became a very dissipated, profane young man. Still, however, lest I should offend my mother, I continued to go to the meeting-house. In the beginning of the year 1802, I went, with my wife and mother, one Lord's-day, to the Baptist meeting, at Cradley; the preacher was Mr. Wilks, a deacon of Mr. Edmond's church, Birmingham; his text was Solomon's Song vi. 2. In the beginning of the discourse I was as unconcerned as ever, but towards the close, as the preacher was describing, with much pathos, the union of love that subsists between Christ and his church, many of the people were deeply affected, and I, for the first time, felt that there was a reality in religion, to which I had hitherto been a stranger."

From this time he was gently drawn by the cords of love to Christ, as the only source of hope, the only way of salvation, for guilty sinners. Having given himself to the Lord, by prayer and faith, he was anxious also to unite with his people; and, in the year 1804, he became a member of the Pædobaptist church at Halesowen, where, shortly afterwards, he was chosen to the deacon's office. He now became active in the cause and kingdom of Christ, and, in the spring of 1809, he began to speak from texts of Scripture, first in the school-room, and then in the meeting-house.

From this period to the year 1815, he was frequently engaged in preaching, as an occasional supply, in his native village, at *Holy Cross, Cradley,* Langley Green, West Bromwich; and, during the next five years, at Uttoxeter, Stone, and many other places in the neighbourhood. Not unfrequently he went to a considerable distance to supply destitute congregations, or those whose ministers were from home. It may be, that amongst the young persons who were addressed by him at Cheadle, on the 4th of June, 1818, from Ephes. v. 15, 16, some may remember the warm and affectionate manner in which he spoke to them, on the importance of redeeming the time; and happy will it be if, from that period, or from a later date, any of that assembly should have begun to live to Christ.

In March, 1820, Mr. H. went to supply the church at Dronfield, in Derbyshire, where he preached only a few weeks. About this time he often preached, both in the Independent and Baptist meeting-houses, at Burton-upon-Trent. It was in this place, in the year 1821, that he was convinced that baptism by immersion is the scriptural mode, by reading Doddrige on Baptism. It is not an unfrequent occurrence that the weapons which our Pædobaptist friends employ in defence of their practice turn against it, and those who have previously thought themselves well armed, on bringing their armour in contact with the New Testament, have given up the contest, finding that their fancied weapons were not drawn from the armoury of God. Our friend and his companion, who survives him, were both baptized at Burton on the 19th of August, 1821. In reference to this act of self-dedication to the Lord, he made the following entry in his journal: "This day I and my wife have attended

to the despised ordinance of baptism by immersion, fully convinced that it was our duty to submit to the command of Christ, and to follow his example. May we henceforth live more devoted to the fear of God !"

During the three years, 1822, 1823, and 1824, he preached at Appleby and Ashby, in Leicestershire. In the former place, a meeting-house was built whilst he was there, to collect for which he travelled to London, and to other places, in the spring of 1824.

In February, 1825, Mr. Hodgkins removed to Burslem, in the Staffordshire Potteries, and on the 27th of September, this year, he was publicly ordained as the minister of the church and congregation of Particular Baptists in this town. His mind was evidently deeply impressed with the importance and responsibility of the pastoral office, when he wrote, in prospect of his ordination: "Prepare me, O my God, for the services of the next day, as I am about to enter more publicly upon the work of the ministry. O thou Divine Spirit, qualify me for the important work; make me a humble, affectionate, and faithful instrument in bringing souls to Christ."

At Burslem, the soul of our brother was greatly depressed on account of the little success which, apparently, accompanied his labours. If the spirit and temper of the Galatians towards Paul discovered itself here; if there was a want of spiritual-mindedness, and of Christian affection amongst the people; if the prayer-meetings were neglected, from whatever cause; and if there was one Diotrephes, who loved to have the preeminence, it would not appear strange that *the minister should* be discouraged, and that he should complain, under such circumstances, of the want of success.

It is not for a stranger to say if any of these causes did really exist; but, from some cause or other, for a considerable time before Mr. H. left Burslem, he was very uncomfortable. It appears plain, however, from his diary, that he earnestly and devoutly sought the Lord, that he would direct him to a praying, united, and affectionate people, amongst whom his labours might be blessed to the conversion of sinners, and the edification of his church.

The late Mr. Mann, of Maze Pond, London, having been inquired of respecting a minister for Soham, wrote to Mr. H., and at the same time recommended the church there to apply to him. He was accordingly invited, and preached his first sermon at Soham, on Lord's day, October 24th, 1830. Having supplied them for five or six weeks with general satisfaction, the church and congregation expressed their earnest wish that he would become their pastor. To this request he felt it is duty to accede, and came, with his wife and daughter, to Soham, on the 1st of January, 1831.

On the 27th of January, Mr. and Mrs. Hodgkins were admitted as members of the Baptist church of Christ at Soham, by a letter of dismission from the Baptist church at Burslem, and the ministers in the neighbourhood met to offer united prayer for a blessing to rest upon their brother, and the church of which he had now become the pastor. Here the prospects were very encouraging; nor did he fail to acknowledge the hand of the Lord in conducting him to this place

in answer to prayer. He made the following record in reference to this union: "I am enabled to see clearly the hand of the Lord in bringing me here. I trust I am with a pious people; all in the church are in peace. O Lord, keep them so, and bless me in my work, for without thee I can do nothing."

During the spring and summer of this year, the congregation increased considerably, and several persons were baptized, and united to the church. In these encouraging circumstances it was resolved to make more room and better accommodation, by taking down the old meeting-house and erecting a new one. This was done in the spring of 1832, and, on the 27th of July, a neat, substantial, and commodious meeting-house was opened for the Baptist denomination in this town, where the late Andrew Fuller commenced his very important labours in the cause of Christ. Sermons were preached on the occasion by the brethren Kinghorn and Alexander, of Norwich. It was almost if not the last public service of this nature in which Mr. K. was engaged, and only about a month before his death.

The Lord was pleased greatly to bless Mr. H.'s labours at Soham. He gained the affections of the people, and thus secured their attention to what he said; and he will yet live in the grateful remembrance of many. He was frequently poorly; but the affliction which terminated his earthly course assumed an unusual appearance on Tuesday, March 5th, and from that time he gradually fell into the arms of death.

On the 12th it was thought, by his friends about him, that he could not live many hours in this state. With a calm and Christian composure, he said, "Christ is precious to me—I am not afraid to die;" and repeated the following lines, so expressive of a mind resigned to the will of God:

"Pleased with all the Lord provides,
Weaned from all the world besides."

On the 21st, his friends, anxious for his recovery, met for special prayer on his behalf. He said to one of them who called to see him after the meeting, "The Lord has done great things for me, whereof I am glad: there is a reality in religion."

On Lord's day, the 31st, he was much weaker, but more free from pain: he observed, "I have done things I am sorry for, but my great consolation is, 'the blood of Jesus Christ cleanseth from all sin.' When I leave this world for glory, what a pleasure it will be to see my glorified Redeemer seated in the true happiness of God."

April 1st, he said to his son Benjamin, who, with a filial tenderness, waited upon him in his affliction, "O what a pleasure it is to die in the Lord! I hope I shall meet thee, my son, in heaven." On the 10th, he seemed a little revived; he came down stairs, and some feeble hope was entertained that he might recover.

During the month of May, it was evident to those around him, and to those who occasionally visited him, that his body was gently descending to the grave, and his soul was ripening for glory. On Friday the 30th, the writer of this record saw him, for the last time, when he exclaimed, with the piety of a saint just ready to enter into heaven, "This affliction has been greatly sanctified to my soul. Christ is very precious to me. I have a bright and glorious prospect before me." When the tempest-tossed and weary mariner first

obtains a sight of the distant spires and the wood-crowned hills of his native country, how delightful and animating is the prospect! He is drawing near to the land of his fathers, and his own. So our friend, when about to leave the stormy ocean of life, said, with peculiar emphasis, "What a glorious interview will the Christian have after death!" repeating at the same time the following verse:

'O glorious hour, O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul.'

On Lord's day morning, June 16th, he exclaimed, "O my precious Christ, far superior to all the world!" To a pious female friend who was in the room, he said, "This is solemn work." He tried to say something more, but could only articulate "O Lord," and his happy spirit returned to God who gave it, about half-past eleven o'clock, when the congregation were assembled for worship, leaving the earthly day of rest—in the sacred engagements of which he had often delighted—to enter upon a heavenly rest that will never be interrupted.

"The dead are like the stars by day,
Withdrawn from mortal eye,
But not extinct; they hold their way
In glory through the sky.
Spirits from bondage thus set free,
Vanish amidst immensity,
Where human thought, like human sight,
Fails to pursue their trackless flight."

On Thursday, the 20th, his mortal remains were followed to the grave, in the meeting-house-yard, by the bereaved widow and son (the only part of his family present at the funeral, on account of the great distance his other children were from Soham), by most of the members of the church, many of the congregation, and by the dissenting ministers in the neighbourhood.

A funeral sermon was preached at the time by Mr. Reynolds, of Isleham, from words selected by the deceased, Job xix. 25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God." An address was also delivered at the grave by Mr. Compton, of Isleham; and the devotional parts of the service were conducted by the brethren, Saunders, of Barton Mills; Mays, of Fordham; Buckpitt, of Burwell; and Ellington, of West Row. This was the fourth minister's funeral at Soham, within the short space of five years and a quarter, and the third in connexion with the Baptist congregation. May we all regard these repeated and solemn calls to watchfulness and prayer!

J. R.

THE DEACONSHIP,

CONSIDERED IN RELATION TO ITS QUALIFICATIONS, THE DURATION OF THE OFFICE, AND THE MODE OF ELECTION.

To the Editor of the Baptist Magazine.

THE observations of W. E. W., in connexion with some remarks of your own, in the Baptist Magazine for *November last, resulting from the question of* "Abner," on the lawfulness of dismissing a deacon from his office,* will, it is hoped, be a means

* See page 456.

of awakening the denomination to a simultaneous and more serious consideration of Christian principles, as they bear upon the deacon's office.

This interesting subject—the deacon's office—has, as yet, been only *glanced* at, and that too in but one or two of its aspects. But so strictly identified is the prosperity of Christian churches with correct and consistent views of the office, that, as is respectfully submitted, further elucidation and a more extended survey appear to be as requisite as, by the divine blessing, they would be beneficial.

In the desire, then, of bringing the subject more distinctly before the denomination, the writer would observe, that the office of deacon is divine in its institution, involving important duties, requiring specific qualifications, and demanding of those, whose province and whose privilege it is to call brethren to the exercise of it, a conformity to the requirements of the inspired volume, as the only means of securing to the church the services of devout and competent men. The design of these remarks is to invite attention, not so much to the nature and duties of the office, as to the points comprised in the title of this paper.

1. As it respects the QUALIFICATIONS for the office. We, avowing as the ground of our withdrawal from national churches an unshaken attachment to that which is pure in doctrine, holy in fellowship, and scriptural in discipline, and professing entire obedience to Christ as King in Zion, should, upon all occasions, be deeply concerned to act conformably to our principles; but, to whatever extent we may have *happily done so, there* are some matters connected with the house of God, concerning which we should do well to revise our sentiments and change our proceedings; and, with regard to the deacon's office, as the point under special consideration, are there not churches whose interests have sustained, and, it may be, are now sustaining, injury, through *inattention to the qualifications* prescribed in the New Testament? No part of Scripture is more explicit than that which relates to the deaconship—oh that it were more habitually and reverentially received as a standing directory on this important subject! Guided by holy writ, we shall see that the fitness, either for church membership, or for the appointment of brethren to the offices pertaining to a Christian society, or for the continuance of brethren in the offices to which they may have been chosen, is strictly of a *moral nature.* Riches, which perish with the using—family connexions—station in society, apart from moral considerations, ought not to enter into our contemplations of suitability for the one or the other. The church of Christ is a spiritual body, and those who are called to the administration of its affairs should be distinguished by their *sincerity*—by their *serious deportment*—by their *knowledge of the gospel* and *consistent profession* of it. They should be men of *tried* and *approved* character, and of *blameless* lives; but for these and other particulars pertaining to the deacon's office, the reader is referred to the words which the Holy Ghost teacheth, 1 Tim. iii. 1—13.

2. The DURATION of the office. It is to be supposed that no person has ever, in a formal way, been called to the office of dea-

con for life; but there is reason to apprehend that what many of our churches *sanction* in this respect is *tantamount* to such an appointment. But why should it be so? Are there any grounds, deducible from revelation or reason, that justify such an appointment? As the Sabbath was made for man, and not man for the Sabbath, so all Christian offices should be held in *subserviency* to the peace, happiness, and prosperity of the churches among whom they are exercised, and for whose benefit they were instituted. Offices, thus held, must frequently pass from hand to hand, otherwise than by the decease of those who hold them. As the Scriptures are silent as to the period for which persons should be called to the office of deacon, we are left to the guidance of the general canons of utility, decency, and order. Looking at some of the evils by which the dissenting system has been afflicted, and anxious for a better state of things, and for the prevalence of correct principles, many of your readers besides W. E. W. (whose remarks have in some measure anticipated me), think that an annual or some other periodical election to the deacon's office would tend much to invigorate our churches. It may be that, against the adoption of such a practice, some would urge the absence of express Scripture precept, and perhaps would be the subjects of fear (but such fear would surely be imaginary) as to the injury that might arise by acting upon a plan not at present in general operation. It is submitted, however, that there are grounds, some of which are adverted to in this paper, upon which a periodical election to the deacon's office could be firmly established. It is not likely that by such *a plan a church would lose what it would be desirable to retain*, whilst there can be no doubt that it would *sometimes gain much*. Such, for instance, is the imperfection which in the present state attaches even to the people of God, that, under the influence of other principles than those which should always preponderate in a Christian society, it is possible that persons have been called to the deacon's office, and subsequently retained in it, whose retirement, nevertheless, may be very desirable. An annual or other periodical election would afford the opportunity, without doing violence to personal feeling or social order. Various, indeed, may be the occasions rendering a change in the deacon's office desirable. There are (and the consideration is delightful), there are many who adorn the office which they sustain. The holiness of their character, their humility, their love to the brethren, their enlightened, disinterested, unostentatious zeal in the cause of religion, deservedly obtain for them the affection and confidence of their fellow-members. A periodical election, in reference to such persons, would have no other effect than to animate them in the discharge of duty, whilst, in being again and again elected to the deaconship (as assuredly they would), new and most gratifying proofs would be adduced of the regard in which they are held by the church. Such a plan it is the design of these remarks to commend to the denomination, not through a love of change, but a sincere desire to promote the best interests of the churches. Let the method suggested, then, have serious consideration, since some change is obviously desirable. The welfare of the church, as associated for religious purposes,

should be the end ever kept in view; and in proportion as this is done, individual members will be willing to be anything or nothing, whilst the body, the church, as in the fear of God, and in the proper exercise of one of its dearest privileges, will confide the administration of its affairs to those, who, at the time of election, shall, upon scripture grounds, appear the most eligible for the purpose. A reference to the transactions of ordinary life will illustrate this interesting subject. Were, for instance, the functionaries of our Bible, Missionary, and other public institutions to remain stationary, unaffected, so to speak, by the opinion of their constituency, and placed beyond the reach of its influence, such societies would soon become sickly, and their operations would be impeded as by a paralysis. There needs, in the deacon's office, a greater infusion of popularity, a nearer conformity to the views, wishes, and wants of the people, as united in Christian brotherhood. We require, in fine, the clear perception and the straightforward acting out of the principle, that, as well in an election of brethren to the office of deacon as in their continuance in such office, the welfare of the church, and not private interests, or party feeling, or personal aggrandizement, should operate as the main spring of our conduct.

3. The MANNER in which brethren should be elected to the office has not had so much attention as its importance demands. Every Christian church, formed upon the primitive model, is independent in its construction, and is, of itself, competent to the discharge of all the functions proper to its *well being*. It is for the *church to repose its confidence*, and to commit the management of its affairs, to brethren of *its own selection*. The appointment to the office by any persons other than the church, in its *collective capacity*, would be inconsistent with christian liberty, and manifestly at variance with an inspired injunction, directly in point: "Look ye out among you," &c., Acts vi. 3. Nor ought members to be biassed in this weighty matter; at least they should not be so biassed as to affect the *freedom of their choice*—an injury that might be inflicted otherwise than by direct interference. A people acquainted with the nature and design of church-fellowship, and alive to the interests involved in such an association, will not be likely to err as to the persons whom it shall be most desirable to select for the management of its general affairs. Let the choice be unfettered, and we may calculate upon happy results. Such a method, too, would preserve a society from that undercurrent sort of dissatisfaction which, though not *expressed*, will nevertheless *exist*, where brethren have been introduced to, or continue to be retained in, the deacon's office, in a way that does not *harmonise with the tenor of holy writ*. No church is so likely to prosper as that, whose offices are held by men who shall have been chosen upon no other grounds than their *fitness*—their *moral* and *Christian* excellence, and in no other manner than that which is *unconstrained*. Nor, next to the divine approbation, will anything yield to an individual, engaged in ministering to a Christian society, more solid satisfaction, than that which arises from the consciousness that he is fulfilling a course of Christian duty, to which he has been spontaneously called

by his fellow-members, and in which he is sustained by them with one heart and one accord.

Surely it behoves us more fully to realise the simplicity of the Christian system; and ever to consider that, in all the concerns of religion, heavenly principles, unalloyed by the policy of a world that shall perish with the using, should ever have the ascendant influence.

We have heard much of the revival of religion—of the extension of that kingdom which is righteousness, and peace, and joy in the Holy Ghost. This blessedness, so dear to every Christian heart, let us look for, not only in the out-pouring of the Holy Spirit, not only in the vivification of the graces wrought through a reception of the truth, but in a *theology* more *vigorous* and *consistent*, and in *such a system of administration in our church affairs* as shall give greater effect to the purposes of love and goodness as contemplated in the ministry of the word and the fellowship of saints.

S. N.

EXEGETICAL EXERCITATIONS

No. II.

To the Editor of the Baptist Magazine.

The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Isai. i. 5, 6.

This passage, it is conceived, is equally misunderstood and misapplied with the one examined in a previous article; and it is generally used in the same connexion, namely, in social prayer, both domestic and public, and also for a similar purpose, that of confessing our unworthiness of divine regard on account of the depravity of our nature.

True indeed it is, that we are all fallen, depraved, and guilty creatures. We have all from our earliest days gone into forbidden paths. As soon as we were capable of moral actions, that is, as soon as we knew the difference between right and *wrong, we neglected and refused the former,* and chose and pursued the latter; so, that, in the emphatic language of scripture, we are "transgressors from the womb." On this point, the depravity of our nature, there can be no doubt. It is a fact felt and deplored by every good man, confirmed by our daily intercourse with each other, recorded in almost every theological creed, and supported by innumerable passages of scripture; but it is doubted whether the one under consideration affords it any support. It presents no direct proof either that our nature is fallen, or that our life is sinful; but it fully and necessarily implies both; for, suffering in any form or degree, amongst the subjects of the moral government of a benevolent and holy Being, presupposes that they are sinners; and the inference, that our daily violations of a just and good law originate in a depraved nature, may safely be pronounced as correct as it is obvious and easy. These topics, however, are con-

nected with the statement only by implication.

But the passage, it is presumed, will be found, on a close and careful examination, to describe not depravity itself, but something consequent upon it; not moral evil, but physical calamity; not the pollution of sin, but the marks of its punishment. It exhibits the weak, exhausted, and wretched condition of a people whose sins had brought upon them the chastisements of divine providence —the deplorable state of a people on whom the threatening had been executed, "I will visit their transgression with the rod, and their iniquity with stripes."

The depravity and wickedness of the Jewish nation—the cause of all their distress—is set forth in the preceding verses. They are charged with being insensible and ungrateful, disobedient, and incorrigible—irreclaimable even by a discipline infinitely wise and benevolent. They are further designated, "a sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters." Heaven and earth are called upon to bear witness to the truth of these allegations, and to sympathize with their insulted Maker and Sovereign, in the painful fact, and the affecting complaint, that the children whom he had nourished and brought up, had rebelled against him.

Then, after this description of their wicked and flagrant conduct, their wretched state, as a people diminished and brought low by the heavy and repeated calamities which their sins had brought upon them, is set forth in the verse under notice. These visitations were neither slight nor partial, but deep and widely extended; *they were* chastisements which *had made* "*the whole* head sick, and the whole heart faint; from the sole of the foot even unto the head there was no soundness;" the inhabitants of the land, from the metropolis to the most obscure and remote parts of the country, had been visited with the tokens of divine displeasure. Every where they were reduced in number, shorn of their beauty, and deprived of their strength; the marks and effects of the rod were upon them; they were afflicted and not comforted; there was no eye to pity, no hand to help; their wounds were unclosed and uncovered; and, as far as human aid was concerned, they were not only uncured, but incurable.

The passage, rightly understood, seems to represent the Divine Being in the character of a kind, an anxious, and distressed father, expostulating with an undutiful and rebellious son, after some new act of disobedience, which had excited his displeasure, and called for some fresh correction. But why should you, as if he had said, why should you be corrected again? It will produce no good effect. Contemplating his weak and emaciated frame, his bruised body, and lacerated limbs—an affecting and offensive spectacle, he stays his hand, and withholds the rod; and, grieved for his hardness of heart and obduracy of spirit, again he asks, as if in hopeless despair, why should you be stricken any more? Previous chastisements, severe and repeated, have not been followed by repentance and amendment, but by new insult and deeper provocation. Shall I then give you up to the consequence of your disobedience? But how can I thus abandon you to certain ruin? Shall I then continue my care and discipline? Yet, why? You will revolt more and more. Why then should you

be stricken any more? The wounds, yet unclosed, with which your body has been covered, left by former corrections, witness against you, and are ominous of eventual and final ruin. Why, then, should you be stricken any more? You will revolt more and more. Already is the whole head sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

SCRUTATOR.

SUNDAY-SCHOOL RECOLLECTIONS.—No. V.

THE SENIOR CLASS.

To the Editor of the Baptist Magazine.

THE situation of the elder children towards the close of their attendance at the Sabbath-school, and after they have left it, is one of great interest. At that period, character is rapidly assuming the form in which it will be permanently distinguished. Then the teacher, who has been diligently preparing the frail bark of youth, feels anxious to ascertain how far his hopes are likely to be realized, when the vessel is launched on the ocean of life. Then, to use another allusion, he narrowly examines the tree which he has been cultivating, to judge how far it is likely to reward his toil with fruit.

And yet, precisely at this interesting season, the objects of a teacher's care usually become impatient of control, and are eager to anticipate manhood by throwing off the restraints of education. Temptations begin to gather fearfully around them; the corruptions of their nature are becoming strong and rampant; and poverty compels their early employment in some course of labour, and, perhaps, a crowd of vicious companions.

At this crisis, philanthropy *may well redouble its efforts,* not only to avert the evils which threaten unguarded youth, but to secure, under divine influence, the permanent usefulness of past endeavours for their spiritual good. But here, again, the returns before alluded to show that much remains to be done, in connexion with our Sunday-schools, for the welfare of the rising generation, at the stage of their history now contemplated.

No plan can adapt itself to all cases. Time, place, and other arrangements must depend on circumstances, and on the convenience and opportunities of the minister, or other person, who may undertake this special service. But whatever method may be adopted, it should on many accounts be as distinct as possible from the ordinary occupations of the school. It should also, in every respect, be so framed as to render it a privilege after which youth would be likely to aspire, and on which they would feel it a pleasure to attend.

The following plan has been tried for several years:

1. All children in the school, twelve years old and upwards, have been declared eligible for admission to a class, quite dis-

take from the girls and the boys of the school, denominated *the senior class*.

2. The class has the benefit of instruction at public worship on the Sabbath evening, accommodation being reserved for that purpose, but which, at that service, could not be attended to the whole school.

3. After the departure of the congregation, the youths of the senior class have been conducted to the vestry, where the minister has met them for about half an hour.

4. After prayer, the names, separately registered, have been called over and marked, so as to afford an opportunity of ascertaining the most regular attendants, and inquiring after absentees, whether from sickness, or otherwise.

5. The class has then been exercised, sometimes on previously appointed sections of scripture, according to the lesson system, at other times passages have been produced by the children on a given doctrine or subject; on other occasions the principal ideas of a sermon have been recited by the children, from notes taken by them at the time of hearing it;—and occasionally papers have been read, composed by some of the more proficient on a scriptural subject.

6. After this, some striking facts, interesting anecdotes, or extracts from Missionary intelligence or juvenile biography, have been read, interspersed with such brief remarks as might be thereby suggested.

7. A Hymn has then been sung, selected and given out from memory by a member of the class in rotation, the tune also being raised by one of the *boys competent to do so*; and, after a short concluding prayer, the class has, with a careful attention to decorum, been dismissed.

8. Tracts and books of a suitable character have been lent to the members of the class.

Notwithstanding some disappointments of hope, such as must be expected under any system, this plan has been found, on the whole, to answer the end designed. The following are some of its results:

1. Several elder children, who had left the school, voluntarily attended this class on its formation.

2. Children under twelve have been generally eager to claim the privilege of enrolment in the senior class, immediately on their attaining the requisite age.

3. Elder children have been retained in the school longer probably than otherwise: and after leaving school have continued to attend this class, and that, in some cases, notwithstanding they have been in service.

4. Their attendance at the house of God has been secured in the evening, as well as on former parts of the Lord's day; and many have regularly attended also the week-day services.

5. Parents, teachers, and other persons being at liberty to attend, many secondary opportunities of usefulness on their behalf, have been supplied by this class.

6. Encouragement has been afforded to elder children who, from early neglect, have been backward in reading, and who would consequently be placed among lesser children, in the lower classes of the school.

7. The minister has been furnished with the means of exercising an immediate and constant care of forty or fifty youths, the

usual number in attendance, who have thereby acquired an affectionate attachment to him, and his more public ministrations.

8. The best opportunity has been afforded for an advantageous selection of assistant teachers, when any of the elder scholars have been required for that purpose.

9. Religious impressions have, in many interesting cases, been fostered and matured; most, if not all, of the scholars who have united themselves to the church, having been previously members of the senior class.

The next, which will be the concluding paper, will relate to institutions which may be beneficially connected with Sunday-schools.

E. C.

Truro, Jan. 16, 1834.

CLASSICAL READING IMPROVED.

Interea repetunt cæcis obscura latebris
Verba datæ sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
Mulcet, et, aut fallax, ait, est sollertia nobis:
Aut pia sunt, nullumque nefas oracula suadent.
Ov. Met. lib. 1, *Fab.* 7. *l.* 388—393.

Ere Thema's speech by them is understood,
They o'er the answer to their prayer did brood;
Between themselves they ponder well the word,
And anxious Pyrrha soon her husband heard
Soothing with placid tongue: says he, or lies,
Or holy things, for us they here devise;
The first can ne'er from oracles arise.

As it occurred to Deucalion and Pyrrha, so it may happen to many, that the reply to their first religious inquiry at the lively oracles of God may be couched in terms that they cannot comprehend. Shall they therefore abandon those oracles? Let them rather not only wonder (obstupuere diu, l. 384), as they did who heard the sayings of the shepherds who had been directed by the angels to the new-born Saviour; but rather, like Mary, let them keep all these things, and ponder them in their hearts; Luke ii. 18, 19.

How good it is, when persons are together in trouble, to rise above the burden that presses down one's own spirit, in order to endeavour to afford relief to a companion in trouble; and such benevolence immediately is its own reward. *We cannot speak a word* of encouragement to those who are enduring the affliction which grieves our own spirit, but there is a necessary reaction to the advantage of the speaker's heart. Surely, when Jesus said to his sorrowing disciples, "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I;" it was, for himself, a look at the joy that was set before him, preparing him to endure the cross and despise the shame; Heb. xii. 2. Promethides comforted himself in assuaging the grief of Epimethida.

Sometimes before the sentiment of Scripture can be understood—tarrying the opening of our understandings to understand it—it is well, as in the case fabled by Ovid, to pause, and consider the character of the counsel that is given to us, that esteem for

the virtue of the advice may add patience to zeal in our efforts to comprehend the truth. Let us remember, then, that what the Scriptures teach is fallacious or pious; a moment's hesitation is not requisite to determine that, as they are the oracles of God that cannot by any possibility lie, they do not persuade to any wickedness. "Let our delight be in the law of the Lord," therefore; and when the mind is persuaded that the Scriptures are holy, let us meditate upon the dark sayings addressed to us; and it is promised: "Then shall we know, if we follow on to know the Lord;" Hosea vi. 3. And as the sequel of the fable relates that the pensive pair soon discovered the meaning of the oracle, and learned how to replenish the earth with inhabitants; so, when it is given to us to know the mysteries of the kingdom of heaven, Matt. xiii. 11, we shall learn how to be the means of peopling the new heavens and the new earth, wherein dwelleth righteousness.

C.

TEMPERANCE THE HARBINGER OF TRUTH.

To the Editor of the Baptist Magazine.

YOUR pages have nobly advocated the cause of freedom, and if you will permit me I shall be happy to make them the medium of a few observations on a bondage more fatal and oppressive than negro slavery; and, although my remarks may not be new, they may perhaps present Temperance Societies in a new light to some of your numerous readers.

I lately met a sensible and pious friend who felt somewhat jealous of Temperance Societies, thinking, as he said, that it was beginning at the *wrong end.* Establish Christian principles, said he, by means of Christian Instruction Societies, and temperance will follow as a Christian grace. To such objectors (for he is one of a large class) I would answer, by proposing this question: What is the reason that your Christian Instruction and other societies for promoting religious objects, accomplish so little? I believe it to be this: The great adversary of souls has devised a successful expedient to lull the *awakenings of conscience* in our *gin-shops;* and these increase in as rapid a proportion as expedients for religious purposes.

I wish I could persuade Christian friends to trace the operations of God in all ages, and see if he does not, in introducing some new dispensation, some important era, eminently prepare his way. A simple-hearted, solemn messenger announced the coming of the Saviour of the world in the admonition, to prepare his way, and make his paths straight. The preparation for the enlarged out-pouring of the Holy Spirit, and the rapid progress of Messiah's kingdom, is now proclaiming by the advocates of the Temperance Society. Let Christians come forward at the proclamation, and the voice of conscience will no longer be hushed by the eagerly swallowed dram. It is this fatal expedient which must be removed, to prepare the way of the Lord, and to make his paths straight.

The same esteemed friend added, that he always associated Temperance and Peace societies, and thought them alike chimeri-

cal; I too associate them, and hail their happy omen. The time is gone by for Christians to think of the spread of the Messiah's kingdom as a matter of faith and not of practice; but they are not yet sufficiently awake to their responsibilities. Their united voice has been heard in the demand for negro emancipation; let them not think that, in removing so mighty an agency of Satan as this spirit-drinking, which enthrals the mind rather than the body, they can do nothing. No longer let Christians *believe*, merely, that the swords shall be turned into ploughshares, and the spears into pruning hooks; but let them study the great principles of the New Testament, and defend the practice of war if they dare.

A. Y.

ON OATHS.

To the Editor of the Baptist Magazine.

The writer is induced to believe, from several circumstances, that there are many persons who conscientiously object to an oath; he wishes to suggest to them the importance of making known their views by petitions to the Legislature for relief. An act was passed in the last session which exempted the sect called Separatists, and there is evidently a disposition in Parliament, to attend to the scruples of the conscientious.

The petitioners should, he thinks, apply for an act, declaring, that all persons who express a conscientious objection to an oath, be allowed (in every case where an oath is now required by law), to make a solemn affirmation or declaration in the following form, which is the same as that permitted to the Quakers by 8 Geo. I., cap. 6: "I, A. B., do solemnly, sincerely, and truly declare and affirm." All persons making a false affirmation to be subject to the same penalties and forfeitures as are enacted against persons convicted of perjury. In the act of last session, cap. 82, pages, 1069, 1070, the Supreme Being is mentioned; in that relieving the Quakers, there is no such appeal; this is an important difference in the writer's view, which has induced him to give the form allowed to the Quakers. His object in calling attention to the subject is, that the conscientious may be relieved, and that the Laws of our country may be in union with the doctrine of Christ.

A PASTORAL DUTY.

To the Editor of the Baptist Magazine.

There are, no doubt, among your clerical readers, some who have paid particular attention to the welfare of those young men, in pious families, whose engagements in life, whilst they expose them to great temptations, place them beyond the general cognizance *of their pastor. May I* ask of any such minister a few hints, or a longer paper upon the subject. It is one whose importance, though acknowledged, is not I conceive duly felt; and a little instruction would be acceptable, I am sure, to many of your readers, and in particular to your obedient servant, R. S. M. W.

QUERY.

To the Editor of the Baptist Magazine.

How are we to understand (in reference to those who are accepted in the Beloved) those scriptures which evidently recognize the solemn truth, that we shall every one give account of himself to God? or, in other words, What is the nature of that account which good men will have to give of their improper words and actions?

A LEARNER.

POETRY.

LINES ON AN INFANT, WHO DIED AT DAY-BREAK.

WRITTEN AND PRESENTED TO HIS WIFE, BY THE LATE REV. R. CECIL.

"Let me go, for the day breaketh."

Cease here longer to detain me,
Fondest Mother, drown'd in woe;
Now thy kind caresses pain me,
Morn advances—let me go.

See yon orient streak appearing,
Harbinger of endless day!
Hark! a voice in darkness cheering,
Calls my new-born soul away.

Lately launch'd, a trembling stranger,
On the world's wide boisterous flood,
Pierc'd with sorrows, toss'd with danger,
Gladly I return to God.

Now my cries shall cease to grieve thee,
Now my trembling heart find rest;
Kinder arms than thine receive me,
Softer pillow than thy breast.

There, my mother, pleasures centre;
Weeping, parting, care, or woe,
Ne'er my Father's house shall enter:
Morn advances—let me go.

Peace, and joy, and endless blessing,
Pour their streams upon thy heart!
Thus (no language yet possessing)
Breathes my spirit ere we part.

Yet, to leave thee sorrowing, rends me,
Though again his voice I hear:
Rise! may every grace attend thee,
Rise! and seek to meet me there.

THE BELIEVER'S TRIUMPH IN DEATH.

BY THE REV. A. TOPLADY.

Deathless principle, arise,
Soar, thou native of the skies,
Pearl of price, by Jesus bought,
To his glorious likeness wrought.

Go to shine before his throne,
Deck his mediatorial crown;
Go, his triumphs to adorn;
Made for God, to God return.

Lo, he beckons from on high!
Fearless to his presence fly:
Thine the merit of his blood;
Thine the righteousness of God.

Is thy earthly house distress'd?
Willing to retain her guest?
'Tis not thou but she must die;
Fly, celestial tenant, fly.

Burst thy shackles, drop thy clay,
Sweetly breathe thyself away;
Singing, to thy crown remove,
Swift of wing and fired with love.

Shudder not to pass the stream;
Venture all thy care on Him;
Him whose dying love and power
Still'd its tossing, hush'd its roar.

Safe as the expanded wave,
Gentle as the summer's eve;
Not one object of his care
Ever suffer'd shipwreck there.

See the haven full in view!
Love divine shall bear thee through;
Trust to that propitious gale,
Weigh thy anchor, spread thy sail.

Saints in glory perfect made
Wait thy passage through the shade;
Ardent for thy coming o'er,
See, they throng the blissful shore!
Swiftly to their wish be given,
Kindle higher joy in heaven.

Such the prospects that arise
To the dying Christian's eyes!
Such the glorious vista, faith
Opens through the shades of death.

REVIEWS.

The Duty of Prayer, Illustrated and Recommended from Scripture, and from the Opinions and Conduct of uninspired Persons: with Forms of Prayer for the Use of Families and Individuals. By the Rev. ALEXANDER WHYTE, A. M., Minister of Fettercairn. pp. 401.—Oliphant.

Concerning this truly excellent and elaborate performance, the respected writer says: "The plan differs from that of every other work on prayer with which the author is acquainted. The greater part of it is composed of extracts from the word of God, and from the writings of uninspired authors. The uninspired extracts contain the sentiments of many of the most eminent theological writers of the first five and last three centuries of the Christian era—a class of men whose studies and characters certainly entitle them to be heard, on such a subject as this, with some degree of deference. They also contain the opinions of many laymen of celebrity in philosophy, literature, law, and medicine; and of persons distinguished by piety and intelligence in various other departments of life. Infidels who have lived in Christian countries, and have insensibly participated in the social advantages of Christianity; and also heathens who have lived in the 'dark parts of the earth,' on which the light of the gospel never shone, here likewise yield their testimony in behalf of prayer. Friends and foes, both in ancient and modern times, both in civilized and barbarous states of society, here, in their several ways, and according to their several degrees of light, admit and support the rights of religion. The voice of all is for prayer."

The filling up of the author's plan is comprehended in seven chapters; comprising answers of the most interesting description to the following important questions: "What is prayer? To whom should we pray? Why should we pray? For what should we pray? How should we pray? By what means may we learn to pray, if yet strangers to that duty; or improve in it, if we have already learned? What are the pretences which are most commonly used for neglecting prayer? What are the real causes of neglect of prayer?" The latter part of the volume consists of "concluding addresses; family and private prayers; and an appendix on saint and angel worship."

We hesitate not to predict that, in every circle of pious readers, to which this devotional work may be introduced, it will rank among those which are held in the highest esteem. We feel powerfully impelled to confirm our own estimate of its value, by transcribing several of its instructive pages; but we are denied this gratification by the straitness of our limits. In the absence, however, of that which at best is but partial attestation, we would earnestly recommend repeated perusal of the whole. After all, we must insert one short extract on earnest prayer:

"It was a common opinion among the ancient Chinese, that 'all external adoration is vain and insignificant, if it does not proceed from the heart, and is not animated by the inward sentiments.' The modern Jews have this sentence written upon the wall of their synagogues: *Prayer, without the intention of the mind, is but a body without a soul.* As a profession without sanctity is a lie to the world, so prayer without sincerity is a lie to God. 'The spirit, not words, life, not expression only, constitute prayer with God. Language may give it a form, but language alone is like a mere body without a soul; and he that so offers it, renders to God a dead, unclean carcase, for a living sacrifice, which is an abomination in his sight,' and revolting to all common sense. 'If ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and

sick, is it not evil? Offer it now unto thy governor, will he be pleased with thee, or accept thy person, saith the Lord?' It is certain that the greater part of men, as they babble out vain, languid, and inefficacious prayers, most unworthy the ear of the blessed God, so they seem, in some degree, to set a just estimate upon them, neither hoping for any success from them, nor, indeed, seeming to be at all solicitous about it, but committing them to the wind as vain words, which in truth they are." p. 157.

Christian Experience, as Displayed in the Life and Writings of Saint Paul. By the Author of "Christian Retirement." pp. 462.—Hamilton.

Whatever is adapted forcibly to direct our attention to personal and experimental religion, is entitled to our most cordial and conscientious regard. That writer, whoever he may be, in whose productions we discover a large portion of evangelical sentiment, happily combined with a faithful and attractive representation of its spiritual and moral effect, we must always contemplate as possessing a distinguished claim to the patronage of the Christian public, and as being most likely, by his labours, to secure to himself and others the most beneficial results.

"He that watereth shall himself be watered." It is impossible for us to conceive of any one who seriously engages and continues in a department of service, which must necessarily bring under close examination the principal facts and doctrines of Christianity, and their peculiar operation, when accompanied with divine influence, in renewing and sanctifying the human heart, without concluding that his enlarged participation of sacred enjoyment must constitute the supreme reward of his pious exertions. At the same time, such labours convey a hallowed and diffusive fertility and fragrance through the entire extent they are permitted to traverse, whence arises every description of blessedness which alleviates the woes of the present state, and prepares the weary pilgrim for the undisturbed possession of the future.

In the work which has occasioned these reflections we consider the author to have been most happy, both in the selection and treatment of his subject. "The life and writings" of the apostle Paul comprehend a rich variety of spiritual instruction; while the incomparable delineations of Christian experience, by the remarkable diversity of circumstances which they embrace, become easily accommodated to the numberless incidents which frequently characterize the transit of those through time who are destined to shine hereafter as the sun in the firmament of heaven.

Instead of presenting our readers with the contents of the twenty-five chapters into which this excellent volume is divided, we shall endeavour to excite their desire to obtain the work itself, by the following extract:

"Who then is the truly happy person, in this world of sin and sorrow? It is the genuine believer in Jesus; he, whose faith is not speculative, but practical; whose love is not transient, but abiding; whose hope is placed, not upon created things, but on Christ the sure foundation.

"From Jesus he receives pardon and peace, righteousness and strength, grace and glory. Streams of mercy are ever flowing around him. He sees LOVE inscribed on every dispensation; and, like the martyr, can kiss the faggot prepared to consume him, saying, Welcome cross! Welcome cross!

"The great apostle of the Gentiles was honoured of God to proclaim this blessedness to the world. Being taught by the Spirit to know the truth, and to feel its power, he saw with unclouded vision the glories of the gospel, and daily lived under the consoling influence of its heavenly light.

"To the Corinthian church he poured forth his stores of gospel tidings: 'All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ; as though God did beseech you by us, we pray you, in Christ's stead, Be ye reconciled to God.

For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.'

"With such divine supports, such sources of consolation, St. Paul was enabled to encounter the fiercest opposition; and, at midnight, to sing praises to his God in the dungeon at Philippi. Have we attained to this height of blessedness? Can we extract sweetness from the bitterness of death, and consolation from the worldling's source of sorrow?

"While meditating upon these riches of sovereign grace, these abundant consolations provided for suffering saints, let us strike our harps with David, and sing: 'How precious are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee. How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; and in thy light we shall see light.

"When the world my heart is rending
With its heaviest storm of care,
My glad thoughts, to God ascending,
Find a refuge from despair.

"There's a hand of mercy near me,
Though the waves of trouble roar;
There's an hour of rest to cheer me,
When the toils of life are o'er.

"Happy hour, when saints are gaining
That bright crown they longed to wear;
Not one spot of sin remaining,
Not one pang of earthly care!

"Oh, to rest in peace for ever,
Joined with happy souls above;
Where no foe my heart can sever
From the Saviour whom I love!

"This the hope that shall sustain me
Till life's pilgrimage be past;
Fears may vex, and troubles pain me,
I shall reach my home at last."

P. 317—319.

Memoir of the Life and Correspondence of the Rev. William Lavers, late of Honiton, Devon. By JOHN S. ELLIOTT. pp. 325.—Simpkin and Marshall.

We commence our notice of this pious volume by candidly stating that our objections to the Arminian scheme of doctrine are as many and as great as they ever were. Nor was a late illiberal attack, in a contemporary periodical, upon a work of a deceased venerable minister—the repetition of whose name is invariably associated with feelings and expressions of more than common respect, and whose praise is continued and will long endure in the churches of our own and other denominations—at all calculated to conciliate our esteem for the *spirit* in which the strenuous advocates of human perfection can occasionally assail those, however eminent, who have presumed to express sentiments adverse to a theory whose prevailing feature is uncertain salvation.

Believing, as we do, that the "Reign of Grace," by the Rev. Abraham Booth, is too much in harmony with the analogy of faith, and too firmly established in the approbation of the Christian public, to sustain any injury from the *imbelle telum sine ictu* of an intemperate passage by an anonymous writer, we would not permit ourselves to be turned aside from our path to censure his rashness; but, having waited for an opportunity like the present, we would now exhibit that which we consider to be "a more excellent way."

Our readers then will please to note that, in "The Life and Correspondence of the Rev. William Lavers," there are frequent references to principles from which we entirely dissent; but, at the same time, there is so much in sentiment, in temper, and in practice, concerning which we cannot speak too highly, that we most cordially recommend it as well calculated to promote the general interests of religion, and shall have much pleasure in becoming in any degree instrumental to its obtaining an extensive circulation.

The Church Encouraged in Seeking a Minister. A Discourse delivered in the Chapel, Keppel Street, Russell Square, on Lord's-day morning, November 24th, 1833. By GEORGE PRITCHARD.—Wightman.

No period in the life of a Chris-

tian minister is more interesting and affecting to himself than that in which he begins to contemplate the resignation of his charge, and the close of his ministerial labours. When he knows that he must shortly put off his tabernacle, he will be doubly anxious to see them established in the present truth; and will endeavour, in agreement with the example of Peter, that they may be able after his decease to have these things always in remembrance.

Our esteemed friend, Mr. Pritchard, we earnestly hope, will be long spared to preach and to print what may be edifying and animating to many.

He has compressed many judicious counsels to the young minister, by a very felicitous application of Nehemiah viii. 18. The discourse is an amplification of two reflections: 1. Wherever the service of a Christian minister is required, it is of considerable importance that the person introduced should be "a man of understanding;" and 2. Whenever such a person is "brought" to a Christian church, it must be "by the good hand of God upon them."

Under the first of these the preacher notices *natural*, *spiritual*, and *official* understanding. That which is *local* should be included, perhaps, in that which is designated *official*. Under the second, the church receives instruction, admonition, caution, and encouragement of the most evangelical character. It is most devoutly to be wished that all our students and young pastors may ponder these things deeply in their retired hours. In several pages the author has also touched a chord in the hearts of some brethren of his own age, which must vibrate with the tenderest emotions.

The church in Keppel Street, highly favoured for a long course of years, will be entitled to the prayers of our readers, that, by the good hand of our God upon them, they may have reason to rejoice in the success of the measures now adopting to provide an assistant for their honoured pastor.

The following extract will give a specimen of the author's manner of thinking and writing:

"At the same time, forget not the sacred trust which is reposed in the Christian minister. To him is committed the purity of the church, both as to its doctrine and its discipline. If he contend not for the 'faith delivered to the saints,' if he neglect or pervert 'the form of sound words,' and introduce or patronise pernicious sentiments, he becomes unfaithful to his trust. Are not the following words deserving of the most serious consideration? 'Though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed.' Then, as to discipline, the church is God's house, in which that which is known morally to defile must not be permitted to remain. This department of ministerial duty is often involved in so much that is intricate, if not inexplicable, that the man of God will feel the necessity of saying, 'Give me understanding, and I shall keep thy law;' or, as Caleb, 'If so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.' The peace, also, of the church is intrusted to his care. If he be not himself of a quiet, pacific disposition; if he listen to tattlers and talebearers, whose very element is going from house to house, revealing secrets, and intentionally, or without design, separating friends; if he endeavour not 'to keep the unity of the Spirit in the bond of peace;' there is no period in which he will not be in imminent danger of disturbing, if not of destroying, the peace of the church. It is, in various views, of so much importance that the tranquillity of a Christian society should be preserved, that, whatever it may be which threatens to interrupt its continuance, must never, except in extreme cases, be indulged with the smallest portion of encouragement. Nay, even the prosperity of the church, to a certain extent, must be considered as the minister's charge; for, though he be not held responsible for such effects of his exertions as can only be produced by the mighty working of the Holy Spirit, yet, for the spirit in which he conducts his public exercises, and for his general deportment as a Christian minister, he is accountable; and, if these be justly chargeable with palpable impropriety, the prosperity of the church may sustain irreparable injury." Page 18.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Notes of a Tour in America in 1832 *and* 1833. *By Stephen Davis, Collecting Agent for the Baptist Society for Ireland.*—We feel greatly obliged to Mr. Davis for the Notes of his Tour, which are equally entertaining and instructive. His views of the country—his candid account of the state of religion among different parties—his statistical tables—his views of the state of slavery, with many other particulars which we cannot enumerate, will, we trust, profitably engage the attention of many.

On Animal Instinct: A Lecture to the Mechanics' Institute, Colchester, by the Rev. Algernon Wells, of Coggeshall, Essex. Longman.—An admirable Lecture, philosophically reasoned, elegantly written, full of lively illustrations, and "seeds of thought," which we hope will spring up, and bear much fruit.

A Letter to Robert Gray, D.D., Lord Bishop of Bristol, &c. By Jacob Stanley, Author of "Dialogues on Popery." Third edition. Simpkin and Marshall; Sherwood.—Without pledging ourselves to every sentiment and every expression, we think this letter deserves the widest possible circulation. It is a stinging piece, as the Bishop of Bristol must well know, if he has read it!

My Mother's Gold Ring: An American Tale. Simpkin and Marshall.—This pathetic well-told tale is in favour of *Temperance* Societies. Mr. Colton remarks: "The gentleman who sent it to me from America says, 'Twelve thousand have been circulated in six weeks, and one hundred thousand more have been ordered from New York by a single benevolent society, for gratuitous distribution.'"

Directions to Persons just commencing a Religious Life. Simpkin and Marshall.—Full of judicious counsels, the fruit of long and large experience; written by an American, and recommended by the Rev. Charles Gilbert, of Islington.

The American Cottager, or Conscience and the Lord's Supper. By the Rev. Calvin Colton, A.M. Paul.—Very entertaining—includes a brief statement of the formation of an Independent Church; and American scenery, which Mr. C. knows so well how to describe.

Consolation in Affliction. By the Editor of the Sacred Harp; a Father's Present to his Son, and a Mother's Present to her Daughter. Dublin.—A very elegant little work, meriting the greatest possible encouragement; particularly interesting to those who are in affliction, occasioned by the loss of their nearest relatives and dearest friends.

The Anatomy of the Mass. By Peter du Moulin, Minister of the Word of God in the Church of Sedan, and Professor of Theology. Newly translated from the French. To which is prefixed a concise History of the Eucharist; by the Rev. R. Shanks, A.M. pp. 288. *Nisbet.*—Whenever it shall be thought desirable to overwhelm Roman Catholicism with the grossness of its own superstition, "the Anatomy of the Mass, by Peter du Moulin," will be abundantly sufficient to produce that effect. The monstrous absurdities and blasphemies which have been forged for the purpose of illustrating and sustaining this awful desecration of a most solemn Christian rite, have no parallel in the annals of paganism, from which the distinctive, unscriptural term *Mass* appears to have been derived.

We had thought, at one time, of verifying what we have thus stated by certain extracts from the volume before us; but, upon more mature deliberation, we have thought that it will be better to refer the inquiring reader to the work itself, than to defile our pages by transferring to them any portion of this *mass* of abominations.

Preparation for Sufferings, or the best work in the worst times. Second edition. pp. 216. *Nisbet.*—The pilgrimage of mortal life is ordinarily attended with so large a portion of affliction, that whatever contributes to a suitable preparation for its occurrence, or assists the sufferer to endure his trials with Christian patience and resignation, is entitled to more than common consideration. Such is the benevolent design of the small volume here presented to the reader, and which, we trust, its truly pious pages will be extensively instrumental in accomplishing.

1. *Sacramental Meditations. By the late Rev. Samuel Lavington, of Bideford.*

2. *Fellowship with God. By Hugh Binning.*

3. *Anecdotes, Religious Tracts.—Religious Tract Society.*

4. *Plain Essays on Important* Religious *Subjects. By* Thomas Wood. Book Society.—These little volumes are eminently

suited for usefulness, and as such we strongly recommend them to our readers. The two societies from which they emanate are conferring substantial benefits on the Christian church, more particularly on its poorer members, by the publication of such treatises. We should be glad to see our more affluent people laying out some small portion of their wealth in supplying our poorer congregations with libraries consisting of such volumes. A better service, probably, could not be rendered to the cause of scripture truth and healthful piety.

Truth found and Love not lost; or the Principles of Religious Knowledge examined; in two Letters upon our Lord's Promise, John xvi. 13. By the Rev. Charles Isaac Yorke, M.A., Rector of Shenfield, Esser. pp. 26. Crofts.—Upon the whole, we consider the two letters contained in this tract as well calculated to induce and encourage a serious and close inquiry into the nature and influence of revealed truth. We would, however, respectfully suggest that the principle of universal verbal inspiration is inconsistent with the author's unsafe and unsatisfactory statements concerning the failure of the New Testament to impart any definite and authoritative rule of church government, and is deserving of his renewed and cautious examination.

OBITUARY.

MRS. SAVILL.

Among the numerous testimonies afforded to the reality and value of the religion of Jesus, perhaps it would be difficult to select one more remarkable, or more calculated, under the divine blessing, to produce a salutary effect on the minds, either of its enemies, or its friends, than the happy deaths of genuine Christians: and of this description was the death of Mrs. Savill, of Gamlingay, Cambridgeshire, who departed this life on Monday, November 25th, 1833. About forty years ago she was called to the knowledge of Christ. A pious friend, in conversation, quoted the words of the apostle, "Cursed is every one that continueth not in all things written in the book of the law to do them;" and this appears to have been the means of her conversion to God. A sense of her guilt and danger for some time filled her with alarm; but she was shortly brought, by discoveries of the Redeemer, from under the spirit of bondage into the possession of liberty and peace. From that time to the period of her death she was enabled to live a life of faith on the Son of God; and she has now, we doubt not, received the end of her faith, even the salvation of her soul.

During the last affliction of Mrs. Savill, though she experienced some variation of feeling, she was generally comfortable in her mind, and sometimes rejoicing, even with joy unspeakable, and full of glory.

One night she cried out, "A few *more rising suns at most*—O, if I could but add, 'will land me safe on Canaan's coast;' but I have only a hope." What a mercy, said a person present, to have a hope! "Yes," she replied, "hope is better than despair; but I am afraid, as my end approaches, my hope will decline." She was then reminded of the promise, "As thy days, thy strength shall be;" which seemed to afford her consolation. A short time after this, when taking a little refreshment, she said, "Christ had but vinegar and gall, whilst I have every comfort.

'His way was much rougher
And darker than mine;
Did Christ my Lord suffer,
And shall I repine?'"

About ten o'clock on the Sabbath morning she exclaimed, with great earnestness, "Ah, I have begun another Sabbath on earth, but know not where I shall end it." A pious attendant remarked, 'We must be prepared for heaven, before we are admitted to the enjoyment of it.' "Yes," she replied, "the Lord is preparing me; and, when he has fully sanctified me, he will take me home." Soon after this she had the most rapturous contemplations of the love of the Saviour, and exclaimed,

"How condescending and how kind,
Was God's eternal Son;
Our miseries reach'd his heavenly mind,
And pity brought him down.

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew."

About four o'clock on the following morning she cried, "Lord, have mercy upon me, and do with me as seemeth good in thy sight;" and then, conceiving she was going, added, "Lord, take me to thyself!" "Come, Lord Jesus, come quickly!"

On Monday, the 11th of November, she said to one of her children, "Don't cry; no one can wish me to stay here as I suffer now." She then repeated the words of Pope—words which were frequently uttered by her during her affliction:

"Cease, fond nature, cease thy strife,
And let me languish into life."

On the Wednesday following, Mr. Savill having quoted the words of the Psalmist, "God is the strength of my heart, and will be my portion for ever," she said, "Sing that hymn,

'My God, my portion, and my love.'"

He immediately sung it, as well as his feelings would allow; and when he reached the last lines,

"Grant me the visits of thy face,
And I desire no more,"

She exclaimed, "Ah! that is what I want!"

On the Thursday and Friday she experienced much darkness of mind. She said, "I want Christ to manifest himself unto me; but," she added, "if he will not, I will fall into his hands;

'I can but perish if I go,'" &c.

On the Saturday morning her sufferings were very great, but her mind was more composed and happy. Seeing her husband with the bible in his hand, she asked if he had anything comfortable. He then read part of the fortieth and forty-first chapters of Isaiah, several passages of which were very precious to her soul. But in the evening she was again in great mental agony. "The Lord," she said, "must be contending with me on account of my sins. My affliction is almost heavier than I know how to bear." She then slept for a few moments, and the instant she awoke repeated the words of Cowper,

"He plants his footsteps in the sea,
And rides upon the storm."

On the Sabbath morning it was said to her, "Your life is hid with Christ in God." "Yes," she replied, "I hope it is," and then expressed her desire to depart and be with Christ. Soon after this she appeared for some time to be dying. Her friends around her expected her immediate departure; but, recovering, she expressed her disappointment. She said, "I did hope I was going; but," she added, "probably I want to go an easier way than the Lord designs for me." From this time to the period of her death she said but little. Such was her extreme weakness, that she could scarcely bear to hear others converse, much less could she converse herself.

On Lord's day, November 24th, she requested a friend to inform her minister and the church that she desired an interest in their prayers, that she might be carried through the conflict. Once, during the day, her prospect was clouded, and she cried out, in great distress, "Lord, have mercy upon me!" but, in answer to prayer (her own prayers, as well as those of her friends), the cloud soon dispersed, the Sun of Righteousness arose with healing in his beams; and in ecstasy she exclaimed, "Lord Jesus, receive my spirit! Come, Lord Jesus, come quickly!"

Early on the Monday morning our friend was speechless, and the time of her departure was evidently at hand. Her husband said to her, "Is the Lord your portion? if he is, signify it by pressing my hand;" which she did immediately. Though deprived of her speech, she continued sensible and composed till about half-past six o'clock, when she gently breathed her last, and her happy spirit took its flight to the bright regions of everlasting day.

Mrs. Savill has left a husband and five children, to whom she was affectionately attached, to mourn her loss. May her God be their God; and, when the remaining steps of their pilgrimage are taken, may they join her in the felicities of that place, where separation and death shall never be known. And may it be the prevailing desire of all the surviving relatives of our friend—of all who witnessed her peace and triumph in the final conflict—and of all who read this account of them, to die the death of the righteous, that their last end may be like hers.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extract of a letter from M. Thieffry.

I have visited St. Vaast, Vieilli, Quievi, and Villers-en-Cochies, also Lannoy and Baisieux; I hope not without fruit. At Baisieux I held two meetings; there were thirty persons present, who were all attentive. I am rejoiced to see this small congregation increase in numbers and piety, for such is the case with some of them at least.

I have been several times to Mouchin, Nomain, Aix, and Orchies. Twice I preached in the chapel which M. Barbey has opened at Orchies. I visited several Catholic families in villages near Mouchin, where I was kindly welcomed. I hope that some amongst them have received the gospel in their hearts. Some manifest a good disposition, and others, that are not so far advanced, give me nevertheless some hope. They are sensible that their priests impose upon them, and lead them in a wrong way. Two villages upon the confines of Belgium give me reason to hope that a work is going on there; already several Catholics have experienced a change of heart, and have abandoned the Romish church, and a still greater number hear the gospel. I have been there several times, and have been very well received. I read and explained to them the word of God. I proved to them the fall of man by sin, his incapacity to deliver himself from the state of condemnation into which he has fallen, and the necessity of receiving the salvation of God perfect and gratuitously in Jesus Christ. I was requested to return. This part of the country, I said to myself, belongs also to the Lord; here, perhaps, as at Corinth, the Lord has many people who shall soon be submissive to the Lord and to his Christ, and follow with joy their faithful Shepherd, walking in the ways of his commandments with gratitude and thanksgiving.

JAMAICA.

We are gratified that the papers just received from this distant part of our *empire are in sufficient time* to allow us to present our readers with the highly interesting address of Lord Mulgrave to the Colonial Assembly,—we mean that portion of it which relates to the recent Bill for the Abolition of Slavery throughout the British colonies. All who have taken a part in the late struggle, which has so happily terminated on the side of humanity and justice, and who rejoiced in that termination—who watched the progress of the contest with an anxiety proportioned to the magnitude of the good or evil involved in its issue, and who continue to speculate on the future consequences to be anticipated from this mighty revolution in the social system—all, in a word, whose understandings have not been rendered impervious to the light of truth, and their hearts insensible to the warm impulses of our nature, will hail the sentiments breathed and the facts implied in the following address, with mingled emotions of wonder, gratitude, and joy:—wonder, not indeed that such an address should have been uttered by the noble speaker, but that it should seem to express the sentiments and meet the sympathies of such an audience, whose support of the worst parts of this horrid system, in contumacious opposition to the authority of the parent country, only a few months ago, had provoked a dissolution of their assembly! We will not, however, mar the joy with which we hail the change, by speculating on the causes which have produced it; nor will we detain our readers from the speech itself, by anticipating the reflections which will naturally arise in their minds on its perusal; but, overlooking all secondary causes, recognize His irresistible agency, who turneth the hearts of the children of men, as rivers of water, whithersoever he pleaseth.

"Slavery, that greatest curse that can afflict the social system, has now received its death blow. You who, collectively, were not responsible for its ori-

gin, and who, individually, have in many instances mitigated its evils, have recorded your acquiescence in its speedy and final extinction. The influence of your example will be felt far beyond the sphere of your direct control. It has long been evident that the protracted continuation of slavery could only lead to the dissolution of that society, the powers of which were paralysed by its baneful effect. But that transition, by which alone a cure could be effected, was one of great difficulty, and requiring some courage to undertake. It has been thought, by the British government, that the dangers of this critical operation might be lessened by an intermediate state of probation; and, in conformity with their suggestions, you have adopted that plan. But this is a part of the subject which will of course be open to your subsequent revision. The extreme duration of this period is already fixed; but should you hereafter, in the exercise of your discretion, founded on your observation of the disposition and conduct of the negroes, think that the term of apprenticeship could be either safely diminished, or shortly abrogated, there is no determination which would be hailed with greater satisfaction by the British Government and people; and no one would more rejoice than myself, at the last traces being utterly effaced of that state of things, of which I have personally witnessed the inseparable evils. For, notwithstanding the existence of humane regulations and laws of protection, and in spite of the precautions taken by many influential persons (to which I am happy to bear witness), no one who had held my situation during the same period, and who had taken due pains to investigate the real truth, could honestly deny that, occasionally, cases of flagrant abuse of power have been found to exist. I say this from no desire to record the worst traits of an expiring system, but from an anxiety once again, at parting, to impress upon your most serious attention, the extreme importance of judicious management during that momentous interval on which we are now entering. Neither for the present tranquillity of the community, nor the future efficiency of its labour, is it to be desired that the weapon of arbitrary power should be exercised with undiminished severity, or individual responsibility, up to the last moment when the law shall abruptly arrest the arm that wields it.

"Your duty as *legislators concludes for the present; but as individuals deeply* interested in the property of the country, I should hope you would be inclined to suggest, as a necessary preparation for the great change, that all serious offences, requiring severe punishment, should, in future, be as much as possible submitted to the public decision of a Magistrate. It will be my first duty, at the same time, to endeavour to have it clearly understood that no legal change takes place before the 1st of August, and that, whatever power the masters have hitherto possessed, must till then be obeyed.

"You can now return to your homes with the consciousness of having, in this difficult crisis, faithfully discharged your duties in accordance with the evident wishes of your constituents. For myself, I will only say that, whenever circumstances shall hereafter cause my personal separation from the island of Jamaica, the recollection of this day will always proudly survive; and no event in after life can obliterate the gratifying impression that, as the representative of his Majesty, I have been enabled to give the authority of law to your sanction of the speedy and final extinction of Slavery. The part which, through the gracious confidence of my Sovereign, I have been allotted to bear in these proceedings, must always perpetuate my interest in the future fate of the island; and my most earnest wishes must ever be, that that which has been thus virtuously commenced may prosper in all its stages; that, by the blessing of Providence, from the abandonment of evil good may arise; that from the restoration of a more healthy state of society may spring the conviction, that even common interest demands the reciprocation of mutual benefits between all classes of the subjects of the same empire.

"In conclusion, I must express my firm belief that, in all your future difficulties, your ready recognition of the natural rights of your fellow-men will meet its best reward in the revived diffusion of national sympathy, and the cheerfully continued extension of British protection."

DOMESTIC.

THE DISSENTERS' APPEAL TO GOVERNMENT.

The Committee of Deputies of the three denominations of Dissenters—Presbyterian, Independent, and Baptists, with deputations from the General body of Ministers, from the Protestant Society for the protection of Religious Liberty, and from the United

Secession Presbytery of London, having formed themselves into a "*United Committee to consider the grievances under which Dissenters now labour, with a view to their redress,*" think it expedient to state the present legal position of Protestant Dissenters, and some of the reasons and principles on which the committee recommend united applications to the legislature for relief.

Religious liberty has been brought to its present favourable state by the slow but certain advancement of society in knowledge, truth, and justice; and the removal of penal statutes, affecting religion, from the code of our country, will show the extent of those improvements which have been successively effected by liberal and enlightened policy.

Nonconformity had its origin in the principles maintained and acted upon at the reformation—principles of the highest importance to the true prosperity of states, and the legitimate interests of religion. These principles respect the sole and exclusive sufficiency of the Holy Scriptures, the right of all men to judge for themselves in the interpretation and use of that divine standard, and the correlative right to act according to their judgment in matters of religion, so long as its exercise interferes not with the rights of others. As such rights do not originate in human laws, no human laws can justly abridge them.

The exertion of political power, for the suppression of error, or the establishment of truth, is presumptuous and unjust. To the exercise of this power there are no definable limits; and it invariably secularises every form of Christianity with which it is associated.

Whenever the authority of law is brought to bear on the promotion or the suppression of theological opinions and plans of ecclesiastical polity, it must operate injuriously, whether by rewards or penalties. One religious denomination is unjustly exalted, while the members of other denominations, equally entitled to the esteem and confidence of their fellow-subjects, are unjustly depressed.

A deep impression felt by the committee has impelled them thus to state their principles on this primary ground of religious nonconformity; they have specific grievances of which to complain, and the early removal of which they anticipate on the ground of impartial justice; but they feel that it would be a violation of their duty, did they not express their conscientious objection to the alliance of *any* ecclesiastical systems with the civil power, and their conviction that all religious denominations should be left to their own resources and arrangements.

Having recorded their deliberate and solemn testimony, they leave the decision of the great question to the progress of events and the determination of an enlightened legislature, under the providence of the Most High.

The committee now proceed to state the practical grievances, which directly press on Protestant Dissenters, and require immediate redress.

1. *The want of a legal registration of births, marriages, and deaths, without submitting to religious rites to which they conscientiously object.*—The validity given to the parochial registers, while those of Dissenters are rejected, has created invidious distinctions, and subjected the whole dissenting body to great inconvenience, and in some cases to positive wrong. As all registrations of baptism are defective, not being evidence of the time of birth, and as many hundred congregations of nonconformists do not practise infant baptism, and consequently cannot avail themselves even of a baptismal register, some comprehensive measure, of a civil and not religious character, is absolutely necessary to place all the subjects of the empire upon a footing of just equality, and to furnish an efficient registration of births, marriages, and deaths, for the whole community.
2. *Compulsory conformity to the rites and ceremonies of the established church in the celebration of marriage.*—The committee consider the demand of such conformity an interference with natural and social rights, and a direct violation of liberty of conscience, aggravated in cases where the doctrines, as well as the polity and discipline, of the church are grounds of nonconformity. If marriage be regarded as merely a civil contract, they deem it expedient that the legislature should adopt proper means to establish the formation of the civil contract before a civil officer and competent witnesses, with an efficient registration. If it be a religious contract, then they claim that their own ministers should be allowed to solemnize it. If it be both civil and religious, they contend that the civil contract should be according to the civil form

to be established by the legislature, and that the religious exercises should be left to the parties concerned. The very right for which the committee now contend has been long exercised by Dissenters in Scotland and Ireland, and even in this country by the society of Friends.

3. *The denial to Dissenters of the right of burial by their own ministers, according to their own forms, in parochial cemeteries.*—This grievance has been removed by Parliament in Ireland, and no difficulty has occurred in the operation of the measure. The committee, therefore, see no reason why similar relief should not be extended to English Dissenters.
4. *The exclusion of Protestant Dissenters from the privileges of the universities of Oxford and Cambridge.*—The committee regard it as an unrighteous restriction, that Dissenters are prevented from enjoying the full benefit of education at those seats of learning unless they become members of the established church. Is it right that the Dissenter, whatever his intelligence or fortune, should be compelled to seek, in the universities of the sister kingdoms or foreign lands, those literary advantages which are denied him at home? The pressure of this evil is aggravated by the want of a charter to the London university, with authority to bestow the honours and distinctions which Oxford and Cambridge confer.
5. *The liability of Dissenters to the payment of church rates, and other ecclesiastical demands.*—Against such exactions the committee protest, as at once inexpedient and unjust. They perceive no reason why similar imposts should be abolished in Ireland, and continued in England. Is it reasonable, on any principle of justice or of policy, that those who cannot conscientiously worship at the altars of the established church should be compelled to contribute to her expenditure? Is not this as degrading to her supporters, as it is unrighteous to those who dissent from her claims? Is not the dignity of religion best consulted, when its professors render voluntary homage to its principles, and present free-will offerings for its support?

Such is the case which the committee present to the consideration of their friends throughout the country, that measures may be adopted for effective co-operation, in bringing the claims of Dissenters before the attention of the legislature. Convinced that their cause is founded on truth and justice, they are assured, from the loyalty and patriotism of Dissenters, that no means will be employed by them for the accomplishment of their object, but such as are in accordance with the principles of the British constitution, and the hallowed dictates of Christianity.

In conclusion, the committee respectfully recommend to the various classes of Dissenters the formation of associations in the principal towns and districts of the kingdom, and the immediate adoption of resolutions and petitions in support of their claims. They also suggest that while, in their applications to Parliament, they firmly but temperately avow their principles, they limit the *prayer* of the petitions to the redress of practical grievances.

Signed, on behalf of the Committee,

ROBERT WINTER, Secretary.

16, Bedford Row, London,
4th January, 1834.

THE PARLIAMENTARY GRANT FOR THE EDUCATION OF THE POOR.

Circular issued by the British and Foreign School Society.

Christian Friends,

You are already aware that the money referred to is voted exclusively for the erection and enlargement of school-rooms, in which boys and girls may receive daily instruction on the plan and principles, either of the British and Foreign School Society, or the National Society, and is not applicable either to the removal of old debts, or to the erection of schools in which instruction is afforded *only* on the Sabbath.

Believing that there are few towns of any size, in which one or more schools for the instruction of the poor might not be sustained, either by the payment of the children or by public subscriptions, the committee in London are desirous of pressing upon you the necessity and importance of immediate inquiry into the existing provision for public education in your town and neighbourhood, and the desirableness of your making early application to government for a portion of the grant.

The mode of application is very simple: all required is, that a memorial, stating the wants of the town or district, and the willingness of the parties signing it to comply with the requisitions of the minute of the Lords Commissioners,

should be sent to the Treasury.* Care must also be taken that a copy of the same be forwarded without delay to the Society's house, Borough-road, in order that measures may be adopted for recommending the case to the favourable consideration of their Lordships. The following is a copy of the Treasury minute :

"My Lords read the Act of the last Sessions, by which a sum of £20,000 is granted to His Majesty, to be issued in aid of private subscriptions for the erection of schools for the education of the children of the poorer classes in Great Britain.

"The Chancellor of the Exchequer, feeling it absolutely necessary that certain fixed rules should be laid down by the Treasury for their guidance in this matter, so as to render this sum most generally useful for the purposes contemplated by the grant, submits the following arrangements for the consideration of the Board :

"I. That no portion of this sum be applied to any purpose whatever, except for the erection of new school-houses; and that, in the definition of a school-house, the residence for masters or attendants be not included.

"II. That no application be entertained, unless a sum be raised by private contribution, equal, at the least, to one-half of the total estimated expenditure.

"III. That the amount of private subscription be received, expended, and accounted for, before any issue of public money for such school be directed.

"IV. That no application be complied with, unless upon the consideration of such a report, either from the National Society or the British and Foreign School Society, as shall satisfy this Board that the case is one deserving of attention, and there is a reasonable expectation that the school may be permanently supported.

"V. That the applicants, whose cases are favourably entertained, be required to bind themselves to submit to any audit of their accounts which this Board may direct, as well as to such periodical reports respecting the state of their school, and the number of scholars educated, as may be called for.

"VI. That, in considering all applications made to the Board, a preference be *given to such* applications as come from large cities and towns in which the necessity of assisting in the erection of schools is most pressing; and that due inquiries should also be made before any such application be acceded to, whether there may not be charitable funds, or public or private endowments, that might render any further grants inexpedient or unnecessary.

"In these suggestions my Lords concur."

In explanation of this document, it may simply be necessary to state that No. 3 refers to the *payment* of the Government money—not to the *promise* of it, which promise will be made before any expense is incurred by the applicants; that No. 5 applies merely to the accounts connected with the erection, no claims on the building or right of interference in the management of the school claimed by government; and that No. 6 is not intended to exclude applications from any place where the population is large enough to supply a fair number of scholars.

The Committee trust you will feel that, in urging this business upon you, they are not seeking any thing for themselves, or desiring any control over the school or schools you may erect. They wish to see every school in the kingdom under the exclusive management of local committees, on whose care, in the selection of a teacher, and subsequent attention in the oversight of the school, so much depends. All they contend for is, the great principle of LIBERTY OF CONSCIENCE —the utter abolition of religious tests in connexion with common day-school education. They are convinced that you will at once see the importance of vigorously maintaining this ground at the present crisis, and that you will do your utmost to prove, both to the government and the country, that you are not insensible to the value of schools in which scriptural instruction is faithfully imparted, without interference with those peculiarities which belong to different sections of the Christian church.

Signed on behalf of the Committee,
HENRY DUNN, Secretary.

N.B. The size of a school-room to be preferred, in a large town, is about 60 feet by 30 feet, which will seat comfortably about 250 children. Particulars respecting the best mode of erecting and fitting up school-rooms, &c., will be found in the new Manual of the Society, which may be obtained through any bookseller, price 4s. boards.

* *Form as follows :*—"*The* Memorial of the undersigned Inhabitants of ——— Respectfully *sheweth, that,*" &c., &c. Direct—To the Lords Commissioners of His Majesty's Treasury.

CONTINENTAL SOCIETY.

The committee have much pleasure in announcing to the friends of the society, that their fears, lest they should be compelled to relinquish their labours in this good cause through want of support, have, within the last month been considerably relieved, if not entirely removed. They are much gratified at the result of a journey undertaken by the Rev. Dr. Cox, on behalf of the society, the proceeds of which amount to upwards of £78. They have also to report the receipt of a further sum, principally as donations, amounting to upwards of £60.

While the committee feel grateful to the great Head of the church for thus opportunely encouraging their exertions and answering their prayers, and cordially thank those friends who have so liberally aided them in their time of need, they affectionately appeal to all who take an interest in the extension of the Redeemer's kingdom on the continent of Europe, who have not hitherto supported this Society, and would urge them to come forward and second the liberality which has recently been displayed.

SPECIAL PRAYER-MEETING.

DEAR SIR,

I AM persuaded it will be highly gratifying to your readers to know that, in consequence of a kind invitation from the ministers of the Independent Board, given to the ministers of the Baptist Board and to the Associate Presbytery of London, a meeting for special prayer was held at the Congregational Library, Bloomfield Street, Finsbury, at eleven o'clock in the forenoon of Wednesday, the first day of the present year, when upwards of sixty ministers were present.

The Rev. J. P. Smith, D. D., was called to preside on the occasion. The Rev. William Newman, D. D., of Bow, Young, of Albion Chapel, Calvin Colton, of America, William Clayton, of Mill Hill, and Dr. Smith prayed. A suitable portion of Scripture was read, or an hymn sung, before each prayer. The meeting was solemn and truly interesting; and it is hoped that this, although the first, will not be the last meeting of this fraternal and devotional character, of the ministers of the three denominations in and about London.

Yours truly,

244, *Shoreditch*, J. B. SHENSTON.
Jan. 5th, 1834.

ORDINATIONS.

TODDINGTON, BEDS.

January 31st, 1833, Mr. Woods was ordained to the pastoral office over the Baptist church at Toddington, Beds. Mr. Raban, of St. Alban's, read the scriptures and prayed; Mr. Middleditch, of Biggleswade, delivered a discourse on the principles of dissent and the nature of a gospel church, and also proposed the usual questions; Mr. Burgess, of Luton, offered up the ordination prayer; Mr. Hobson, of Maulden (Mr. W.'s pastor), gave the charge, from 1 Cor. ii. 2; Mr. Gould, of Dunstable, preached to the people, from 2 Cor. vi. 1; and Mr. Whitbread, of Ampthill, concluded. Although the weather was very unfavourable, the service was well attended, and we rejoice to hear that our brother has an encouraging prospect of usefulness.

SPEEN, BUCKS.

On Tuesday, July 23rd, Mr. David Day, of High Wycombe, was ordained pastor of the particular Baptist church in this place, when most of the neighbouring ministers in the denomination kindly assisted in the exercises of the day. The Rev. P. Tyler, of Haddenham, read suitable portions of scripture and prayed; Rev. S. R. Allom, of Great Missenden, delivered the introductory discourse; Rev. T. Terry, of Princes Risborough, asked the usual questions, and received the confession of faith; Rev. T. Ashwell, (Indep.), (then of Wycombe, the former pastor of Mr. Day), offered the ordination prayer; Rev. J. Webster, of Wycombe (subsequently pastor of Mr. Day), gave the charge from 2 Tim. ii. 15; Rev. D. Ives, of Gold Hill, concluded the morning service with prayer. In the evening, at 5 o'clock, Rev. J. Statham, of Amersham, addressed the church and congregation, from 1 Cor. xvi. 10, 11. The gospel has been preached in this place for many years, and the crowded chapel, devout attention, and numerously attended prayer-meetings, afford our young friends a very encouraging prospect of general usefulness.

CHENIES, BUCKS.

On Thursday, September 5th, 1833, the Rev. Thomas Davis, late of Stepney College (youngest son of the late Rev. R. Davis, Walworth), was ordained co-pastor of the Baptist church at Chenies,

Bucks., in connexion with the Rev. E. West, the present esteemed pastor, who, though he has consented to afford all the aid his circumstances will admit, has relinquished every claim to pecuniary consideration in favour of his brother Davis.

The Rev. J. Davis, of Church-street, London, commenced by reading and prayer. The Rev. J. Davis, of Walworth, delivered the introductory address, and asked the usual questions. The Rev. E. West offered up an affectionate prayer for the divine blessing to rest on the union. After which the Rev. W. H. Murch, of Stepney, delivered the charge to the newly-ordained minister, from Col. i. 7: "A faithful minister of Christ;" and the morning service was concluded by the Rev. W. Lewis, the former pastor of the church at Chenies.

In the evening the scriptures were read, and prayer offered, by the Rev. W. Tomlin, of Chesham; and a sermon delivered to the people by the Rev. J. Smith, of Ilford, founded on 1 Pet. ii. 9; and the services of the day were concluded with prayer by Mr. E. Davis, of Woolwich.

The attendance during the day was very numerous.

PEMBROKE.

September 17th, 1833, Mr. John Roberts was ordained over the Home Missionary station at St. Daniel's, Pembroke, in the county of Pembroke. The service was introduced by the Rev. J. W. Morgan, Pembroke Dock; previous to the ordination about 40 persons, resident within the district where Mr. Roberts labours, and most of whom were baptized since his coming to the place, were formed into a church; the Rev. J. H. Thomas, Moleston, received Mr. Roberts's confession of faith, offered up the ordination prayer, accompanied with imposition of hands, and gave the charge from 1 Tim. iii. 2: "Apt to teach." Rev. B. Thomas, Narberth, preached to the church; Rev. T. Thomas, Fynnon, concluded in prayer. The attendance was numerous and respectable, and the prospects of usefulness are such as to encourage christian hope, and to stimulate to christian exertion.

GREAT DUNMOW.

On Tuesday, Oct. 8th, 1833, Brother Garrard, from the Baptist Church at Diss, *in Norfolk, was publicly* recognized as pastor of the Baptist Church at Great Dunmow, in the county of Essex. Brother Player, of Saffron Walden, commenced the morning service by reading and prayer; Brother Collins, of Grundisburg, in Suffolk, stated the nature of a gospel church, and asked the usual questions; after which Brother Garrard gave a statement of the Lord's dealings with his soul, his call to the ministry, and the articles of his faith. Brother Howell, of Chelmsford, offered up the ordination prayer; and Brother Nunn, of Ipswich, gave the charge from 2 Tim. ii. 15; Brother Rivett, of Coggeshall, commenced the afternoon service by prayer; after which Brother Pilkington, of Keighley, addressed the church from Rom. xii. 1; Brother Galpine, of Bishop Stortford, concluded by prayer.

The place was extremely well attended.

MINEHEAD, SOMERSET.

On Wednesday, October 23rd, 1833, Mr. Charles Elliott was ordained over the Baptist church at Minehead, in the county of Somerset. The Rev. S. Sutton, of Watchet, delivered the introductory discourse on the principles of dissent, and asked the usual questions; the Rev. J. Edwards, of London, offered up the ordination prayer, with imposition of hands; and the Rev. J. Chapman, of Stogumber, delivered the charge. In the afternoon the Rev. J. Edwards preached to the church and congregation. In the evening a Home Missionary meeting was held, Mr. Toms, of Taunton, in the chair, when the sum of £6 (including a sovereign given at the close of the service) was collected to assist in supporting the gospel in dark villages. Neither an ordination service nor a missionary meeting has taken place at Minehead for the last half century, consequently much curiosity was excited. The services were very interesting, and all who were present appeared to be highly gratified, and we hope edified.

Mr. E. commenced his labours at Minehead under trying circumstances, as the prejudices against dissent were strong; but we rejoice to say that these feelings have considerably decreased, the congregations have gradually improved, and some good has evidently been done. Our friends are oppressed by a heavy debt on the place of worship. By the utmost exertions among themselves they have raised £225; the London Baptist Building Fund has kindly granted them £60, but £340 still remains

to be discharged. "They have done what they could." For the liquidation of the amount which is now due, they are compelled to appeal to the benevolence of the Christian public. If any church or kind friend will afford them assistance, however small, it will be most thankfully received, either by the Rev. J. Edwards, Secretary to the Baptist Home Missionary Society, or by the minister of the place. We trust that this appeal will not be made in vain.

WORSTEAD, NORFOLK.

The Rev. Richard Clark, who for nearly 20 years has been the faithful, affectionate, and disinterested pastor of the Baptist church at Worstead, Norfolk, having been compelled, about a year ago, to resign his office, on account of numerous infirmities, the church unanimously invited the Rev. John Rix Blakely, one of their number, who for several years has occasionally assisted the pastor with great acceptance, to become his successor; and on Tuesday, Nov. 5th, 1833, Mr. B. was publicly recognized as the pastor of the church.

The Rev. W. Baker, of Bacton, commenced the solemnities of the day with reading the scriptures and prayer; the Rev. John Bane, of Aylsham, delivered an introductory discourse on the nature and constitution of a christian church, asked the usual questions, and received Mr. B.'s confession of faith. The Rev. James Puntis, of Norwich, offered up the ordination prayer, and delivered the charge to the minister, founded on 2 Thess. i. 4; the Rev. W. Spurgeon, of Neatishead, addressed the church from 1 Thess. v. 12, 13; and the Rev. Mr. Brown (Indep.), of North Walsham, concluded the services of the day with prayer.

SOUTH SHIELDS, DURHAM.

On Tuesday, December 17th, Mr. S. Tapscott was publicly ordained pastor of the Baptist church, Barrington-street, South Shields, Durham. Mr. Stowell (Indep.), North Shields, commenced the services by reading and prayer; Mr. Sample, of Newcastle, delivered the introductory discourse, illustrative of the nature of a gospel church; Mr. Williamson, of North Shields, proposed the usual questions, and offered up the ordination prayer; Dr. Cox, of London, delivered the charge, from 1 Tim. iii. 1; Mr. Blair (Indep.), South Shields, *concluded. Mr. Fisher began the evening service by* reading and prayer; Mr. Pengilly, of Newcastle, addressed the church from Deut. i. 38: "Encourage him." Dr. Cox gave some interesting information respecting the necessity and extent of the labours performed on the continent by the agents of the Baptist Continental Society, and concluded by prayer. Although the weather was extremely unfavourable, the services were well attended.

CHAPELS OPENED, &c.

LEYHILL, BUCKS.

On Tuesday, November 26th, 1833, a small meeting-house was opened at Leyhill, Bucks. (in connexion with the congregation of the Rev. W. Tomlin, of Chesham). Rev. T. Hunt, of Clapton, preached in the afternoon; and Rev. T. Davis, of Chenies, in the evening. The devotional services were conducted by neighbouring ministers.

LEIGHTON BUZZARD.

The Baptist meeting-house, Lake-st., Leighton Buzzard, was re-opened, Oct. 25th, by the Rev. Messrs. Murch, of Stepney, and Statham, of Amersham, assisted by the neighbouring ministers. The services, attendance, and contributions were of a gratifying and encouraging character; the meeting-house is considerably enlarged by an addition to its length, and the erection of a large end gallery for the Sunday-school. Although the greatest part of the cost was ensured before the commencement of the work, yet a large sum is now due to the builders. The people present their grateful acknowledgments to the generous friends that have aided the undertaking, and earnestly entreat other benevolent persons to assist them in the payment of the debt. To exonerate the pastor from the evil of leaving his increasing flock, the Leighton friends hope that the churches which they have assisted in similar circumstances, and also several kind persons that have promised their help, will, as early as possible, transmit their donations, which will be thankfully received by Mr. Latter, Secretary of the Sunday-school Union, Paternoster-row; Mr. Salter, Hammersmith; Rev. John Ady, Ramsgate; the Rev. E. Ady, Leighton Buzzard; or by any of the ministerial friends in Beds. and the adjacent counties.

MAZE-POND, SOUTHWARK.

Mr. John Watts, pastor of the church at Portsea, has accepted an invitation to take the pastoral charge of the church in Maze-pond, lately under the care of Mr. Mann; and will commence his labours early in February.

RECENT DEATH.

REV. RICHARD CLARK.

Died, on Friday, January 3, 1834, the Rev. Richard Clark, of Worstead, in the county of Norfolk, where he had been pastor of the Baptist church for 20 years. He was in the sixty-ninth year of his age.

NEW PUBLICATIONS.

Just Published.

The Unitarians Defeated. Substance of the judgment delivered December 23, 1833, by His Honour the Right Hon. SIR LANCELOT SHADWELL, Vice-Chancellor of England, in the case of the Attorney-General *versus* Shore, as to the construction of the Trust-Deeds of Dame Sarah Hewley, deceased. Printed by permission of the Vice-Chancellor. 8vo.

The Life of the original Lawrie Todd, entitled Forty Years' Residence in America, or the Doctrine of a Particular Providence exemplified in the Life of Grant Thorburn, seedsman, of New York. Written by himself; with an introduction by John Galt, Esq. In one small volume, illustrated with a portrait of the author.

Essays and Letters on important Theological Subjects: comprising an Inquiry into the extent of the Divine Decrees:—The Atonement of Christ:—The Duty of Man; and of the Ability of Man to perform his Duty. By the Rev. JAMES HARGREAVES.

On the Extent of the Atonement, in relation to God and the universe. By T. W. JENKYN. 12mo. 7*s*.

The Bard; a Selection of Poetry 32mo. 3*s*. boards.

A Cypress Wreath for the Grave of a Young Person. By the REV. JOHN BRUCE. 18mo. cloth, 4*s*.; or silk, 5*s*. 6*d*.

A Pocket Expositor of the New Testament, designed for Christians of all denominations. By T. KEYWORTH.

Views in India, China, and on the Shores of the Red Sea; from Original Sketches by Captain Elliot, R. N. Part 1 of a new monthly series, containing four engravings, price 2*s*.

Hannah More's Works, Vol. 3. (Monthly edition.)

Wilberforce's Practical View of Christianity; with a Memoir by the REV. THOMAS PRICE. 18mo. large type, bound in cloth, 3*s*.

Preparing for Publication.

Shortly will be published, a second edition of Abbreviated Discourses, by the REV. J. LIEFCHILD.

Preparing for immediate publication, Poems on Sacred Subjects, by MARIA GRACE SAFFERY, in one volume, post octavo, price 6*s*.

In the press, A series of Sermons on Good Principle and Good Breeding. By the ETTRICK SHEPHERD. Respectfully inscribed to Dr. William Dunlop.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on the 17th ult.

NAME.		RECOMMENDED BY
M. A.	£4	J. Mc. Pherson.
A. E.	3	S. Price.
E. B.	4	James Edwards.
J. F.	3	Ellis Evans.
M. T.	3	J. H. Thomas.
M. W.	4	Daniel Wilson.
L. W.	4	J. C. Holmes.
S. I.	4	James Williamson.
M. H.	4	C. Elvin.
E. C.	4	R. G. Le Maire.
E. P.	4	W. Gales.
E. J.	3	B. Price.
E. A.	4	Samuel Green.
E. B.	4	J. Carver.
S. W.	4	F. A. Cox.
A. D.	3	T. Thomas.

IRISH CHRONICLE.

FEBRUARY, 1834.

Under the existing circumstances of the Society, the Committee are much encouraged by finding that its plans and operations continue to secure the approbation of its supporters and friends. Mr. ALLEN, who has recently visited Scotland, says: "It appears to me, certainly, that there is in the denomination no lack of interest in our proceedings." And testimonies to the same effect are frequently received. Indeed, though the amounts collected of late, both in the north and south, have been smaller than heretofore, and quite inadequate to meet the present expenditure of the Society, yet they have been communicated with a cordiality which, while it claims to be gratefully acknowledged, cannot fail to excite confidence as to future applications.

The Rev. C. T. KEEN, of Pershore, who, in the early history of the Society, was one of its ministers in Ireland, has kindly consented to visit, during the present month, certain parts of Worcestershire, Gloucestershire, &c., in behalf of the Society, and the Committee entertain no doubt of his friendly reception; and they trust that his exertions, in this labour of love, will be accompanied with success.

The Rev. S. DAVIES, of Clonmell, is also expected this month at some places in the West of England, whence he will proceed, Providence permitting, to collect the Annual Subscriptions, &c., in Yorkshire. We take this opportunity of stating that Mr. DAVIES has just published a brief account of his recent visit to America, the perusal of which will, no doubt, to many readers of the Chronicle, prove interesting.

From Mr. M'CARTHY *to the* SECRETARIES.

Kilbeggan, December 18th, 1833.

By this time I have no doubt but through our excellent Secretary, the Rev. John West, you have heard how we have suffered from the sundry attacks made on our cottage by the nocturnal legislators, now striking dread and dismay through this unhappy country. To give you an accurate description of the lengths to which things are carried would be out of the power of man. After our windows were broken the first time, we were willing to imagine it was done in a drunken frolic; but when it was repeated in so short a time, we could no longer entertain such a notion: and when the threatening notice was given, we clearly saw it was all design. This is the second notice I have received; and when I have time, if you wish it, I will forward copies of them. I was not at home either time when the *windows were smashed. The terror, I am afraid, will never leave the heart of my poor* afflicted companion. The children are recovering it. She had to be taken in her sick bed, in which she has been something more than four years, to the town of Tyrrelspass. We have disposed of our farm, cottage, &c., &c., so far to put ourselves out of the power of our ruthless assailants, and we have now removed to this town. God may have a mysterious providence in our removal to this place, as it is one of the most benighted in Ireland.

I can no longer suffer my thoughts to dwell upon this gloomy subject, and must turn to one more immediately connected with the affairs of the Society. I promised in my last, that in this letter I would describe the state of the schools under my inspection. One reason why you have not an account of more chapters having been committed to memory is in consequence of being knocked about as I have been; I could not attend to the last month's inspection. They of course will be added to the next month's return. As to the Tullamore school, it is endowed

and called the M'Donnal school. There cannot be a more attentive and excellent master: his vigilance, night and day, is to promote the object of the institution. He has the children in the most perfect order, and they are increasing in all the branches of learning taught in our schools. The Clonshanny school has long been in a dwindling state, owing to the perpetual opposition it has met with from the Popish party. There are now sixty-four children on the books, and forty-seven of them are Catholics. And as regards its situation, no place could be more poor and destitute of all means of instruction. The Athlone school is on the decline, not through any inattention, for the master has been exceedingly vigilant. He has been in the service of the Society nearly from its commencement. Opposition is the sole cause of it; and we have no doubt but time and perseverance will bring it to its former glory. I have long boasted of it, as one of the first schools of our denomination in Ireland. It has fitted many children for useful places in society, and put them in the way of comfort they otherwise could not have been in. The Barry school is not in the flourishing state it was when Mr. Ward, the master, was alive. The widow and her son, a young man of about twenty years of age, have the charge of it. They have not equal ability to his; hence their salary is but £2. 10s. per quarter. So far as application and unremitting diligence go, and the utility they are to the children in the neighbourhood, they are worthy of your patronage. The Kennagh school is now beginning to revive. It had but twenty-seven on the book some time ago, and but ten Catholics; now we have forty, and twenty-seven of them Catholics. The master is an excellent scholar. He has completed several boys in Book-keeping, though he is upwards of eighty years of age. In the Monte school the master is not only one of the best I have ever known for forwarding the children under his care, but he is also otherwise a useful man. He may be called a Scripture *Reader* and schoolmaster; for almost every moment not occupied with the children he is engaged in reading the word of God from house to house. He understands the Gospel plan of salvation well, and frequently defends its principles with ability beyond what might be expected from a man in his sphere. And besides visiting the humble and lonely cot, he is often sent for by the *intelligent and respectable.* As to my *own labours, whether at home* or abroad, every moment, one way or another, is filled up. And if I could divide myself into twenty parts, each part could be equally employed. The late attack on my family has a little retarded them. However, when we get fixed here, I hope to be able to resume them with double ardour.

From THOMAS BERRY *to* MR. ALLEN.

Coolany, December 12th, 1833.

Since my last letter I have inspected the schools, and preached in several parts of the district. The teachers I found generally attentive, and the schools doing well. The severity of the weather kept many of the children from the schools, but those who did attend (except in two or three schools) repeated their Scripture tasks correctly, and did much credit to their teachers. In the Kilnummery school eight girls repeated 100 chapters each, one of whom was married a short time ago; but so great was her desire to earn a Bible as a premium, that she came to the inspection, and repeated her 100 chapters with precision, and appeared deeply affected with the several passages she repeated. Will not this young woman talk of what she read about Jesus to her children? And is it not to be expected that she will direct her husband to that book in which herself appears to take so much pleasure? Were the good people that support the schools in Ireland to hear the children repeat their Scripture tasks, were they to behold the anxiety of the children to earn their premiums, were they eye-witnesses of the good that has been effected in the schools, I am sure they would be truly grateful to Him who put it into their hearts to think of our poor oppressed country.

After preaching in Bricklef, stopped at night with a Mr. Orr; our conversation turned on the utility of the children's reading and committing the Scripture to memory. "I did," said he, "for a length of time think that it was useless to load the memory of young children with large portions of Scripture, until I was convinced I was wrong by a child seven years of age who attends the Bricklef School. I heard an excellent discourse from a preacher, in which he quoted a passage from John's gospel that struck me very forcibly. When I came home I searched for the verse but could not recollect where to find it. I remembered part of it, and as I was searching in vain, I mentioned my desire in the presence of the child to find the

passage, and he immediately took the Testament and showed me the verse." I lent this man Carson on Baptism.

We are going on in this town much in the same way as stated in my last letter; two or three are likely soon to be added to the church. There are two at Corrickegncorr, county Lertrim, one in Ballimote, and three or four in Tubbercorry, that I hope will soon be baptized. It gives me much pain that I am not able to walk to all the places where I am invited to preach, and where I would be likely to be useful; there is a wide field of usefulness open, and it is a pity to be unable to attend. From my daily journal you will see how I have been employed during the last month. Surely it is a delightful thing to be employed in the Lord's work. He strengthens his labourers and enables them to declare salvation through his name. Some time ago, even in good weather, I would not be able to travel as much as I did the last month, for, although I travelled upwards of 100 miles among the schools, and was wet through almost every day, I never enjoyed better health than at present.

From MR. S. CROSS *to* MR. THOMAS.

Ballycar, December 14th, 1833.

I am sure you are aware of the institution of a jubilee by the Roman Catholic priests throughout this country. To prove the erroneous principles on which this was carried on, I read Leviticus xxvi. to different persons, in different places, pointing out to them that the word jubilee, though meaning joy and rejoicing, is now changed to fasting and mourning, penances, confessions, indulgences, &c. By the jubilee of old many persons obtained their properties which were sold, which was to them great reason of rejoicing; likewise many persons, who were in captivity and slavery, had reason to rejoice when they were set at liberty by the coming of the jubilee; the jubilee was part of the ceremonial law, which was abolished at the commencement of the Christian dispensation; the gospel was then established, which signifies glad tidings, or good news, and what better news could there be than that Christ Jesus came into the world to save sinners? As the jubilee of old proclaimed liberty to the captives, so likewise the gospel proclaims liberty to those who are led captive by sin and Satan. I proved this to them from Luke iv. 18. There was also *at the commencement of the jubilee a sacrifice offered for* an atonement; so likewise, in the commencement of the Christian dispensation, Christ was once offered (doing away all other offerings) to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. November 25th, in Newmarket, I read Acts v. to four persons, pointing out to them the severe punishment which Ananias and Sapphira suffered, in consequence of a lie, which many persons in the present day think no sin; but we should never measure sin by the injury it does our neighbour; the standard which we should go by is God's holy law, which requires perfect obedience, and whosoever offendeth in one point is guilty of all; therefore a person who is guilty of a lie in the sight of God deserves the condemnation of his law, and has as much need to repent of it as if it was murder. November 29th, in Ballycar, I read Acts iv. to six persons, pointing out to them, from the 12th verse, the clear declaration which St. Peter gives of the Saviour, saying, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved;" referring to many other passages of Scripture as a confirmation of this. December 3rd, in Killanacrandy, I read 1 Peter i. to four persons, pointing out to them the mistaken views which many persons have of salvation, when they think they can purchase the redemption of their souls for money, when the apostle Peter declares in this chapter that we are not "redeemed by corruptible things, such as silver and gold; but by the precious blood of Christ, as of a lamb without blemish and without spot." December 7th, in Mamish, on speaking to one person on that all-important question, What must I do to be saved? After speaking for some time on many serious subjects, I directed this person to the Lord Jesus Christ, as the only means whereby we must be saved. As I entered into discourse with a man on the necessity of reading the Scriptures, which point out unto us the way of salvation, Why, said he, whereas there is a great portion of the Scriptures lost, we cannot depend on them alone as being sufficient to point out unto us the way of salvation; he produced a pamphlet (written by a man of the name of Guthery, who endeavoured heretofore to dissuade many persons from sending their children to Ballycar school, telling them they were damned if they permitted their children to read the Bible) proving that there were many portions

of Scripture mentioned, which are not to be found in the Scripture; I replied, "All Scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good work." Now, if all Scripture be given by inspiration of God, suppose a part being lost, the persons who spoke that part being inspired, the persons by whom the present Scriptures were written being inspired, the Holy Spirit speaking by the mouth of each of these individuals could not say one thing by one, and contradict it by another; this would be making God a liar, and overthrowing the gospel plan of salvation. But to prove to you that the present Scriptures do contain that which is sufficient for salvation, I will point out to you a few remarkable passages of Scripture, proving that they do. In the first place, the Scriptures were designed to convert the soul of man to God; the proof of this we have in Psalm xix.: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Our Saviour says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Again he says, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Where can we know him? Only in his word, which clearly points him out. St. Paul says, in writing to Timothy, "The Holy Scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus." John also says, "There are also many other things which Jesus did, the which, if they should be written, I believe the world itself could not contain the books which should be written;" which clearly proves that if the Lord saw any thing else necessary for our salvation, more than what we have written, it would be written. I also read to this man many passages of Scripture, pointing out to him, as the apostle Paul says, if our gospel be hid, it is hid to them which are lost. I also read to him Gal. i. 8, 9, to which he replied: I believe what you say to be very true, for we have sufficient to condemn us if we do not abide by it. I inspected Ballycar school on the 11th; the gross number at present is 200; present 122; readers 51; repetitioners 37; repeated 29 chapters.

From MRS. ALLEN *to* MR. PRITCHARD.

Ballina, December, 1833.

We received on the 5th and 18th of November last three boxes of books, two containing books for the young men's library, and one for the schools, with a variety of articles of clothing both old and new; also some valuable premiums of needles, thimbles, canvass for samplers, and worsted, sewing cotton, and pincushions in great variety, with workbags, &c.; all of which will be highly serviceable and gratifying to the school children. You will present our fervent thanks to the kind ladies of England for their liberality, and assure them that they will be exceedingly useful and encouraging to the schools at this time.

CONTRIBUTIONS.

Received by the Treasurer:

John Broadley Wilson, Esq. .	60	0	0

Received by Mr. Pritchard:—

A Friend at Cheltenham.....	1	0	0
T. Gurney, a donation	0	10	6
F. M. a donation	0	5	0
Mrs. Holland, Bristol, by Rev. S. Davies	100	0	0

Collected by Rev. J. Franks:—

A friend to the Baptist Irish Society, Hampton Court ..	0	5	0
Mr. Turrell	0	5	0
Richmond	3	0	0
Brockham	0	13	6
Dorking	7	4	6
Riegate	1	7	0
Horsham	2	0	6
Brighton	10	14	6
Lewes	5	15	0
Uckfield	1	18	0
Herstmonceux	1	1	0
Battle	4	16	0
		39	0

Subscriptions received by S. Marshall, Esq., 8, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire Street, Queen Square; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXXII. FEBRUARY, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter lately received from Mr. W. H. Pearce, by a friend in this country, contains the following brief, but very encouraging, statement as to the progress of the work of God at this station:

"During last year twenty-three natives from the villages joined the church, and this year eight more from my country station, with six dear boys from Chitpore, and two women, the wives of our native preachers, making sixteen since January. Thus God is blessing us, and making my little church like a flock."

The brethren have lately employed a Mr. De Monte, as an assistant missionary in Calcutta. We subjoin the following monthly journal as a specimen of his labours:

The following are the places where I preached during the month of February last (1833), namely, chapels at Wellington Street, Howrah, Shaum Bazar, Chitpoor, and in *the Roman Catholic compound*—the chapel in Jaun Bazar not being finished even to this day. Both mornings and evenings of Mondays, Tuesdays (excepting two Tuesday evenings and every Thursday morning, when I preached at the Shaum Bazar chapel), Fridays, Thursday evenings, and Saturday mornings at the chapel in Wellington Street. Wednesdays I spent at Howrah, preaching both in the morning and afternoon, at the Moorgehauttah chapel, and here twenty, thirty, or forty Hindoos and Mussulmans heard me, every time I preached, with attention. In regard to Sundays, two Sabbaths, both in the morning and afternoon, I preached at the Chitpoor chapel, to about thirty native Christians, and to their children; but on other Sundays I and Mr. Lindeman visited thirty or forty compounds, where various parts of the New Testament were expounded to more or less than 100 Roman Catholics chiefly. Some of these, indeed, seemed to be very much affected with what they heard, whilst a few wished us to walk out of their compounds. At the chapel in Wellington Street sometimes I had thirty, forty, fifty, sixty, eighty, and sometimes 100 hearers; but, on one occasion, more than 150 Hindoos, Mussulmans, and Christians were spoken to on the leading doctrines of Christianity; and, to my great encouragement, the majority of my hearers assented to all that I said, and very often reproved my antagonists. At one time an old Hindoo appeared to be much affected with the lively description

I gave of the lost condition of sinners. Yea, in this place too, four or five Hindoos, who constantly hear me, and to whom I had given some tracts, seem to receive the word of preaching in the love of it. These men some time ago opposed me with deadly animosity, but now they have laid aside their prejudices to the gospel—they listen to me with attention, and three or four days ago I asked one of them (a respectable Brahmin, residing near the chapel), "You have, sir, heard the word of salvation for a length of time, what do you think of it?" He said that he supposed that I had advanced the words of truth and soberness, but that the love of his family chained him to his religion. Another Hindoo also observed, in conclusion one morning, that the affection he bears for his relations was so predominant that, though he thought that our religion is evidently true, yet he could not, for the present, profess Christianity; to which I answered, that a person would profit nothing (but rather he would be eternally miserable) were he to gain the whole world and lose his soul. In short, recommending him to pray, &c., I quitted my stand. It is true, that on two evenings some of the Hindoos asserted that God leads men to sin; however, they were as aforetimes answered, and this supposition or notion, which is highly derogatory from the character of the Holy One of Israel, was discountenanced, and looked upon as false, and in the highest degree sinful by many of my hearers. But these workers of iniquity, when listening to the arguments advanced in refutation of this diabolical conception, perceive their errors and behave better. When once I was discoursing on the necessity of praying with understanding (and not like a bird repeating a few words), some of my hearers approved the exhortation, and promised to come to the chapel and to my house for further instructions on the subject. In Shaum Bazar chapel I was, I think, only once contradicted by a Hindoo. The fact is, having occasion to show that Hindoo shasters were not genuine, the Hindoo alluded to withstood me, but he could not obviate the objections I advanced to the truth of the Hindoo shasters; and the reason which I assigned appeared to all, if I am not mistaken, sufficiently strong. Finding him willing to drop the subject, I turned to my hearers, and, proving the authenticity and genuineness of the Holy Bible, persuaded them to accept the invitation offered in the Gospel through Christ Jesus. Excepting this man, I do not remember to have had any controversy with my hearers, *but, on the contrary*, they generally assented to what I spoke, and those who could read thankfully accepted the tracts I had to give.

Thus I furnish my well-wishers with this extract from my Journal of the last month, hoping that they will remember me in their prayers to the throne of grace that I may soon be made the blessed means of bringing sinners to a saving knowledge of the merciful Saviour.

CUTWA.

From Mr. W. Carey, dated March 24, 1833.

It is some time since I had the pleasure of last writing to you, and it is now full time to write again; and, as the chief work of the season is done, I shall endeavour to give you some account of it. In the beginning of the cold season, our itinerating began. Many places were visited till I was laid up with a fever, which made me useless for about a month; the Lord in his great mercy raised me up again, for which mercy I have great reason to be thankful. Since then, all the melas in our neighbourhood have been visited, tracts and parts of the Scripture have been largely distributed; numbers of persons, in various ways, have been inquiring about this good way, but I am sorry to say that they have not come again, and I fear that it was only an excitement for a moment, and then left their minds as far back as ever. Last rainy season we had large and very attentive congregations at the river side, almost every afternoon; many tracts and portions of Scripture have, at these places, been given away, which have been taken to different parts of the country. At Cutwa itself, things continue as usual. Dear brother, we need your prayers, that the work of God may be revived in these parts; also, that the grace of God may still abound in me, that He, in his just displeasure, may not remove his blessed Spirit from us, and leave me to myself. Oh that I could realise more of the undeserved and unbounded love of our Lord and Saviour Jesus Christ! I think that knowledge is increasing, and that idolatry is on the decline. The fairs in these parts are far from being attended as they were in days gone by. People see the folly of these things more and more, and I think a great change is not far off. May the Lord enable me to be an instrument, though the least and most unworthy, in this great work!

SAMARANG, *Java.*

From Rev. G. Bruckner, dated June 27, 1833.

Since I wrote you last, I and my family have been preserved by divine goodness from serious illness and death, although many, even within my own place, have been carried off to the eternal regions from whence there is no return. I have enjoyed the privilege to go on in my work in making known the word of salvation to many of my fellow-sinners. The vast population around here affords sufficient employment for this. Besides the opportunities which occur to speak the word to travellers from the interior, who come in great numbers to the markets here, frequently from distances of forty and sixty miles, I have a place about three miles from this, to which I commonly go once a week, where generally a great number of these market people stop at night, to whom I preach the word, and who are generally attentive hearers; they often are much pleased with what they hear, and admire it. Sometimes one takes the good resolution to turn his heart to God, and leave off his smoking of opium and his other sins. These people are not always the same persons, as easily may be supposed; every time I find others; thus the gospel becomes known to many at a distance. The worst is that these persons are commonly ignorant of reading their own language, so that I meet with very few among them to whom I can give a tract, by the reading of which the truths they have heard could be recalled to their recollection. Numbers of boats are also coming to trade from distant places along the coast to this place, to whom I go frequently to speak the word on board to the people, and to give them some tracts. They are generally very grateful for what they hear and receive. These people are generally ignorant of the Mahomedan leaven, and, therefore, more willing to listen to my message, than the people who live around me in the villages. Among the latter are so many priests and pilgrims, or such persons who have been to Mecca, to whom the common people look as the persons who ought to know every thing. It is easily conceived that persons, whose subsistence on the established religion, and whose zeal for it, has driven them to undertake such a difficult and expensive journey as that to Mecca, will not decide in favour of any truth which militates against their once adopted system. The number of hadjis or pilgrims has here amazingly increased during the time of the late war between the Government and the natives. They *distinguish themselves from the common people by their dress,* wearing a white turban round their heads, and a long white gown. They are gentlemen compared with the common people; and a great many of them live by the gifts of the common people, to whom they are frequently troublesome enough by their begging. Some of them are, however, engaged in trade. This class of people gives me a lively picture of the Pharisees of the New Testament, as their conduct is much the same. If there is a rich widow left, either Chinese or Javanese, some one of them insinuates himself soon with her under pretence of teaching her the true religion; or marries her, in order to get hold of her property. This has here even been often the case with widows who call themselves christians. The reason of the last increase of these hadjis on this island appears to me this; there exists a prophecy among the natives, that the Europeans will be driven out of their country by the assistance of the Turks and Arabs who will then flock in great numbers to this island. The number of Arabs being also greatly increased during the last war, many of the natives have then imagined that the favourable period had commenced, when the infidels were to be driven out, and those among them who bear the marks of peculiar sanctity, such as the white turban and gown, would then be still more distinguished under the state of things. I have, however, heard many of the natives speaking in a contemptuous way of these hadjis, on account of their avarice, and the tricks which they play. And had the people more knowledge of the nature of true holiness, the priests and hadjis would soon lose much of their influence on them. The people, in general, and I might justly say all of them, have no knowledge of God's holiness, nor of the holiness of his law as a transcript of his moral and holy character. The want of this knowledge has of late struck my mind particularly, and I have, by the divine assistance, drawn up a tract on that subject in the Javanese language, which I hope will be printed for circulation. I have observed long ago that, for want of this knowledge among the people, they can with great difficulty be brought to admit that they are sinners, unless they have been guilty of great crimes. I look, however, chiefly to the teaching of the divine Spirit for the effectual conversion of this nation to Christ, for which I daily pray to the Head of his church, that he might send this powerful teacher to accompany his word among this nation. I am persuaded that your prayers, and those of many sincere disciples of Christ in dear England, accompany mine; and I humbly solicit the continuance of them.

BELIZE, *Honduras.*

From Mr. Bourn, to the Rev. J. Dyer, dated July 28, 1833.

Since my last of the 4th of July, 1833, I have received two from you of the 16th and 17th of May, for which I thank you; but the case of sundries, &c., stated in one of them has not arrived. Probably it will by the next vessel. Through the mercy of our God my health during the hot season now past has been remarkably good. I am not aware, though the heat was as intense as I ever knew it, and though from necessity I was considerably exposed to it, that I ever enjoyed better health since I have been in the country. This, with all other things, is in His hands, whose we are, and whom it is our privilege to serve. It is to Him I ascribe the praise. My hands and heart have been full, and never more employed for Him, to whom all our powers belong. At best, indeed, all our efforts are feeble, and must for ever fail without the divine blessing; but if there is happiness on this side eternity, it is in being employed in the service of the Lord; if there is honour, it is in his using us for his glory.

The settlement has hitherto been preserved from that dreadful scourge, the Cholera, although fears have been entertained, and steps taken in referenee to its approach, and not perhaps without some reason, for we learn that it is on the same tract of land to the North, committing dreadful ravages in Campeachy.

We heard, previously to this, that the disease had prevailed to an awful extent in the Havannah. Should the disease come here, many will immediately leave the place; some are already making preparations. From the moveable kind of life numbers live here, it is not unlikely that a great part of the people will remove, though this is the season, from hence to Christmas, that the far greater number of families reside in town. My mind has long been made up on the subject, should we be visited with the disease, to abide where I am, unless the place should become almost entirely deserted.

In the month of April I left Belize, on horseback, to prosecute my intended journey, and visit some of the mahogany works and other settlements on the banks of the Belize river. Never having undertaken such a journey before, and as comparatively few do, excepting those whose business is to look after cattle, with no regular roads, I was induced to seek a guide. The only one I could procure *without* an unjustifiable expense, was from *those going in that direction* after cattle.

The person who proffered his services, and whom I overtook on the road, I was obliged to leave about nine miles from Belize, as he had other business that called his attention. After crossing the river and proceeding alone the greater part of the way through an open fine forest, I arrived at the distance of what is reckoned twenty miles from Belize, according to the course of the river. I ought to state that running in a line from east to west, between the different rivers on this coast, are beautiful and extensive pine forests, not dissimilar in appearance, only destitute of human culture, to gentlemen's parks, intersected with ponds of fresh water, and every where immense numbers of cattle feeding. The banks of the rivers, which are generally of a rich alluvial soil, are covered with a thick impervious forest, except where it has been cut away and burnt for plantations. Through this, after my ride in the pine forest, I had to make my way to the river-side which I found less difficulty in doing than I had expected. The name of the place is Free Town. After preaching here to between forty and fifty individuals, and taking a little refreshment, I proceeded on my way again.

It was one of the finest evenings I ever witnessed; the sun was beginning to sink in the west; with a blind track made chiefly by the footsteps of cattle, I proceeded forwards till I came to a division in the road to right and left; the one leading apparently into the wide extent of the open pine forest, where persons might wander for many miles, and nights, and days, which has been the case in some instances, without recovering themselves; I thought it wisest to take the left-hand path, which to observation, and as night was coming on, led to the river-side; however, though in this I laboured under a mistake, as I learned afterwards, owing to the crooked course the river takes in that direction, my ride was longer without reaching so far up the stream than if I had kept the other road. Without wandering in any direction, I kept my course, which brought me amidst the rich and glowing rays of a setting sun, tinging in the distance the forest scenery with almost every hue, and after two hours' ride, came about an hour after sun-set to a small but comfortable house by the river-side, the owner of which I knew. After arranging with the old man about my horse, and getting refreshment, I had a little conversation and prayer, and rested here for the night. Early next morning I left, and after two hours' ride, reached the first mahogany works to breakfast, where I had preached on a former occa-

sion. The leading person belonging to the works kindly offered to ride with me till I had passed two creeks which flow into the main river. The first of these we found no difficulty in fording; but the other the horse had to swim across. Beyond this is a considerable settlement, frequently visited by numbers who attend to cattle. Here is the commencement of a rich and beautiful Savanna, running in a line for miles through the country, without a tree, except on its borders, covered with a rich luxuriant grass from two to three feet in height. I preached here in the evening to a good congregation; by far the greater number of the people were present. I left the next morning and stopped at a place on the banks of the river called Lime-walk, where are between forty and fifty persons, who were ready to hear the word. I took my departure from hence, and after a four hours' ride, I came to very high land consisting of a pine forest, to the eye of boundless extent. Here I met with a very kind and friendly reception from a person I knew, who, with his family and several others, have very comfortable establishments. Next morning, the Sabbath, I felt quite refreshed; after breakfast I preached to the people, and conversed with them freely on what they heard. Soon after these services closed, my kind friend with whom I was a guest, mounted his mule and rode off with me across the pine forest to a mahogany works on the opposite bank of the river. The person who owned this establishment I well knew; he expressed himself glad to see us. After considerable, and I hope profitable, conversation on the things of God, the friend who had accompanied me left us to return to his home. In the afternoon and evening I preached to the people, rested there the next day, preached in the evening, left early next morning, and after a considerable ride reached between ten and ten A.M., another mahogany works, where I preached to the people, got my breakfast, and my horse swam across the river, and after a long ride reached Rock Dondon, between four and five P. M., another mahogany works, taking its name from a large rock standing nearly in the centre of the river; here my horse had to cross the river again, and after a very kind reception from an old friend and his family, I preached in the evening. I reached Belize on the Saturday afternoon, after preaching in ten different places, to numbers I never saw before. I pray that God may follow these attempts with his blessing. I can say they were truly profitable to my own soul.

The person whom I mentioned in my last has been received into communion. Some others are labouring under convictions of sin: one, of whom we have reason to hope well, has desired fully to follow Christ and be baptized. Our congregation is better now than ever, and is on the increase; but some come for a while and then turn away. Our members feel the importance of divine things, and are exerting themselves to do good.

We have and do still observe Friday as a day of fasting and prayer for the out-pouring of the Holy Spirit. Let us have an interest in your prayers and those of others.

SOUTH AFRICA.

We are gratified to have it in our power to report very favourably of the progress of the cause at Graham's Town. Our friends held their Auxiliary Missionary Meeting in August last, and have since forwarded the result—one hundred and thirty-five pounds—"as a practical expression," says the Treasurer, "of our gratitude for the continual kindness of the Committee towards us." The spirit of Christian co-operation, manifested on this occasion, was as pleasing as the unexpected liberality of the contributions. "Our meeting," remarks Mr. Davies, "was a truly interesting one. Every thing was done decently and in order. We began our work in time, and consequently went through it with ease. Mr. Shrewsbury (a Wesleyan brother) preached us a very appropriate and interesting sermon, from Matt. vi. 9, 10: *Hallowed be thy name; thy kingdom come.* The Missionary Meeting was held at Mr. Monro's Chapel (Independent). The chair was taken by our clergyman. What a contrast between Graham's Town and Jamaica! There a clergyman pulling down one of our chapels; here a clergyman filling, most

honourably, the chair of our Missionary meeting. The Report was heard to the end with great interest. All the speeches were lively and impressive. A fine spirit pervaded the whole assembly. We sympathized feelingly with our brethren in the West Indies; but we did not persecute their persecutors. We pitied them and prayed for them—and this spirit of Christian meekness, evinced by all the speakers, had a very happy effect on the feelings of the meeting. Ours was the first Baptist Missionary meeting ever held on the continent of Africa. Oh, when will Ethiopia, when will all the clans, and tribes, and kingdoms of this vast continent, stretch forth their hands unto God?

"As a church we are going on comfortably. We continue in unity and peace. Six are prepared as candidates for baptism. Our congregation continues very good, and is, I hope, on the increase. There is one place to which I go to preach once a fortnight. It is called Karega, and is about sixteen miles distant. We have there but a few hearers. They have lately commenced a Sunday-school. Karega is the only station that I can supply, because all the other surrounding stations are occupied. Caffreland is too far; I cannot go there without neglecting home. If you *could* send a Missionary to Caffreland, it would be very desirable."

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies	Rev. James Thomas	Calcutta	July 2.
	— W. H. Pearce	Do.	July 4.
	Mr. Josiah Rowe	Do.	July 23.
	Rev. G. Bruckner	Samarang	June 27.
	Do.	Batavia	Aug. 22.
	— Ebenezer Daniel	Colombo	July 10.
West Indies	Rev. Joshua Tinson	Kingston	Oct. 25.
	Do.	Do.	Nov. 15.
	— H. C. Taylor	Spanish Town	Oct. 11.
	— T. F. Abbott	Montego Bay	Oct. 8.
	— John Clarke	Spanish Town	Oct. 14.
	— W. Dendy	Falmouth	Oct. 10.
	— F. Gardner	Kingston	Oct. 14.
	— E. Baylis	Port Maria	Oct. 8.
	— W. Whitehorne	Mount Charles	Nov. 22.
	— John Kingdon	Belle Castle	Oct. 10.
	Do.	Do.	Nov. 14.
	— Joseph Burton	Nassau, N.P.	Sept. 14.
	Do.	Do. Do.	Oct. 5.
	Do.	Do. Do.	Oct. 17.
	Do.	Do. Do.	Nov. 15.
	Do.	Do. Do.	Nov. 19.
	Rev. S. Nichols	Do. Do.	Oct. 18.
	Do.	Do. Do.	Nov. 15.
	Mrs. Isabella Holt	St. George's, Bermuda	Sept. 23.
	Do.	Do. Do.	Oct. 9.
	Rev. K. Pearson	New York	Oct. 24.
	Do.	Do.	Nov. 7.
South Africa	Mr. A. Kidwell	Graham's Town	Sept. 20.

HOME PROCEEDINGS.

PAULTON, *Somerset.*

On the first Lord's day in November last, the Rev. Eustace Carey preached three Sermons at this village for the Mission, when the sum of £6. 13s. was collected, and sent to the Treasurer of the Bristol Auxiliary.

DEPARTURE OF MISSIONARIES.

A Public Meeting, very numerously attended, was held at Denmark Place Chapel, Camberwell, on Monday Evening, November 25, for the purpose of commending to the Divine protection and care those of our Missionary friends who were about to set sail for Jamaica. On this occasion, after a few introductory remarks by the Rev. Edward Steane, minister of the chapel, prayer was offered by the Rev. Edmund Clarke, of Truro, and the Secretary of the Society; addresses were delivered by the Rev. E. Carey, Messrs. Coultart and Knibb, and the whole was concluded in prayer by the Rev. Amos Sutton, of the General Baptist Missionary Society, just returned from Orissa. Messrs. Coultart and Philippo, with their families, embarked on board the Duke of Bronte, Captain Harris, on the 25th of December; but the long continued westerly winds have prevented their leaving the Channel, up to the present date (Jan. 24). After experiencing much tempestuous weather, the vessel put into Portsmouth harbour, and our friends went on shore at Ryde, where much kindness has been shown them by Christian friends residing in that town. Mr. Vercoe has been detained in Cornwall by serious indisposition; on which account the Committee have determined to send out Mr. Benjamin Dexter, one of the young ministers lately accepted by them. His designation took place accordingly, at Olney, on the 21st inst.; and a passage has been secured for him and Mrs. D., on board the Duke of Manchester, Captain Griffiths, which is expected to sail for the north side of Jamaica early in February.

Contributions received on account of the Baptist Missionary Society, from December 20, 1833, to January 20, 1834, not including individual subscriptions.

Princes Risborough, Missionary Association, by Rev. T. Terry	15	0	0
Winchcomb, Collection and Subscriptions, by Rev. J. Mills	4	0	0
Miss Spurden's Missionary Box	0	13	6
Monmouthshire Ladies' Association, by Mrs. Conway, (*Female Education*)	20	0	0
Romsey, Collection and Subscriptions, by Rev. W. Yarnold	14	10	8
Mottisfont, do. by do	1	3	0
Harlow, Penny Subscriptions, by Miss Barnard	3	3	0
Wingrave and Aston Abbotts, by Rev. W. Aston	4	10	0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson, Treasurer	141	19	1
Previously acknowledged	100	0	0
	41	19	1
Monmouthshire, by Rev. D. Phillips:—			
Pont-aber-bengam	1	1	0
Twyngwyn	0	11	0
	1	12	0
Dorking, Collected by Miss Jackson	5	0	0
Colchester and East Essex Auxiliary, balance by Thomas Blyth, Esq.	13	14	3
Cornwall Auxiliary Society, by Rev. E. Clarke:—			
Callington, by Mr. Mason	1	2	6
Falmouth Branch (Schools, £2. 12s.)	47	13	10
Helston Branch	9	14	1
Marazion Branch	8	3	0
Penzance Branch	28	0	11
Redruth Branch, (Translations, 15s.)	35	14	2
Truro Branch. (Schools £1. 1s.)	70	0	4
	200	9	0
Previously acknowledged	170	0	0
	30	9	0
Southampton, Collections and Subscriptions, by Rev. B. H. Draper	2	2	1

DONATIONS.

Thomas Walker, Esq.	by Mr. Gutteridge	10	10	0
Mrs. Wedd	Do. do.	2	0	0
Mrs. Blake	Miss. M'Lellan	2	0	0
Friend, at *Cheltenham*	Rev. George Pritchard	1	0	0
'Unprofitable Servant'	the Secretary	25	0	0
Mr. Jones, *Loughton*	Mr. Blight	2	0	0

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

Clapham, (Independent)	Rev. George Browne.	17	0	0
Grafton-street	W. Williams	9	3	9
Newport Pagnel	late W. Early	5	6	6
Croyde	J. H. May	1	11	0
Waddesdon Hill	P. Butcher	3	3	0
Crayford	John Blakeman.	9	2	0
Truro	T. Steadman	1	13	1
Earls Colne	T. D. Reynolds.	6	0	0
Langham	J. Goodrich	11	7	0
Sible Hedingham	J. Langford	5	11	0
Steventon	G. H. Orchard	1	12	0
Bridgnorth	Robert Clarke	14	3	6
Margate, Collected by Mrs. Atkinson and Mrs. Flint		10	15	0

Reading, by Rev. J. H. Hinton:—

John Walter, Esq., M.P.		10	0	0
J. B. Monck, Esq		5	0	0
William Stephens, Esq.		5	0	0
Rev. George Hulme		2	0	0
Mrs. Maitland		2	0	0
Other Contributions		21	0	0
			45	0	0

Birmingham, by Rev. Thomas Swan:—

Collection in Cannon Street		107	1	7
Collected in Boys' School		0	16	6
		107	18	1
Less Expenses		1	12	6
		106	5	7

From the Society of Friends:—

Mr. Joseph Sturge		2	0	0
Mr. Samuel Lloyd, (for Schools)		1	0	0
Mr. Charles Sturge		1	0	0
Mr. R. J. Cadbury		1	0	0
Mr. John Cadbury		1	0	0
Mr. John Sturge		1	0	0
Mr. Edmund Sturge		0	10	0
Mr. Thomas Southall, (for Schools)		1	0	0
Mr. William Southall, do.		0	10	0

From General Baptists, by Rev. Mr. Cheatle:—

Collection in Lombard Street		2	7	6
			117	13	1
Joseph Trueman, Jun., Esq.			15	0	0
Mr. John Coward, *Liverpool*			2	10	0
G. S. Kett, Esq., *Brocke*, Norfolk			2	2	0
'Anti-Slavery,' *Coventry*, by Mrs. Franklin			5	0	0

Collections for the Erection of a School Room at Spanish Town, by Rev. J. M. Philippo.

B. P., *Woore*	by G. F. Angas, Esq.	10	0	0

TO CORRESPONDENTS.

The Editor is requested to acknowledge the kindness of Mr. John Coward, of Liverpool, in sending a donation of £2. 10s. towards the new School Rooms erecting by the church and congregation in Eagle-street.

A number of Magazines have been thankfully received from a Friend in Amwell-street, Wilmington-square; as also a parcel of Books, for Jamaica, from Ladies in Jersey, by Rev. Thomas Griffiths.

Some of our Friends seem hardly to be aware of the description of books adapted for the Jamaica Libraries. Pamphlets, Reports, &c., are of no service; nor should books be forwarded in a damaged and imperfect state. Works of standard theology, and of general useful literature, will be highly valued; and the Committee are greatly indebted to the kindness of those friends who have already furnished a considerable number of this description.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MARCH, 1834.

MEMOIR OF MR. OBADIAH SILCOCK,

LATE OF STALHAM, NORFOLK.

Mr. Silcock was born in the city of Norwich, on the 31st of October, 1756. His paternal grandfather, who died on his passage to Fort St. George, in Madras, of which he had been appointed deputy governor, left a son, who settled in Norwich. This son became the father of four children, of whom the subject of this memoir was the eldest. They were soon left orphans, both their parents dying in the prime of life; but a kind uncle and aunt took charge of them as guardians; and at the proper period Obadiah was apprenticed to a grocer in his native city. In this situation, integrity and punctuality, which remarkably distinguished him through life, soon attracted notice; and, together with his amiable temper and dutiful behaviour, greatly endeared him to his master and other friends.

It pleased God to prepare Mr. Silcock for the usefulness of his subsequent life, by early conversion. This important change resulted, under the divine blessing, from the *conversation of a minister whom he often met at his* master's table. This servant of God asked him, "Young man, what do you think of religion?" He replied, with indifference, which showed how possible it is to be destitute of the one thing needful notwithstanding many excellences, "Why, Sir, I think if I am to be saved, I certainly shall; and if not, I cannot save myself." His friend warned him of the danger of his state of mind; and the exhortations thus introduced were the means of his everlasting good.

While in Norwich he attended the ministry of Mr. David, the immediate predecessor of the late Rev. Joseph Kinghorn, at St. Mary's meeting, whither he was accustomed to lead his aged aunt. He was baptized by Mr. David in the twenty-third year of his age. About this time he engaged in Home Missionary excursions to the neighbouring villages, accompanying the late Rev. Zenas Trivett, then just entering the ministry.

A situation of business was now offered him, promising great worldly advantages; this however was declined, not being ac-

companied by the privileges of a gospel ministry. He afterwards accepted one at Stalham, Norfolk, where he was within little more than a mile of the Baptist chapel, Ingham, of the church assembling in which he became so valuable a member. Hither he removed his communion in the beginning of the year 1799.

His brethren at Ingham, having after a few years become acquainted with his ardent piety and qualifications for usefulness as a deacon, elected him to that office in March, 1808. His companions in office immediately assigned to him the post of treasurer and secretary to the society; which, belonging of right to the deacons in general, can conveniently be held by only one of their number; and for which integrity, assiduity, correctness, method, and general habits of business, are peculiarly desirable. Mr. Silcock excelled in all these particulars, and exhibited them so remarkably in the discharge of his important duties, that all perceived they could not have been placed with propriety in any other hands.

For some time previous to the year 1810 the church at Ingham was sinking into adversity; their pastor contracted habits of the most disgraceful intemperance, in consequence of which he was frequently unable to discharge the duties of the Sabbath, and, as might be expected, far from acceptable when he attempted to do so: after a time he was prevailed on to resign the pastoral office, and was excommunicated. In the mean time the congregation became weekly thinner; Mr. Silcock, however, would not forsake the house of his God; he mourned over the depression of the interest, *and was deeply distressed at the cause of it; but he* determined to do his utmost to continue public worship, which, those acquainted with the circumstances say, must have ceased but for his exertions; he procured supplies when they could be obtained, and at other times conducted the services of the sanctuary himself, reading a sermon, and otherwise occupying the time as might be most for the edification of the afflicted church.

The Rev. T. Pickers succeeding to the vacant charge, the cause of God at Ingham was considerably revived under his ministry; and it became necessary in the year 1813 to enlarge the chapel, which had previously been very small; this, with the erection of a minister's dwelling-house two years before, involved an expense of above £1,000. To get rid of this burden, heavy to a small and poor congregation, demanded all Mr. Silcock's assiduity and perseverance. They did not fail; liberal in his own contributions, he could press the matter on his friends with perfectly good grace; one or two others also contributed largely to the object, general activity and liberality were excited, collector were engaged in the various villages from which the congregation came; the result of which was, that upwards of £900 were collected from the congregation alone; the comparatively small portion which remained was supplied by other friends to the gospel in the neighbourhood, and in London; and Mr. Silcock has recorded in the church book, with a preciseness which shows how important a day he considered it, and how great a burden was taken from his mind, that "on March 14th, 1820, the whole debt was paid."

At the beginning of the year

1826, our valuable friend's diligence and wisdom were again called into exercise, in consequence of the affliction of the pastor of the church. It became necessary to obtain supplies for the pulpit for a considerable period, and the discharge of this duty, difficult in proportion to the time during which it was required, rested chiefly upon the subject of this memoir. When Mr. Pickers resigned the pastoral office, Mr. Venimore, who had been sent as a supply from Stepney College, was requested to succeed him; he accepted the invitation, and ever found in Mr. Silcock a judicious counsellor, and a faithful friend.

In the month of February, 1831, the affliction commenced which terminated his useful life. It was his practice to 'take stock' at the beginning of every year; and it is conjectured that the performance of this task, together with an accession of trouble and anxiety from another quarter, pressed too powerfully on his mind. On the 10th of February he had a restless night, and in the morning was unable to dress himself, having experienced a paralytic seizure; still hopes were entertained of his recovery; but a second soon occurring, made it evident that his work was done. It was Mr. Silcock's happiness, however, to be in all respects ready; he was enabled to trust in the faithfulness of Christ with unshaken reliance; and, as to worldly affairs, though he had many of his own, and, through the confidence of all in his integrity and wisdom, many of others, his bereaved widow testifies, that had he any night closed his eyes to wake no more, his accounts of all the business *in his hands would have been found complete.*

During his affliction, which lasted two years and eight months, his confidence in God continued firm. At the first visit of his pastor after his seizure he said, "There is much mercy in my affliction," and intimated that he regarded it as a proof his heavenly Father had not ceased to care for him. At subsequent visits, feeling the irritation natural to his disorder, his frequent answer to inquiries after his health was, "I am a poor impatient creature, I want to lie passive in the hands of my Lord." Under similar feelings he would sometimes request to have read to him Hymn 263, Rippon's Selection: "Patience, oh what a grace divine," &c., at other times, in anticipation of speedy deliverance, he would say, "I shall be near and like my God; and then I shall be satisfied, when I awake up in his likeness."

Mr. Silcock's mind, though little affected at the commencement of his disease, became more so as it advanced; but it was pleasing to observe that, until within a very short time of his death, his understanding on religious subjects appeared as acute, and his feelings as lively, as ever; the drowsiness of his intellect seemed to vanish on the introduction of a subject so dear to his heart. He continued to pray with his family occasionally, especially on Sabbath evenings, to a very late period of his illness; this he did, sitting in his chair concisely, but with remarkable propriety and interest.

For the first eighteen months of his affliction he was able, occasionally, to attend public worship, especially at the ordinance of the Lord's supper. On the last occasion of this sort, being greatly affected with the subject of the sacramental address, he

earnestly requested after the hymn had been sung, that two verses of another might follow, which expressed the overflowing feelings of his heart. On his return from that service, referring to the chapter which had been read, he observed, "As the Lord sent his angel to strike off the fetters of Peter, and release him from prison, so can he strike off my fetters, and release me, when it is his will; but," added he, "the Lord's time is the best."

Some months ago one of his family inquired if there was any particular text on which his mind had fixed itself as the foundation of his funeral sermon; he replied, "No; I do not wish to choose a text, I think death ought to be the subject of funeral sermons, and not the person deceased; however, I leave it all to Mr. V———; but if any thing be said about me, let it be that I was a poor cumberer of the ground, saved by grace." He expressed a wish, however, that the 85th hymn, Rippon's Selection, and the 91st, book ii., might be sung on that occasion.

A few evenings before his death he observed, "I have been thinking about the coming of Christ; be ye ready, for you know not what hour your Lord doth come; whether in the morning, in the evening, or at the cock-crowing; at his coming he shall descend on a white cloud, surrounded by all his saints." One of his children observed, "And you will be one of those that will attend him;" he answered, "I do not know that;" but immediately, without a pause, added, "Yes, I hope so." And this is the only instance known to his family in which doubt appeared to form a *part of his religious* experience.

About the 2nd of October last, a larger number of his family than usual being with him, he was taken alarmingly ill; from that time, during the short remaining period of his continuance, he gradually, and with little uneasiness, sank away. He died in the afternoon of Saturday, October 5th. The funeral took place on the Friday following, in the presence of a large number of spectators; and the shops of his neighbours were almost universally closed on the occasion. On the succeeding Lord's day afternoon, his pastor improved his death in a funeral sermon. The occasions are not many on which a disposition would have been felt to depart from the judicious counsel, on the subject of funeral sermons, recorded above; but the excellences and usefulness of Mr. Silcock were so remarkable, as to render a distinct exhibition of them proper and profitable: the discourse was founded on Acts xiv., former part of ver. 36.

One of his grandchildren observes, in a letter referring to his decease, "I was not surprised at the information of my grandfather's death; when I last saw him there was an almost unearthly fervour in his parting benediction, which very forcibly suggested to my mind the dying benediction of an aged pilgrim. There are no characters on which you can look with a greater confidence of their heavenly beatitude, than on one whose life was spent in a consistent fulfilment of Christian duty, and a continual developement of Christian virtues. Such was the life of my grandfather, on whose character I look with a degree of veneration greater than I ever felt for any *man*."

Mr. Silcock's usefulness, as a member and deacon of the Baptist church at Ingham, has been

already noticed; it may be added that he read the hymns in public worship, during the whole time of his connexion with it, with remarkable energy and feeling; and that the sense entertained by his brethren of his worth is manifested by the terms in which his death is recorded in their minutes: "The church, being informed of the death of brother Obadiah Silcock, for nearly thirty-five years a member, and for more than twenty-five years a deacon, of this church, desire to record their gratitude to God for the singular consistency of character which his servant was enabled to maintain during so long a course of Christian profession; and for the advantage derived by them from his zeal and prudence as one of their officers; and they would humbly commend themselves and the bereaved family, under a sense of their common loss, to Him who is able to supply all their need."

He was a subscriber to the Baptist Magazine, from its commencement to his death; and appeared from time to time greatly interested in its contents. He was also a regular contributor to the funds of the Baptist Missionary Society, and earnestly and frequently prayed for its prosperity.

His sentiments were decidedly evangelical; the doctrines of grace were very precious to him, but he did not consider himself set free from the obligations of duty by the redemption in which he trusted, and he did not wish to be so. When most immersed in business, he was accustomed to appear in the house of God, and attend to the duties of his religious profession and office with a degree of punctuality and eagerness which showed that he felt the service of God in the sanctuary a gratification and refreshment.

It only remains to be added that Mrs. Silcock, who, like her beloved husband, has spent a long life in the service of God, survives a union of fifty-five years' duration, distinguished by uninterrupted cordiality, to exemplify the power of religion in supporting her mind with holy fortitude; and waits with humble hope for her own summons to "the rest which remaineth for the people of God."

ON THE WITNESS OF THE SPIRIT.

To the Editor of the Baptist Magazine.

BETWEEN the deductions of enlightened reason and the revelations of God there exists a marked and constant harmony, establishing by its very existence, and the testimony which it furnishes, the great and final principle of human knowledge and inquiry, that "TRUTH IS ONE." The mind of man, when upright in its principles and *pursuits, cannot discover in its most extended in-*quiries the least anomaly or discordance in the evidence of universal nature, but evermore ascertains, that among its most fundamental truths, whether of God or the soul, the most perfect agreement prevails. Of this, the testimony to the existence and majesty of the Great Supreme may be taken as an instance; for no one principle of knowledge is more natural or more essential to

the virtuous mind than this, neither can there be one principle more fully asserted by nature; in which respect it is not improper to say, "the Spirit itself beareth witness with our spirit" that there is a God.

In the kingdom of grace the same harmony prevails, it being in truth but the operation of the same agents in another sphere. The testimony in both cases is precisely the same, the only difference being in the facts testified, or the truths upon which the agents operate. And as in nature the evidence of fact appeals to enlightened and considerate reason; so in grace, fact, embodied in all the possible effects of holy principle, makes the same appeal, invites the same scrutiny, and awaits the same conclusive witness.

Hence, as in nature the works of God constantly appeal to enlightened reason in proof of His existence and character; so in grace, His works in the formation of the "new creation" continue the same appeal, and solicit the same testimony. It is but a transfer of appeal from what is purely sensitive to what is purely spiritual, yet in both cases equally clear and equally demonstrative.

For as the works of nature are open to inspection, so, it must be admitted, are the works of grace. The spiritual character of the one divests it not of the palpability of the other, though it does not present sensible qualities; for is composed of principles and habits as clearly marked in their nature, and as powerful in the testimony they furnish, as any characteristics presented in creation to the senses. Hence, as our own spirits witness to the *works of nature* that there is a *God, equally so by self-inspection* they may witness to ourselves "that we are the children of God."

This, in truth, is the process of the testimony in the present case: first, there is the character; secondly, there is the witness of our own spirits to the character; thirdly, there is a co-operative witness of the Spirit of God.

The existence of the character is fundamental to the entire testimony, without which indeed it cannot apply. And it would be folly in the extreme, or presumption, to expect it to exist when the character for which it exists is not possessed; for what then can it testify? To what can it testify? To what can it witness? Nor is it difficult to ascertain the character, if it exists at all, inasmuch as its component principles and influences are of the most marked and sacred nature, as prominent in kind as they are constant in operation, perpetually asserting in their origin and tendencies the hand from whence they came.

Of this *the fundamental change* by which the introduction of the character is distinguished is an eminent proof, since nothing can be more completely new or original than the nature introduced. This the descriptions of holy scripture perpetually assert: hence the true Christian is "born again," and has become "a new creature;" he has "passed from death unto life," though once darkness, yet now he is "light in the Lord." No terms can be more descriptive than these, nor can any change be more thorough or decisive than the one they describe, and of which every real believer is a partaker.

Nor less striking or prominent are the *principles of which the character* is composed, since it is

evident that their possession constitutes a distinct class, and for ever stamps that class as "not of the world." The principles that govern unrenewed man are all of earth, and tend no higher than the state to which they owe their origin; but those of the believer are from above, for "that which is born of the Spirit is spirit." Consequently, he habitually exercises, because he habitually possesses, these inferior qualities, and is daily the subject of their blessed influence. He, *when truly himself*, glows with a love to God that submits not to be second to any quality which his heart can entertain, and which, with a tenacity such as earth cannot weaken, adheres to his law as its supreme happiness and highest delight. This love generates fear, the fear of offence, whose habitual aim is to avoid sin, and to practise holiness. This fear is love in actual excercise in a world of danger; or love applied in active duty amid much to hazard offence; and is necessarily of a cautious and tender character lest offence should be given. It is at once the effect and index of love; for the child that loves the parent most, will most of all fear to give offence; not indeed to avoid punishment, but to avoid grief in one whom it tenderly regards. And in connexion with these, faith, or confidence in God, exists to produce perpetual dependance on his goodness, and trust in his promises. This, equally with the former principles, distinguishes the believer, and marks the class to which he belongs as those who "walk by faith and not by sight." Content with whatever his heavenly Father may appoint, his faith teaches him the noble and consoling sentiment, that "all things work together for the good of them that love God."

And while these principles distinguish with the utmost clearness "the children of God," their *practices* are no less clear, nor less peculiar. Prayer, or fellowship with God, is at once their duty and their privilege, and does not fail to employ their frequent opportunities. By its exercise their fears, their sorrows, and desires are taken to God; on him they cast the one, and to him they breathe the other. Yet prayer exists not alone, for delight in God is its invariable effect, where indeed its exercise is earnest and persevering. And this delight is a comprehensive quality, embracing the entire character, law, and proceedings of our Great Lord; and presents incessantly topics of pleasurable consideration, whether alone or in company; in solitude, or in public life. The union of this delight with instant prayer produces a steady and uniform obedience in external acts, and again marks the "children of God" as "zealous of good works." To these external acts the appeal of the blessed Saviour is made: "By their fruits shall ye know them;" hence they are "the salt of the earth," and "lights in the world, holding forth the word of life."

To the above must be added the *entire bent or bias of the whole character*, which unquestionably is to heaven, as its final and happy home. Thus the apostle describes it: "Our conversation is in heaven, from whence also we look for the Saviour;" and again: "For ye are dead, and your life is hid with Christ in God." Indeed, the origin, the principles, and the practices of this character unite to impart

a heavenly bias to the whole man, and compel the entire class to "look for a city which hath foundations, whose builder and maker is God."

If then, by an inspection of the works of nature, we may witness to the being of a God; equally so, by inspecting the works of grace in the soul, we may witness to our being the "children of God."

And this is the process of the testimony; first, our own spirits witness to the fact, and then, the blessed Spirit witnesses with our spirits, and co-operates to support the estimate we are led to form of ourselves. Nor can an exception be taken to this mode of inquiry from any supposed inability to form a correct judgment in our own case, since nothing is more natural or proper than that a man should know himself. This too is the more unquestionable, since it has obtained even apostolic sanction, 1 Cor. ii. 11: "For what man knoweth the things of a man, save the spirit of man which is in him?" And in conformity with this is his exhortation, 2 Cor. xiii. 5: "Examine yourselves, whether ye be in the faith; prove your ownselves. Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates?" But if it were not possible to know our own character, not possible to ascertain our state, why the exhortation to examine? To deny this possibility is to assert that a duty is commanded to no purpose; an examination enforced whose object is unattainable. Besides this, to deny the possibility in this case is also to question principles of the most common kind, and to deny truths whose certainty has *obtained universal* admission. Thus it is with common honesty; if a man is charged with the opposite vice, he looks within, and knows the charge is false; he knows he is an honest man. Thus too it is with innocence or guilt; and in the case of the latter, the common sense of mankind has established the proverb, "A guilty conscience needs no accuser."

That self-inspection is correct in its conclusions in the above instances is universally admitted; how then can it be objected to in the more important concerns of eternity? Are they less prominent? Or less easy of apprehension?

The apostle assumed this certainty, and made the corresponding appeal in his own case, 2 Cor. i. 12: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to youward." The testimony here asserted was the testimony of his own conscience, the witness of his own spirit, to his sincerity in the sight of God. Hence the very appeal implies that a man's character in any case is known by self-inspection: if guilty, he will know it; and if sincere, he will not be ignorant of the fact.

In the case before us it is impossible to deny the conclusion common to this mode of reasoning; for assured we are that "the child of God" is a character as prominent in its whole nature as any other character that a man may bear. This, the consideration of its distinct parts abundantly proves, inasmuch as to each there attaches an exclusiveness which cannot but be wherever the cause exists. To evince this, let

the *change* by which it is introduced, or the *principles* which compose it, or the *practices* to which it leads, or the *bias* which it gives to the whole man, be but examined seriously and impartially, and the result will be, indeed it cannot but be, *the discovery of actual character*. For can a man have undergone a change so great, and be ignorant of the fact? Or can he be daily governed by such high and holy principles as love, and fear, and faith towards God, and yet be in doubt of their existence? Or can he be in the daily practice of fellowship with his Divine Father, and delighting in him and in his laws and government, and not be sensible of the acts? not know the joy which they impart? Or can he be the heir of glory, having his treasure in heaven, and his life hid with his blessed Lord, and remain in uncertainty as to his character? Is it possible that things so prominent can remain unknown?

The intelligent believer, we are confident, will admit the conclusion, that in a character whose qualities are so distinct, the greatest certainty is to be attained; and that self-inspection, impartially and prayerfully conducted, will ever lead to the desired result. In truth, the true believer has but to look within, to cast the eyes of his mind about him inwardly, to survey *the furniture of his soul*, to inspect his former in contrast with his present principles and habits, in order to ascertain his character; and, if holy and alive unto God, his "conscience will bear him witness in the Holy Ghost," that he is "a child of God."

And the importance of this part of the testimony *will be duly estimated, when it is considered that* the witness of the Holy Spirit never acts without it, but always employs it to assert its own testimony. Of this, that famous and often-quoted verse in Gal. iv. 6 is in proof: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Here the character is the asserted cause, and the witnessing Spirit the effect; but the character carries its own evidence to the mind, and begets a testimony there which the Holy Spirit enters to support and strengthen. Hence, it is a remarkable feature in the witness of the Spirit that it operates to support existing testimony, which has already been produced by the "new creature in Christ Jesus." Consequently there are two distinct classes of persons who cannot in their present state ever enjoy this witness of the Spirit: those in whom the new creature does not dwell; and those in whom its operations are so weak as to leave them in doubt of their existence. For as the Spirit (as the spirit of adoption) witnesses only to prior testimony which the character itself can never fail to produce; it follows that, as in both of the above cases such testimony can never exist because of the total absence of this character in the one and its weakness in the other, this Spirit to them can never witness at all. The medium of operation in both cases is clearly absent; for in the one case it cannot witness to a falsehood, and in the other it will not encourage neglect. It comes, not to supply evidence, but to strengthen it; not to originate a testimony, but to *support one that already exists*.

But while it is a co-operative witness, it is yet clearly distinct. The witnesses are two, the spirit of man and the Spirit of God; yet

the testimony is one, "that we are the children of God." It is the sanction of heaven to the work of grace in the heart of the truly devoted; the attestation of God himself, that "we are pleasing in his sight."

Often will it visit the true believer when engaged in fervent fellowship with his God, and compel the exclamation, "My beloved is mine, and I am his." And when he devoutly listens to his father in the sanctuary, or learns his will from his own word amid the exercises of the closet, often then will the Spirit speak this peace to his soul, and he will be as conscious as of life that he possesses "the peace that passeth all understanding." And not unfrequently, when the sorrows and afflictions of time press upon him, will this testimony buoy up his spirit, and make him glad with the joy of his Lord; insomuch that at times he may write with the holy Halyburton, "This day, this very day, the Lord shined on me in my duty; my heart was much composed, satisfied, and refreshed. *Glory, glory, glory to free grace in Christ!*"

But let the believer know, and every real Christian remember, that the sluggard shall never pluck this sacred fruit; that the carnal professor shall never realize this witness, and that the *only* legitimate way to obtain it is *to be the Christian*, and then we shall assuredly receive the Christian's joys.

W. S.

Burton-on-Trent.

ON THE ANNUAL CHOICE OF DEACONS.

To the Editor of the Baptist Magazine.

A CORRESPONDENT, in your number for January, objects to my suggestion respecting the annual choice of deacons, and expresses his conviction that the adoption of such a regulation would not be scriptural, would increase divisions, and would tend to divert our attention from the real causes of those evils of which I have complained.

I have no wish to occupy much of your valuable space, but probably you will allow me to make a few remarks by way of explanation.

In the first place, I think it would be difficult to prove that the plan I propose is unscriptural. I am quite disposed to believe that the far greater proportion of *our deacons are proper men*; but *while we do not profess* to know, like our Divine Master, what is in man, and while we know from observation and experience that deacons are not unfrequently chosen because they occupy a higher rank in society, or have made themselves more prominent in our church-meetings and other associations, than their brethren, it cannot appear matter of astonishment if a revision of our choice should, sometimes at least, be necessary: and surely, when a deacon becomes useless or even injurious to a Christian church, and especially if more eligible and efficient persons present themselves, it cannot be unscriptural to attempt, in the least objectionable way, to effect the necessary reformation. In vain are the requisites for this important office clearly pointed out in the sacred

writings, if these writings do not allow us to correct the errors which we have committed, or rectify the mistakes we have made. If deacons, instead of being found blameless, should be, like Diotrephes, unduly loving to have the pre-eminence, would it be unscriptural so to remember their deeds as to prevent the mischief of which they might hereafter be the instruments?

Now, to remove a deacon from office occasionally, even when some obvious delinquency had occurred, might very likely occasion divisions; but to revise our choice at certain stated periods by ballot, would not, I think, be calculated to produce any serious evil, and might tend very much to increase our union and prosperity. It is, I believe, not uncommon to choose deacons by nomination; and here, in my opinion, begins the mischief. What privilege does nomination leave to the private members, but an extremely unpleasant, and often a dangerous one—that of objecting? I cannot but think, after no ordinary means of observation, that to choose deacons, to form committees, or to constitute trustees by nomination, is the most direct way to form parties, and, in consequence, to occasion divisions. Giving in a name or a number of names secretly is, not only the least likely to lead to alienation and divisions, but the most probable means of arriving at a satisfactory result. In that case, I not merely give my assent to the choice of one against whom I have no such objection as would induce me to express my disapprobation, but I vote for that very individual whom I regard as the most eligible; and though I may not obtain my own particular choice, yet I have the satisfaction to know that the very man is elected of whom the majority of my fellow-members approve.

A periodical revision of our choice is thought much better than to degrade or expel when absolute necessity requires it, inasmuch as such revision would not appear to have a personal reference, and would therefore be less likely to prove offensive or occasion division.

As to this being a human expedient, it is, I think, an expedient, if not expressly enjoined in the New Testament, in perfect accordance with its spirit, and the design for which Christian churches are instituted. Short as is your correspondent's communication, there is much in it of what I do not perceive the application, and to which, therefore, I make no reply.

W. E.

UNION AMONG BAPTISTS.

To the Editor of the Baptist Magazine.

When Philemon suggested his scheme for effecting a greater union among Baptists, he did hope that, if any notice was taken of it, such notice *would be free from unkind reflections; and that* if his plan was not approved, some one more efficient would be devised. He regrets that Mr. Belcher's letter is defective in both these particulars. Why does he indirectly accuse Philemon of

bearing false witness against his brethren? Does he suppose that because he has *not* witnessed the grievances of which Philemon complains, that they cannot possibly have an existence?

Philemon would not, for a moment, entertain the thought that Mr. Belcher "bears false witness" to favour his brethren, when he expresses his "happiness of being connected with several associations, and never having heard such a charge brought against them." No, he rejoices to find exceptions, and sincerely wishes they were more numerous. Mr. B. attributes Philemon's complaints to want of acquaintance with our associated brethren, and intimates that such an acquaintance would bring a testimony to "their concern to cement brotherly love, and to enlarge the interests of the denomination."

It is evident, Sir, from the testimony of each, that your correspondents have moved in circles *widely* apart, and Philemon can assure you that his acquaintance with "our associated brethren" is not so limited as brother Belcher supposes; and convinced he is that hundreds, who have read his former communication, will bear witness "the most honest and true" to the existence of the evils of which he complains: and, if he be not mistaken, Mr. B. himself may be classed among such witnesses; for he admits that Philemon's plan may be a good one, but is by no means certain that by it "*we* should be entirely *free* from the *evils* of which he complains!" It is placed beyond dispute, that not one half of the Baptist churches in England are connected with associations. Then, is there not a cause? and ought not some measures to be adopted to ascertain that cause, and to remove it? Will mere reports from a committee, meeting in London, effect this? Philemon thinks not. It is, Sir, supposed that we have, in the United Kingdom, from one to two thousand Baptist churches, besides branch meeting-houses, and school-room and cottage preaching-places; and, giving to each church, on the lowest average, two of such branches or preaching-rooms, we have some thousands of congregations holding the glorious doctrines of free and sovereign grace, and keeping the ordinances which the Lord hath given us; and yet more than one half of such a body of Christians is estranged from the other! Ought these things to be?

Mr. Belcher thinks that "Philemon will find it no easy matter to carry his plan into execution." He never contemplated doing it single-handed. *Co-operation* is his motto. But will Mr. Belcher, or any other worthy brother, devise a method more easy of execution? If so, Philemon will cheerfully consign *his* plan to oblivion, and aid, by every possible means within his power, the promotion of measures likely to enlarge the interest of the Baptist denomination.

If improvement can be effected, let us not fear to meet the difficulties that may be encountered in bringing it to pass. Some, perhaps, may be too much wedded to things that are, to wish to reform; but let us hope that the day will come when it shall be said, with the most lively satisfaction, "What is custom now, was innovation once."

PHILEMON.

EXEGETICAL EXERCITATIONS.—No. III.

To the Editor of the Baptist Magazine.

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made, Gal. iii. 19.

THIS passage, unlike the two which have already been noticed, is not generally misunderstood, neither is it cited by any religious party, or any class of individuals, in support of any one particular point; it is rather, so far as the writer's observation extends, almost uniformly passed over, as many other passages are, without any definite idea being attached to it, or any attempt being made to form one; or, if an effort of the kind be sometimes made, it often proves unsuccessful, inasmuch as it is, perhaps not unfrequently, supposed to convey a meaning somewhat analagous to the following texts, in which the same and similar terms are employed in a very different sense: "By the law is the knowledge of sin;" "I had not known sin, but by the law;" "they are convinced of the law as transgressors;" "moreover the law entered, that the offence might abound."

Now, there can be no doubt that the term law, in all these passages, denotes the moral law, the universal and unalterable rule of duty, which, as by a straight line, marks out the way in which we should walk, and, at the same time, renders very obvious the aberrations of a crooked, and the progressive and ever-widening deviation of an oblique, course. But it is very doubtful whether the moral law is intended in the text under notice. *There are many reasons against receiving the term* in this acceptation. The moral law, as the immutable standard of right and wrong, is, of course, of perpetual obligation, binding at all times, on all rational intelligences, good and bad, in all worlds. But the law, in the passage under review, is restricted, both in extent and duration, being obligatory upon the Jews only, and that during a limited period. It was, also, a law to which they were attached, which they considered a privilege, an honorary distinction, and of which they were proud, for they made their "boast of the law;" but it was not likely that the moral law would have been so regarded. The design of this law, too, as may perhaps appear in the sequel, was very different from that of the decalogue. It was to preserve the Israelites, to whom it was given, from becoming "partakers of other men's sins," by guarding them against the gross immoralities and idolatrous practices of the surrounding heathen nations, whose ways they were not to learn.

The law, then, thus added for a limited time, it would seem, was the entire ritual of the Mosaic economy. It consisted of all the civil and religious institutions of the Jewish commonwealth. It was not that law under which, as creatures, they always were; but that which was enjoined upon them as a people taken under the immediate guidance and protection of God;—that code of civil and ecclesiastical polity which he gave them, not as the moral Governor of the world, but as Jehovah, the King of Israel. It was not, like the law of ten command-

ments, simply preceptive on the great points of morality; it was purely, yet eminently, conservative. It contained directions and prohibitions, means and motives, promises and rewards, highly conducive to public virtue and national religion, and exclusively designed for a peculiar people—a people who were to "dwell alone," and not to be reckoned among the nations, and to whom it was said—said, and enforced, and secured, so far as means could secure the end—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of these nations;" such as, offering their sons and their daughters in sacrifice, using divination, practising enchantments, and consulting familiar spirits—"for these nations which thou shalt possess hearkened unto the observer of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so;" a prohibition in perfect accordance with the character of their king, the Holy One of Israel, and with the welfare of his subjects.

This view of the passage, namely, that the law was ritual, not moral, and intended not to make manifest the sins of those to whom it was given, as is sometimes supposed, but to preserve them from imitating the sinful conduct of those to whom it was not given, may be further illustrated and confirmed by answering two questions:—To what was the law added? and, What purpose was it designed to serve?

To what was the law added? It was added to the covenant made with Abraham "four hundred and thirty years" before. It *was, in fact,* based upon, and *confirmative of, that covenant.* When *God called Abraham* from his father's house and his native country, he made him two promises; the one was, that he would give the land of Canaan to his posterity and make them a great people; the other was, that in him, and in his seed, that is, Christ, "all the nations of the earth should be blessed." The first was on the eve of fulfilment. The Jews were about to take possession of the promised land, and to be invested with "statutes and ordinances of divine worship," not given to any other people, and which constituted the law which was added to the covenant.

What purpose was this law designed to serve? It was to keep up the expectation, and to secure and ascertain the accomplishment of the second promise made to Abraham, that in his seed, that is, Christ, "all the nations of the earth should be blessed." It was, that, by the separation of the Jewish people from the heathen world, the continued distinction of their tribes, and their public registry, Christ should be known when he came. The prophet's prediction and the poet's song were to announce the approach, and to bear witness to the arrival and identity of him who was to be "born King of the Jews." It was, that the Saviour of the world, when he appeared, should be a member of the church, descending from a long line of pious ancestry, and not from heathen parentage;—that David's Lord, when he came, might be known as his son;—that he who was before Abraham, might be acknowledged as his seed;—that all nations, when "the desire of all nations" came to bless them, might recognize him as the Messiah, and "call him blessed," and by faith in him become "the children of Abraham, and heirs according to the promise." SCRUTATOR.

VISIBILITY OF THE PLANET MERCURY.

In England and other northern regions not one person in a thousand has seen Mercury; and even the celebrated Copernicus could never obtain a view of a planet so generally rendered invisible by the sunbeams. There are periods, however, when Mercury may be easily seen, not only with telescopes, but with the naked eye, provided persons know when and where to look for him: and as his north latitude and the direction of the ecliptic combine to favour his visibility for about ten successive evenings in the present month, the writer has forwarded a few lines for the assistance of those who wish to see a planet they have never beheld before.

In any fair week-day evening, from Thursday, March 6th, to Saturday the 15th inclusively, the observer should watch for the very first appearance of Jupiter, the evening star, which will be a little on the south side of the west, while Mercury will be a little on the north side of the west, and much lower than Jupiter. The best time, indeed, for seeing Mercury will be in the evening of Tuesday, the 11th, when, if the observer has a keen eye, he may see what is an unusual sight, a wire-like moon only thirty-one hours old,* when she will be under Jupiter, and very near the horizon: and if the moon be thus seen, Mercury will appear a little to the right of her, and a little higher; and the next evening he likewise will appear to the right of the moon, though he will be lower than she. Near the horizon too the observer will perceive two stars of the second magnitude; and about the evening of the 13th, a straight line will be formed by Mercury and those two stars, *Mercury* being nearest the horizon under Jupiter, *Gamma Pegasi* next, and *Beta Pegasi* the furthest northwards, whilst Mercury will be only half as far from Gamma Pegasi as that star is from Beta Pegasi. Earlier in the month, however, Mercury will be lower than a line through the two stars, and later in the month he will be higher than such a line; but during the whole ten days already specified, he will be much nearer Gamma Pegasi than that star is to Beta Pegasi: and during the said ten days Mercury will also be nearer the horizon under Jupiter than either of those stars will be. It may be remarked, too, that as Mercury will set about half-past seven or a quarter before eight, there will be but little chance of seeing him much after seven, so that the stars mentioned will appear as Mercury's sole associates in a near approach to the horizon.

On a glance at the difficulties heretofore experienced in obtaining a sight of Mercury, the reader may wonder how the ancients became acquainted with him. But on reflection it will be perceived that nearer the equinoxial line, the zodiac ascends from the horizon more perpendicularly, and thus exhibits Mercury with a frequency and a brilliancy to which we are altogether unaccustomed. Thus Moses, who "was learned in all the wisdom of the Egyptians," had facilities afforded him for frequent observations of that planet to which the attention of our young friends is here directed. May they not only see what Moses saw, but imitate him in his pious choice, Heb. xi. 24, &c.

Stratford, Essex. J. F.

* On the 31st of March, 1824, the writer and persons in general saw the moon about *eight minutes after seven in the evening, clock-time, which was only twenty-eight hours after the time of new moon.*

POÆTRY.

JAMAICA, 1832.

Oh! tremble not, ye friends of Freedom's cause!
Tho' Freedom's march a moment seems to pause,
And heavier thrall and deeper shame awhile
Invest the forms of manhood in you Isle,
And Afric's sons, like sons of men no more,
Their brute-like service render as before.
Have ye not heard, when forest tree-tops shake,
That then their roots a firmer holding take?
Nor heard, that when the ocean is at rest,
And heav'n is mirror'd on its smiling breast,
That then the spirit of the storm is nigh,
And mingling perils marshal in the sky?
Tho' droops again the Negro's head,
Strength thro' his kindling veins is shed,
The longing to be free!
Tho' passionless, he clanks his chain,
Nor seems to count its mark a stain,
Or care for liberty,
'Tis but that manhood, pent to day,
May gather strength to burst away,
No more enslav'd to be!
Oh! tremble not, ye friends of holy men!
Tho' scorn abides them now, and deep disdain,
Tho' misconceiv'd their self-denying love,
Home comforts left, false tongues against them move,
And, shepherds spoil'd in hatred's vengeful war,
Their flocks dispers'd, they wander wide and far.
Have ye not heard, where Etna's lavas flow,
That there more rich the teeming vineyards grow?
Nor heard, when bursts o'er Egypt's plain the Nile,
That then the waste is soon ordain'd to smile,
And, more enrich'd the late invaded soil,
Bright fruits arise, nor ask the aid of toil?
Tho' scorn'd, disgrac'd, the scoff, the cry
Of hate, and spite, and mockery,
'Tis with the righteous well!
Tho' now, perforce, they hide, they fly,
Their labour lost to human eye,
The harvest soon shall swell,
And sowers glad with reapers share
A mutual joy, while songs declare
Dissolv'd the tyrant's spell!
Oh! tremble not, ye friends of truth! tho' now
Unblushing falsehood bares its brazen brow,
And heard no more the gospel's hallow'd theme,
To kill its heralds righteous service seem;
And where, till late, was preach'd Christ's sacrifice,
The preacher's blood, as fit oblation, rise!
Have ye not heard of plants that, trampled, grow,
And, trodden, most their healing virtues show?
Nor heard of chords that yield their sweetest tone,
Not gently touch'd, but to the wind's wild moan,
Their purest notes, their softest music borne
When day's departing sigh invites to mourn?
Tho' spurn'd "the wisdom of the just,"
Truth lies uprooted in the dust,
'Tis not so long to be!
Tho' strong appear its deadly foes
And weak its friends, and come its close,
Its rise is Heaven's decree!
And soon, reviv'd, shall wave its head,
While Afric's sons, beneath its spread,
Sing, 'Afric's sons are FREE!'

E. S.

REVIEWS AND BRIEF NOTICES.

PAMPHLETS ON CHURCH REFORM.

1. *Thoughts on the Separation of Church and State.* By DR. BURTON, Professor of Divinity, Oxford.
2. *The present State and Prospects of Dissent; being a Solemn Appeal to the Orthodox Dissenters, on the necessity of an immediate union among themselves and with the Established Church.* By REV. GILBERT CHESNUTT, B. A.
3. *The Dangers of the Church, and the Duties of its Members: Two Charges.* By GEORGE HODSON, M. A., Archdeacon of Stafford.
4. *The Support of Government essential to the Preservation and Purity of Religion: a Sermon.* By REV. W. HARNESS, A. M.
5. *Church and State in America: Inscribed to the Bishop of London.* By C. COLTON, A. M.
6. *The Pastor's Address to his People, on the Principles of Dissent, and the Duties of Dissenters.* By JOHN ANGEL JAMES.
7. *The Dissenter's Appeal; a Letter to the Right Hon. Earl Grey.* By "VOX CLAMANTIS."

Another session of the Reformed Parliament has commenced, and much speculation is abroad respecting its probable proceedings. But little has yet occurred to indicate the temper of the house, or the course which his Majesty's administration will pursue. Vague rumours are afloat, and conjecture is daily assuming a new form. It is not, of course, our present purpose to discuss the politics of the nation: this would be as foreign from the character of our publication, as it would be repugnant to our feelings. But there is one question, evidently destined to occupy much of the attention of the legislature, on which we are desirous of saying something to our readers. We refer to those ecclesiastical reforms which are in contemplation,—to which the administration is pledged,—and for which the country is looking with an anxiety only exceeded by that felt during the agitation of the reform question. It was wise and becoming on the part of dissenters, to abstain from urging their grievances on the attention of parliament last session. Other questions then engaged the public mind, and united in their support all that was enlightened in principle with whatever was benevolent and religious in spirit. But the slave question is now settled, and the moral force of the nation is available for other purposes. The attention of dissenters is of necessity drawn to their own position. Divine Providence has opened their way in a manner that was least to be expected. The reign of Toryism has ceased,—the House of Commons has been reformed,—the highest dignitaries of the church have disgusted the nation by their reckless opposition to its will,—numerous reformers have arisen in the bosom of the hierarchy, and have fixed universal attention on its numerous and awful defects; while the practical grievances which the state religion inflicts on the community at large have brought numerous auxiliaries to the dissenting cause, for whose co-operation the most sanguine of our friends did not venture till lately to hope. Whilst the dissenters have been silent and inactive, their principles have been rapidly extending. The public mind has undergone a change which, though not yet completed, promises that justice shall speedily be done to the abused and insulted character of religion.

This state of things renders it impossible to remain inactive any longer. Whatever may be the sacrifices which such a course involves, whatever the intimacies it may dissolve, whatever reproaches it may bring upon us, our path is plain, and, as honest and Christian men, we must tread it. We should be insensible to the claims of religion, traitors to the cause intrusted to our hands, and deaf to the voice of Providence, did we not throw our utmost energy into the service of scriptural Christianity.

"There is," says the author of the letter to the Lord Chancellor, "a work to be done; and that work will certainly involve a most painful struggle. We must not shrink from it on this account, nor lose our man-

liness in false notions of candour and conciliation. The work is so important as to make us responsible, not only to ourselves, but to posterity. Let, then, the dissenters apprehend the position in which, not themselves, but Divine Providence has placed them; and let them look to it that they act like men, on so great an occasion."

It is often asked by the advocates of the church, what dissenters have to do with its reform? We answer at once, that we are affected, grievously and unrighteously affected, by the Church of England, and therefore we demand to be heard when its reformation is submitted to the legislature. Were it a purely spiritual or religious institution, we should violate our principles did we attempt to interfere in the management of its affairs. Its own members might then do with it as they pleased. They might increase or diminish the number of its bishoprics, the income of its ministers, and the places of its worship, without disturbance from us. But the case is totally different from this. The Protestant Church of England is not a purely religious institution. However Dr. Burton may quarrel with the phrase, we assert it to be a *Parliamentary Church.* It owes its existence to the civil power; the chief magistrate of the state is ex-officio its head; its bishops are, on the same ground, members of the upper house; and the resources of the nation have been laid under tribute for its support and splendour. We are compelled as Englishmen to contribute to it, and therefore we claim a right of interfering in its affairs. We are not contending against an episcopal but against a national church. The forms of episcopacy may be maintained without the patronage of the state. Let the latter be withdrawn, and the power will be unmolested by us. We have thought it right to make these remarks in justice to ourselves, and to guard against a misconstruction to which we are most disingenuously subjected.

But, after all, what is the course dissenters should pursue? This is a grave question, and we will deliberately reply to it. They have *trusted long enough* to others, and they must now take their cause into their own hands. A few weeks since, we heard much about the intention of his Majesty's government. We were assured in various quarters that they were disposed to redress our wrongs, that they exercised a generous sympathy with us, and were prepared to do whatever justice and sound policy required. We were ever suspicious of such reports, and more than enough has since transpired to confirm our scepticism. The absence from the King's speech of all direct allusion to our case strengthened our previous apprehensions; and the communications which, subsequently, have been had with His Majesty's Government fully convince us that no effectual redress is to be expected from this quarter. We are to be allowed (and this is the extent of the concession) to celebrate our own marriages. But even in proffering this boon a fresh insult is offered; for our marriages will not be legal unless they are announced in the church, or licensed by the Archbishop of Canterbury. This is to add insult to wrong. We must trust to our own exertions. It is right we should do so, and the course of events proves it to be necessary.

Let us not be misunderstood. Our opinion of the general politics of the government is unaltered. They have achieved the salvation of the nation, and are entitled to much more praise than they have yet received. But on the church question they will fail us, and why should we expect otherwise? With our religious principles they have no sympathy. Educated amid the forms of the Established Church, their prepossessions are in its favour; and if they think of religion at all, it is as associated with episcopacy and state patronage. And if their principles will not prompt them to volunteer their assistance, much less will their situations as statesmen. We must not conceal it from ourselves, that our opponents are numerous and powerful. Their position gives them great advantage. They are ever before the eye of the government, and possess a servile and interested aristocracy to sustain their sinking cause. Our strength,

on the contrary, is with the middle class, with whose character, resources, and determination, the administration is but partially acquainted. What right, therefore, have we to expect that any set of political men should be so quixotic and chivalrous as to bring upon themselves unparalleled perplexities, if not the loss of caste and office, by proffering to undertake our cause? It is absurd to expect it, and we shall be the veriest idiots in creation if we entertain the hope a single moment.

Let then dissenters bestir themselves as the heart of one man. Let a simultaneous, prompt, and vigorous movement be made. The high court of parliament is assembled, and to its wisdom and justice we must appeal. The time for memorializing is now past, and petitions must be substituted in their place. These petitions should ask for the redress of all practical grievances, and should state in explicit terms our strong conviction of *the inexpediency and unscriptural character of the union which subsists between the church and state.* By the former we may hope to compass our immediate object, and by the latter we shall inform the public mind, and prepare the way, at no distant period, for a more complete vindication of our holy faith. Every congregation in the kingdom should immediately address the legislature, in respectful but decided terms, that the tables of the two houses may be loaded with our petitions, and a sense of our wrongs be forced on the most reluctant minds. We would also recommend our friends to communicate directly with their representatives, requesting them to support their petitions; parliamentary influence will thus be obtained, and the administration may be taught that it is politic as well as just to yield to our claims.

If we have written strongly, it is because we feel strongly. We respect the character, and rejoice in the success, of many of the ministers of the church. With them we have no quarrel. They are our fellow-labourers, and we pray that a double portion of the Divine Spirit may rest on them. But against the system they support we are compelled to protest. We believe it to be unscriptural and pernicious; the most formidable obstacle which at present exists to the diffusion of religion amongst us. We have, therefore, no choice in the course we pursue. Our allegiance to heaven compels us to proceed, and we shall never rest till our object is attained. But it is time we should notice the publications before us.

The first pamphlet whose title we have cited at the head of this article scarcely answers any other description than a clever piece of special pleading. It is written with great talent and research, and with a speciousness which may easily beguile the unwary reader. Its author has evidently read history with one eye shut; and has picked and culled his facts to serve a sinister purpose.

That the church should be severed from the state is at the same time the fear of the churchman and the wish of the dissenter; but Dr. Burton insinuates that it is not at present united with the state; that if it might have been in some former period of its history, ever since the repeal of the test and corporation acts its alliance with the state has been rather virtual than real; that so far from deriving any benefit from the state, the church in its episcopal constitution existed for centuries before the state was consolidated; that its revenues were never derived from Parliament, and therefore are not under its control; that the state has just as much to do with the number and revenues of the bishops, as it has with the salaries of dissenting ministers. He maintains that in the early history of the church the nation was but of one religion, and the Parliament being the representatives of the people, its decisions were obligatory upon the whole nation; but since the repeal of the act of uniformity, when the state relinquished the right of compelling every man to think alike, and the prayer-book or the scaffold were the alternatives, the church since that period has not been co-extensive with the nation; and therefore, forming only a part,

cannot be united with a government which represents the whole. The church, at the present time, according to Dr. Burton, is in a most miserable plight; it has no throne, no altar, no refuge; no where even to lay its head, but in the midst of its determined foes. Of course he would feel excessively sore at the presumption of the Imperial Parliament of last session taking upon itself to reduce the number of Irish bishops, and denounce it as an "illegal usurpation."

"I contend that the Irish church was not bound to comply with the provisions of this unrighteous bill. If the clergy of the diocese of Waterford had elected a bishop according to the forms of the primitive church, and if the primate of Ireland had thought fit to consecrate him, he would have been as much a bishop of the United Church of England and Ireland, as any of the bishops appointed by the crown. But Roman Catholics and dissenters have decided it to be convenient that the Irish church should henceforth have fewer bishops: and thus the church, in the language of Mr. Binney, is "bound and fettered and enslaved." But will she not burst her bonds? Will not her clergy rise from one end of the country to the other, and tell the legislature, in a voice which cannot be mistaken, that they will not allow dissenters from her creed to dictate to her in matters of religion? How long shall our modern Uzzahs be allowed to lay their unhallowed hands upon the ark of our Zion? It is time to assert our rights. It is time to act upon the principles which dissenters have so ably vindicated, to demand a liberty of conscience, and the power of legislating for ourselves.

Again, in a subsequent page:—

"It might have been thought that the dissenters, instead of uttering complaints and making demands, would have felt that they had already gained more than they could possibly have expected. They demanded equality, and they have obtained superiority. So completely have they turned the tables upon the church of England, that not only has the church no power to get laws passed which bind dissenters, but dissenters have themselves power to vote upon laws which bind the church of England. Thus Mr. O'Connell can give his vote for diminishing the number of bishops in the church to which I belong, but my representatives in *Parliament have no power* to vote for *diminishing the number of bishops* in Mr. O'Connell's church. Mr. Faithful, who hates the establishment, and was once, if he is not still, a dissenting preacher, can give his opinion and his vote for reforming the church of England: but no member of the church of England can interfere in reforming the church, in which Mr. Faithful is or was a preacher. Surely the church of England ought rather to be the complaining party. If the church and state are united, let us see them seated side by side: but let not the union consist in the church being fastened to the chariot wheels and dragged in the dust, while the state equipage is driven by dissenters."

We can sincerely sympathize with Dr. Burton in the feelings he has thus warmly expressed. It is indeed an anomalous and painful situation in which the church is placed; and from which its adherents will see the absolute necessity of extricating themselves, even if the dissenters were to say nothing about the matter. The inference most obviously to be drawn from this state of things is, that a state religion, supported by compulsory assessments, is inherently and radically inconsistent with unrestricted liberty of conscience and the right of private judgment; and the only remedy will be for the church to dissolve all that remains of its connexion with the state; to maintain itself in pure independence; to enact laws for itself with which no power is allowed to interfere; and if Dr. Burton, or any similarly situated, feel that they still have not sufficient room to expatiate with the freedom they love, why then let them come over to us, where they find no "fetters" and no "slavery" save what the New Testament and an enlightened conscience shall describe, and which love to the service will render it easy to obey.

But the Rev. Gilbert Chesnutt, B. A., the author of the second pamphlet in our list, has proposed another expedient to meet the emergency, and as it comes in the form of a pacific invitation to dissenters, and has been very industriously posted about the streets to meet the eye, we were anxious to know what this "solemn appeal" could be. We do not know where the author lives, and can scarcely believe that he is an inhabitant of this

world at all. A more perfect ignoramus of the state of religious parties, and what is going on by the efforts of the Christian public, never took a pen in hand. His portraiture is too childish to bear repetition, and too false to require a denial; but if the ludicrous description he gives of dissent and of dissenters were true, what is to become of that principle which they hold as dear as their lives—the right of private judgment? This he disposes of in a few words:

"The right of private judgment is one of those extreme rights to which recourse should be had only on those rare and extraordinary occasions, such as the Reformation; which can hardly be looked for twice in five hundred years!"

So, after stripping us of every thing which constitutes man a rational and accountable creature, and reducing us to the level of the beast he rides on, he invites us to join his unthinking, irrational fraternity. His friends should tell him to do something else than make books. But we have used too many words about such puerile absurdities.

The Charges by Archdeacon Hodson are delivered in a truly Christian spirit; and if all that had been written on the same side had been dictated by a similar degree of courtesy, though it would not have lessened the difference between the church and dissent, as a matter of principle, would have extracted all asperity of feeling from the controversy. We recommend the following paragraph to the editor of the British Magazine, and all such red-hot zealots.

"If I know my own heart, I would not willingly indulge one unchristian feeling towards the Dissenters, nor use, in speaking of them, a single harsh or uncharitable word. Far be it from me to deny to others that right of private judgment which I claim for myself, and the exercise of which I deem one of the fairest portions of my birthright as an Englishman, and my privileges as a Protestant. For the conscientious Dissenter, who "loves the Lord Jesus Christ in sincerity," I wish at all times to feel an unfeigned respect. With pleasure I acknowledge the eminent services which many valuable writers and preachers of that *class, both of earlier and later periods, have rendered to the cause* of our common Christianity: nor am I ashamed thus publicly to own that towards many individuals of their body, with whom I have had the pleasure of acting in the support of various charitable and religious institutions, I have long entertained, and do still entertain, sentiments of sincere and affectionate esteem. I never could participate in those feelings of alienation, and those expressions of scorn, with which it has been too much the fashion amongst members of the Established Church—and, I regret to add, amongst members of the clerical body—to assail, indiscriminately, the whole mass of the dissenting community: not because I do not deem dissent an evil, but because I think that it is an evil which we have in a great measure brought upon ourselves by past pertinacity or remissness; and, moreover, because I cannot but acknowledge that God in his providence has been pleased to bring good out of this evil, by making the zeal of Dissenters the means of rousing the dormant energies of our church, and also of providing, through the medium of dissenting teachers, religious instruction for large bodies of our people, who, but for them, would have been left in a state of heathenish ignorance."

The pamphlet throughout breathes a similar spirit of Christian candour; but, as it has principally to do with the abuses in the church, and the best mode of remedying them, it may fairly be passed over by us.

The Sermon, by a Mr. Harness, from its significant title-page, we were induced to purchase; but as it contains but one idea, and that ("Alas, master! for it was borrowed!") has been so many times replied to, the author, if he calls at our office, may have his pamphlet back again at half-price.

But our opponents refer us to America. Now it happens that America is a long way off; and all we know of America is from the report of travellers; and these travellers tell us long tales of what they see, and what they hear; and some, of what they neither see nor hear. One will tell you that America is overrun with Socinianism; another, that infidelity is desolating the country; and a third will tell you that it is overstocked with religion. Now a polemic will of course select those descriptions which answer the object he has in view;

and an Episcopalian, because he can find no established religion, can find no religion at all. Now it happens (thanks to the providence of God!) that there is in this country a gentleman, an American by birth, who has travelled nearly the length and breadth of the land, and that not merely once or twice, but who has expended a great part of his life in ascertaining the real state of America as to its religious and moral condition. The results of his inquiries are exhibited in a pamphlet which now lies before us; and a most opportune publication it is. The inquiry, so far as it relates to America, is settled, and settled for ever. It is written, not in a polemic, but in a statistical, matter-of-fact form. Its results are exhibited, not in figures of speech, but in figures of arithmetic; and as the author is a man of acknowledged veracity, no advocate of the church and state will hereafter refer to America, unless he be either too prejudiced to read, or too dull to count.

Now it so happens that in America, the efficiency of both the voluntary and the endowed systems of church government have been fairly tested; and Mr. Colton, in the work before us, gives us a plain account of what has bee n the result. For a great number of years, many of the states of America enjoyed the patronage and support of a state religion. Popular prejudices however began to arise against this order of things. Soon after the death of Dr. Dwight, the great advocate of Episcopalianism,

"The contest thickened, and grew more serious and determined on both sides. The pulpit and the press laboured, the former in some instances unbecomingly, in the ranks. At last a convention of the state, for the construction and adoption of a new constitution, was resolved on by the popular voice. The work was done; all the former and exclusive advantages of the "standing order" were taken away, and they were reduced to a common level, standing on their own merits as a religious sect, and left to the naked influence of their virtue. The public mind settled down into quiet; every body, every religious sect, and all the component elements of the two *great political parties,* went about their own business. Christians and Christian ministers could now find time to work for their master, without being jealous of or quarrelling with each other on account of political advantages, enjoyed by one party and denied to another. Religion prospered; old animosities were forgotten; infidelity became less bold, and gradually disappeared; and I question whether a man can be found in the state of Connecticut, layman or minister, belonging to that great and most numerous of all the Christian bodies, formerly called the "standing order," that would be willing to go back to the old state of things, if it were offered, and that with the assurance of a perpetuity without opposition."

Whether the withdrawal of state patronage from religion has been detrimental to its interests, is most satisfactorily exhibited by Mr. Colton in the pamphlet before us.

"It was not without very serious apprehensions that many evangelical Christians witnessed this abandonment of what they esteemed the good old way of supporting the gospel. Some predicted the destruction of many churches, and a sudden dearth of religious instruction. The result did not verify their fears. Instead of withdrawing their support from the gospel, the people brought to its aid a cheerful liberality, which had till now been kept in the back ground. Ministers became more active, and were more extensively blessed in the discharge of their official duties. The success which has crowned the voluntary efforts of the churches is encouraging them to a new enterprise for themselves; which is to sustain feeble and dilapidated congregations in their endeavours to procure the stated ministrations of the gospel. *More has been done within ten years to collect new congregations, and supply the destitute with the means of salvation, in New England, than had been done in a quarter of a century before.*

"I can state the following as results, which encourage us to expect and attempt great things.

"1. The older states are, at this time, better supplied with evangelical ministers than at any former period since the revolution. I know of no state or district of country where Christianity has lost ground from the adoption of the voluntary support of ministers. In most instances the gain is unquestionable.

"2. The whole nation has been supplied with the sacred Scriptures. And the

amount of scriptural instruction given to the rising generation in Sabbath-schools and Bible classes, has probably increased five-fold in ten years.

"3. A great number of grammar-schools, colleges, and theological seminaries, have been endowed and put in operation, to supply learned as well as pious advocates of the gospel.

"4. The Presbyterian and Congregational denominations, alone, have more than twelve hundred pious young men in a course of training for the ministry. The literary and theological course of a candidate for the ministry, with us, commonly embraces from seven to nine years.

"5. The domestic Missionary Societies; of these some denominations have under their patronage not less than eight hundred ministers, who are employed either in the feeble congregations of the old states, or in the infant congregations of new.

"6. There is a disposition manifested by all the evangelical denominations, to elevate the substantial qualifications of candidates for the ministry. Episcopalians, Baptists, Methodists, &c., are getting up their theological seminaries in all directions, and filling them with able professors.

"The following estimate of ministers of religion in the United States is taken from the best authenticated documents for 1833, as collected from the official reports of the respective denominations:

Baptists	3,647
Methodists (Epis. and Wesleyan)	2,200
Presbyterians	1,935
Orthodox Congregationalists	803
Ditto occasional supplies	200
Episcopalians, 14 of whom are Bishops	616
German Reformed	160
Dutch Reformed	160
Associate Presbyterians	73
Cumberland Presbyterians	60
United Brethren	33
German Lutherans in 1832	205
German Calvinists, not reported, say	150
Orthodox Quaker Societies	231
Associate and other Methodists, in 1832	350
Free-will Baptists, 1832	200
(The numerous sect of Baptists, before mentioned, are Calvinistic.)	
Free-communion Baptists, 1832	30
Seventh-day Baptists, 1832	30
Six Principle Baptists, 1832	25
New Jerusalem Church	30
	11,138

"*The Roman Catholics have* eleven dioceses and eleven bishops, and 800,000 in their communion. The number of their priests is not reported. They have probably some scores, perhaps two or three hundred. By the last census of 1830, the population of the United States was 12,866,020. Allowing 300 Roman Catholic priests, we shall then have, of all denominations, as may be seen, full *one* minister for every *thousand souls* by the estimate of the last census."

Let us now look at the state of things in England. According to reports furnished from the highest authorities, in a population exceeding 13,000,000, and after three centuries of nearly uninterrupted prosperity, there are only about 6,000 working clergy; or about one to every 2,000 souls; in America, without an establishment, there is one to every 1,000. In England, according to the best evidence, the number of communicants in the church does not exceed 350,000, or one to thirty-four of the population; in America, they amount to 1,800,000, or one to seven of the population. In London, population 1,500,000, and 194 churches; one church to every 8,000 individuals: in New York, a population of 220,000, and 101 churches; or one to every 1,200; in Boston, fifty churches, and 6,000 inhabitants. So much for the contrast between well-furnished England and desolated America. Well may the emancipated children of the West look to their parents, still lingering under the benumbing influence of establishments, and say: "Weep not for us, but weep for yourselves."

One of the charges against Dissent, which pervades almost every pamphlet we have read on the subject, is the tendency of the voluntary principle towards encouraging Socinianism, and other extravagancies, to which the unsanctified intellect of man is prone. This however we deny, both by a process of reasoning, and by an appeal to fact. The charge indeed, coming from those who admit the plenary inspiration of the Scriptures, implies a reflection upon those writings which our opponents would be slow to admit. It implies that the doctrines of the gospel are not so clearly and explicitly stated in the New Testament

as they are in the Prayer Book and Articles of the Church of England; that religion wants some better and more effective guardian for its purity than the statements dictated by the Spirit of truth. It is, in fact, exalting the Prayer Book and Homilies above the Bible itself, and lowering the standard of appeal from a divine to a human tribunal; thus making the writings of men, who were not inspired, a firmer security against error than those which immediately issued from the pure fountain of truth.

But we appeal to fact. We look abroad in the world, and we deny that there is any tendency in the voluntary principle to engender or encourage Socinianism, or any other error. The voice of history in all ages tells us that establishments, not voluntary associations, have ever been the hot-beds of heresy. Where, for instance, did the recent extravagancies connected with the Irving heresy originate, but in the Church of England? Although it is true, that when the abettors of heresy have grown up to a certain degree of rankness and publicity, they are kindly handed over to the dissenters; and then, forsooth, dissent is to have the disgrace of nursing the church's foundling. Even at the present moment, there is as great a variety of sentiment in the church as there is out of it. There is every grade of sentiment, from Calvinism in its highest soarings, to the lowest Arminianism. There is scarcely a doctrinal peculiarity among dissenters but has its advocate in the church. Its Magazines take opposite sides of the creed; and each claim, not only the Bible, but the Prayer Book and the Homilies as their patrons. There is no unity in the church, but in its polity, its outward and secular frame-work; in every thing which concerns its intellectual or spiritual character, it is as motley in its composition as dissenterism in the most rampant periods of its history. When a churchman wants to frighten his flock from attending the conventicle, he represents the dissenting teacher as in league with the Socinians, as twin brothers of the *same family; but where* does Socinianism *strike its deepest* roots? Not among dissenters, but in the higher ranks of the church-going aristocracy; in the universities—the parliament—the cabinet—and instances have not been wanting where its poison has been concealed under a Bishop's purple. The dissenting churches which have gone over into the ranks of Socinianism, have almost invariably been those which possessed one of the features of an establishment—an endowment; which has thrown them out of the reach of the vital influence of the voluntary principle. We, as dissenters, can do nothing with endowments; they are an incubus which we cannot cure, a weight under which we cannot move. The influence of the Parliamentary Grant has been precisely similar; and accordingly, among the Presbyterian churches in the north of Ireland, where it has been principally distributed, Socinianism has grown up and flourished under its deadly shadow. Dissenters, however, are not responsible for this tendency to defection, since it is only when they lose their character as voluntary associations, and approximate to an irresponsible state religion, that they are in fact liable to its influence.

If, however, the tendency of the voluntary principle towards the propagation of Socinianism wanted any additional negation, it is abundantly supplied by the experience of our transatlantic churches. Here, again, we refer to the testimony of our American friend, Mr. Colton.

"It is true, that in the history of Boston and Massachusetts, Unitarianism did once obtain a footing and an ascendency of influence, before the people, as a body, were aware of its insinuations and progress; until about thirty years ago, or twenty-five, scarcely a church in the city of Boston—a few of the Methodists and Baptists excepted, and perhaps some of the Episcopalians, in *form*—could be found that was not under their entire control, or deeply tainted. It had also spread extensively in Massachusetts, and lighted down in some other parts of New England. The legislature of the State was under its control, and all important public offices of the Commonwealth were monopolized by it, until it was discouraging enough for any one to think of aspiring to place, unless he were an Unitarian. It had taken, and

still holds, possession of the University of Cambridge. And all this before the people had become awake to its advances. The alarm, however, was at last taken, and appeals were made to the Bible. Andover Theological Seminary was established, and Amherst College since. The controversy became warm and vigorous: people and ministers took sides; and, with no other influence than public discussion in the pulpit and in the press, and public opinion, so great has been the change and reaction in about twenty-five years, that out of 406 Congregational Churches in Massachusetts, only fifty-six are Unitarian; out of fifty of all sects in Boston less than one-third are Unitarian; scarcely a youth is ever sent for education at Cambridge, except the sons of Unitarians; the orthodox, who a few years ago never thought of measuring strength in the State Legislature with their opponents, have recently done it with triumph; and the Unitarians have long since begun to cry—'Persecution.'"

We have no room to notice the other pamphlets on our list. The Tract by Mr. James is especially worthy of general perusal; and will afford a more comprehensive, and complete view of the case than is to be found in any other production of equal extent; and is written in a style and spirit which does equal honour to his judgment and his heart.

Essays and Letters on Important Theological Subjects: comprising an Inquiry into the Divine Decrees; the Atonement of Christ; the Duty of Man, and of the Ability of Man to perform his Duty. By James Hargreaves, pp. 571. —Simpkin and Marshall.

However indifferent authors may be, or profess to be, to our award on their publications, we candidly acknowledge that, to ourselves, it is a subject of so much importance, that we never permit what we deem trivial imperfections to induce the expression of an unfavourable judgment. Even in those instances, and they are not a few, in which obscurity of statement may involve some doubt as to principle, we are accustomed either to adopt a liberal construction of such passages, or to maintain a reserve, which, in the presence of a *more perspicuous and definite exhibition of sentiment*, could scarcely be justified. But, whenever that which we presume to be erroneous is so brought under our consideration that our silence might justly expose us to the suspicion of connivance, our implied and avowed obligations, both to the writer and the public, demand the exercise of a patient examination, and an impartial decision.

This sort of deliberative approach to our notice of the volume before us may naturally enough excite, in the minds of our readers, some apprehension that our approbation of its contents will not be unqualified; and we frankly confess, that though, during a careful perusal of its numerous pages, we have met with much which has our fullest concurrence, and to which we most cordially subscribe, yet we reluctantly add, that we find it in such an anomalous association with certain positions, against some of which we have on former occasions felt it to be our duty conscientiously to protest, and to which our objections continue in undiminished strength, that we are unable to speak of this work, as a whole, except in terms of very partial and measured commendation.

It appears, by the prefatory observations of the author, that the substance of this publication has long since been written, and certain portions of it have already made their appearance in the form of contributions to a defunct periodical; so that opportunity for review and revision has been amply afforded; but we sincerely regret to state, that to us it does not appear to have resulted in those salutary corrections, which the advantage of deeper research and more mature reflection would have led us to anticipate; nor, as we think, in those clear and consistent representations of divine truth, which we should have rejoiced to announce.

The first of the four essays contained in this volume is "on the divine decrees;" a subject of acknowledged difficulty, and to which every approach should be accompanied with the profoundest reverence, and the greatest circumspection; to which, indeed, the

inquiry seems peculiarly appropriate: "Who by searching can find out God? who can find out the Almighty to perfection?" In this article, which occupies more than one third of the work, the author endeavours to prove that God has not predetermined whatsoever comes to pass. But, without referring, at this moment, to other objections, where is the individual to be found who will incur the awful responsibility of peremptorily drawing the limit, on which, in relation to the divine decrees, is to be inscribed, "Hitherto shalt thou go, and no further?" From this, however, the author before us does not shrink. He has described the boundary in the following language.

"That God decreed all the good that ever was found in his dominions, or ever will be found among his creatures, angels or men—all the good that ever was done, or enjoyed by any one or all of them—I verily believe. He decreed, and he effects, produces, and works all that is good, in the most extensive and absolute sense of the word. Neither man nor angel performs any acceptable work, or possesses any excellency, natural or supernatural, but as it was decreed, and has been effected, by him who worketh all things according to the counsel of his own will. But with respect to moral evil, I think far otherwise. As God cannot be tempted with evil, so neither tempteth he any man. Out of the mouth or purpose of the Most High proceedeth not evil and good. This fountain doth not send forth at the same place sweet water and bitter, salt water and fresh. All evil originates with the creature; all good, with God. This cannot be affirmed if sin is included in God's decrees. The notion is calculated to overturn the idea of man's responsibility, to lessen or annihilate his guilt, to embolden him in transgression, and to represent the Father of mercies and the Fountain of holiness as the patron and president of iniquity." p. 73.

If we understand the writer in this and other passages on the same subject, and we would on no account misrepresent him, his meaning amounts to this. The decrees of God extend to every thing *which he approves,* but no further. *Nothing that he disapproves* was or *could be connected* with his predetermination. In short, he is most laudably anxious, in relation to the divine decrees, to avoid whatever might seem to countenance the abhorred sentiment, that God is the author of sin. But surely he could not be unacquainted with the fact, that the numerous and respectable authorities, which he quotes with so much disapprobation, deprecated this detestable notion as entirely as himself, though they contended for the universality of the divine decrees. With all the assistance we have derived from the labour of the author, and that is by no means inconsiderable, we confess that we are totally unable to account for the absolute certainty of any event, but upon the principle of predetermination. According to him an inconceivable number of events are perpetually taking place, in relation to whose occurrence it is only to be admitted that it was known to the Deity, that sometime, somehow, and somewhere, they would have an existence. For, as the events were not objects of predetermination, it is obvious the circumstances of them were matters only of simple knowledge, and not of fixed and determinate arrangement. Thus the author, in perfect accordance with his theory, asks, "Did he direct and guide all the circumstances and events which led to the murder of righteous Abel? Did he actually determine from eternity the time when, the manner how, and the place where, that horrid deed should be effected? Who will not startle at the idea?" Will the writer inform us how much, in reference to the death of Abel, came within the limit of the divine determination? The Scriptures expressly state that "it is appointed unto men once to die:" and must not "the time when, the manner how, and the place where," be included in the appointment? Why the word "eternity" was introduced we would rather leave to the consideration of our readers than offer a conjecture; for we presume that all the divine determinations have been from eternity.

We claim the attention, however, of the author to a deed un-

paralleled in the history of abominations; to an event, in comparison with which, every other enormity seems almost to lose the attribute of criminality. We mean the crucifixion of Jesus Christ. Was this amazing event decreed? What! "did he actually determine, from eternity, the time when, the manner how, and the place where, that horrid deed should be effected? Who will not startle at the idea?" Ah! but who, that receives the scriptures as a revelation from heaven, will have the temerity to deny it? Neither the pious author nor our readers can require our assistance to refer to the numerous texts, in the page of prophecy, from which it is irresistibly evident, not only that "the time when, the manner how, and the place where," that horrid deed should be effected, but even the principal agents, their language, and the most minute transactions, connected with the overwhelming scene, are rendered inevitable by divine preordination. Instead therefore of an enumeration of passages, we cite one which is of itself a host, and which, as it appears to us, is a direct and complete refutation of the author's scheme. When Peter and John were dismissed by their persecutors, "they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who, by the mouth of thy servant David, hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iv. 23—28. The devout reader of these words cannot fail *to observe, that while they relate the ancient* prediction of the rage and malice of men against the Lord's anointed, which was fulfilled in the conduct of "Herod and Pontius Pilate, with the Gentiles, and the people of Israel," they expressly state, that that which was effected was only "whatsoever thy hand and thy counsel before determined to be done." Then, if it be so, the author, in several places, seems to say, Why doth he yet find fault? To this we would, first of all, reply, by quoting an authority to which we are persuaded he will experience sacred satisfaction in submitting; and we the more willingly make this appeal on account of its immediate connexion with the great fact previously introduced. "Him," says Peter, "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts ii. 23. In this text, the two things which the author conceives to be irreconcileable are clearly and unequivocally affirmed—the predetermination of God, and the criminality of man.

The consciousness we possess that our actions are morally our own, is so perfect, that there remains not even the shadow of a pretext to charge their criminality elsewhere. The motives, too, by which such actions are influenced are, to ourselves at least, so obvious, that to ascribe their existence or operation to any other source than human depravity, can only be effected by such a rejection of evidence as must necessarily involve, in the most hopeless uncertainty, every thing which we have been accustomed to regard as placed, by universal consent, beyond disputation. That the death of Jesus Christ was eternally decreed, we have seen from testimony whose authority cannot be called in question; but every individual implicated in the accomplishment of it acted upon a personal responsibility, of which to have disputed their entire conviction, would no doubt have been regarded by themselves as an attempt offensively absurd; as indeed is distressingly manifest in their awful imprecation, "His blood be upon us, and upon our

children." If the guilt of disobedience were inseparable from the divine decrees, Judas and Peter, to whom such express and repeated intimations were previously given, as to the nature of their heinous offences, so as to leave no manner of doubt as to their inevitable occurrence, might, after their fall, have solaced themselves by the reflection that they had only done that which was predetermined to be done. But what was the fact? Did either of them adopt such a course? The latter "wept bitterly," he was converted, and strengthened his brethren; the former acknowledged that he had "betrayed innocent blood," and, becoming desperate under a conviction of the enormity of his crime, he destroyed himself; for "this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas;" of whom also it is finally and awfully said, he "by transgression fell, that he might go to his own place." Our unshaken persuasion is, that for the accomplishment of designs, entirely in accordance with the perfections of his nature, to the perfect knowledge of which, to say the least, our present powers and circumstances are altogether inadequate, God eternally determined to permit that which he abhors, but to the moral turpitude of which it is utterly impossible he should ever contribute. The metaphysical apparatus which authors, of superior and inferior celebrity, have provided to cut through difficulties, and construct a pathway between the heresy of Manes, and the universality of the divine decrees, has, in our conscientious belief, completely failed; and we are sorry to add, that the well-intended efforts of the worthy author, whose work is now under consideration, does not appear to us to assist the project forward in the slightest degree. We suppose it possible, at least, that in the divine administration there may be things to which the human intellect will for ever remain incompetent, in reference to which it must ever be said, as with all humility we would *now say, in relation to certain inquiries* concerning the divine decrees, "Secret things belong to God."

We have too much enlarged our notice of the first article in this volume, to admit of our occupying any considerable space with those that remain. On the unspeakably important doctrine of the atonement, the author's views are so much in harmony with what we conceive to be "the truth as it is in Jesus," that, without pledging ourselves to every statement contained in this part of the volume, we beg leave cordially to recommend its perusal to all our readers. On "the objects of redemption," the author says:

"In respect to the limits of redemption, I consider the opinion that restricts it to the elect to be more consistent with the revelation of God, and even to the dictates of reason, than that of the Arminians, who extend it to every individual of the human race. I conceive that redemption, strictly speaking, cannot be more extensive than election or salvation. As we cannot, with propriety of speech, nor consistent with the scriptures, affirm that the whole of the human race, without exception, are elected, or will be saved; so, I think, we cannot justly affirm of any of the 'damned,' that they are redeemed." p. 268.

By the way, should a second edition of this work be required, we would suggest that the words "damned" and "damnation" be more sparingly introduced. We suspect that the writer himself has scarcely remarked the frequency with which those terms occur.

In opposition to the views of those who contend that Jesus Christ died for every individual of the human race, it is said:

"The advocates of universal atonement, who maintain the doctrine of eternal and particular election, are obliged to acknowledge that the death of Christ was *intended* for the actual benefit and salvation of the elect exclusively. What advantage, then, do they possess over others, in inviting sinners to the gospel feast? Do they not represent God as pressing those to come and eat, whom he never *intended* to partake? What advantage arises from saying there is provision enough for all, when the master of the feast has not, in his heart, ever *intended* any but a certain number to enjoy the rich repast? Thus the persons who maintain particular redemption are no

more guilty of charging God with insincerity than those who make the death of Christ to extend to all, and yet maintain that its saving benefits are restricted to the elect. I conclude, therefore, that the abettors of universal atonement or redemption do not, and cannot, pretend that one soul more will be saved, that God's glory is any more promoted, that the encouragement of sinners, or the holiness of saints, is more augmented by the sentiment of universal than by that of particular redemption. Maintaining election, and the necessity of divine influence in conversion, they do not escape one of the pretended difficulties which they charge upon the restriction of the atonement to the elect or chosen people of God." p. 292.

We would by no means even seem to slight any of the labours of our respected friend; but really, to follow him through the diffusiveness of the concluding portions of this volume, on "the duty of man, and of the ability of man to perform his duty," is more than the *duty* we owe to other claims will permit. Yet, with this fact fully before us, we should have deemed it essential to the paramount demands of evangelical truth, to have animadverted freely on many of the gratuitous assumptions contained in these last essays, were they not substantially the same that have previously appeared, in certain publications, to which, in conducting this department of our work, we have considered it incumbent upon us, more than once, to direct the attention of our readers.

In taking our leave, therefore, of this volume, we beg to assure the worthy author that, in the remarks we have so far made upon some of his pages, we have been anxious to unite candour with consistency. Our readers, too, are requested to call to their recollection the early intimation we gave, that in a careful perusal of this work there will be found many passages of considerable excellence and importance, well calculated to inform, to impress, and to improve the mind.

The Clerical Duties of the Church of England opposed to Allegiance to Christ. Letters to an Evangelical Clergyman. By W. Giles, Senior. pp. 51.—Wightman.

The respected author of these spirited letters, in the close of his preface, informs us that he has "already been the cause of the secession of four clergymen from the Church of England. It must be acknowledged that this fact, of itself, might constitute a tolerably valid plea in favour of his taking up his pen to illustrate the position announced in his title-page. Besides this, however, he had occasion to observe, what we fear is but too common, that neither churchmen nor dissenters are sufficiently attentive to their respective principles. This appears to have strengthened his determination to give publicity to his reflections on this subject. But that which seems to have been the immediate occasion of the present publication, was an unguarded expression of a neighbouring evangelical clergyman, in connexion with the subject of Christian baptism. Whether, having had the opportunity of receiving the instruction conveyed through the medium of these pages, he remains precisely of the same opinion as when he gave utterance to that which occasioned them, or whether he is preparing to follow the example of his four clerical brethren alluded to by the author, we have not, at present, the means of knowing. At any rate, we are disposed to hope that the effect of the information, contained in this and numerous other pamphlets of a kindred description, will be to excite a spirit of serious investigation; to bring the unerring standard of religious faith and practice into a position more consistent with its paramount authority, and more adapted to secure to its inspired requirements the deferential submissions to which they are righteously entitled. On the subject of infant baptism the author says:

"Does the Bible, sir, authorise this solemn absurdity? Can you find any warrant in the New Testament for imposing baptism, either with or without sponsors, on unconscious babes? The church of Rome smiles at your vain attempts to support your practice by the Holy Scriptures, and asserts that *she* alone has power to decree rites and ceremonies, by the unquestionable patent with which she was exclusively endowed by the proto-apostle, and declares that you have no other warrant for the

observance of this 'saving sacrament' than her traditional authority. I leave you and the infallible conclave at Rome to settle this part of the controversy; and proceed to inquire in which part of our inspired code our Divine Lord has given you authority to initiate members into his church by proxy; or, if it be proper to admit proxies for the performance of one Christian duty, why not for all? and if so, all *personal* religion might with impunity be given up. Can you even on rational grounds plead for proxy-baptism, a sacrament for which your church declares repentance and faith are indispensable pre-requisites, that would not apply to any other act of Christian obedience? These proxies you designate godfathers and godmothers. Very sacred epithets indeed! I suppose you mean fathers and mothers, either acting for God, or by his authority. But are you not aware that numbers of these divine sponsors are awfully ignorant of God, and evince by their whole deportment that they are enemies to him by wicked works? yet these thoughtless sinners you interrogate, and by your interrogatories oblige them to give answers, which differ but little from telling lies in the name of the Lord, and who afterwards finish, with drunkenness and riot, what they began in ignorance and falsehood." p. 15.

This, it must be admitted, is plain dealing. But then "faithful are the wounds of a friend." The writer certainly employs strong expressions; but he fails not to manifest throughout a Christian temper. He speaks as one who is fully conscious of the truth and importance of his statements, and we sincerely hope that they will tell home upon many a mind in favour of primitive purity, both of doctrine and of practice.

Personal Religion Vindicated, in relation to Christian Baptism. By Isaiah Birt. London, 1833. Second Edition.—Bagster, and Wightman.

It is not usual with us to notice the second edition of any book or pamphlet which has already passed under our review, unless such publication has undergone some material alterations or improvements. In the present instance, however, we hope to be pardoned for deviating from a general rule, were we prompted by no other motive than to express our satisfaction at the reception which the public has given to this excellent pamphlet, by calling for a reprint in so short a time. We hail it as a token for good; and are still further encouraged in our anticipations of the final triumph of truth, by learning that Mr. Birt's pamphlet has found its way to the continent of Europe, where it has met with equal favour, and been translated into the German language. The latter edition, printed at Berne, in Switzerland, during the past year, the writer of this article has seen; and he takes this opportunity of mentioning it as a circumstance which will give pleasure to many, besides the worthy author, who cannot but be gratified at finding, in his last days, the sphere of his usefulness thus extended. Certainly, to disabuse a divine institution, which may justly be termed the leading ordinance of the kingdom of heaven, from human inventions which obscure its glory and pervert its meaning, to rescue it from the misrepresentations of the scoffing infidel, and place it upon its proper basis, is to render an essential service to the cause of truth and righteousness; it is an undertaking worthy of a servant of Christ. If, before the venerable author be called away from the scene of his labours, he would favour us with a short tract, pointing out the *injurious tendency* of infant baptism which no one could do better than himself, we should consider him, in addition to what he has already done, as bequeathing a valuable legacy to posterity.

DEATH OF THE REV. JOSEPH IVIMEY.

It is now our painful duty to place in the records of mortality, amongst the names of our departed friends and brethren, that of the Rev. Joseph Ivimey—twenty-nine years pastor of the Baptist church in Eagle-street, *London, a faithful and laborious servant of Christ—who entered into rest on Saturday, Feb. 8th, 1834, in the 61st year of his age.*

The health of the deceased had been gradually declining for more than twelve months, and by the advice of his medical attendants he travelled to different places during the summer months in order to recruit it, but without receiving the an-

ticipated benefit. Nov. 12th, he took part in the services of the day appropriated to laying the first stone of the building now erecting for Sunday and Lancastrian Schools and Alms-houses.* In this he exerted himself beyond his strength, and was compelled, on his return home, to retire almost immediately to rest. For some time previous to this he had an impression that his work was nearly done, and spoke as one who was ready to "depart and be with Christ." His subjects were chiefly experimental, and on one occasion he said, "If you wish me to preach, you must be satisfied with subjects which I can make my own." His last sermon, delivered Dec. 8th, was from 2 Tim. i. 12: "I know whom I have believed," &c.

In October last he resigned his office of Secretary to the Baptist Irish Society. He also withdrew from all engagements of a public nature, and seemed gradually sinking—becoming weaker and weaker—until Dec. 22nd, when he finally took to his bed. A few days previous to this he experienced a short interval of uneasiness from the fear of death, but the "Sun of Righteousness" soon arose "with healing in his wings," and chased his doubts away, so that he was enabled to view the approach of the king of terrors with holy calmness, and undisturbed tranquillity. He frequently said he was "quite willing either to live or die, and that if he had it in his power to turn the scale, he should be afraid to do so." Dec. 23rd. The friends at Eagle-street held a special prayer-meeting on his account, which being communicated to him, he said "it was gratifying to know that his people wished him to live, but that he did not think it necessary;" adding, "the work will go on *without me.*" Dec. 29th. On awaking from sleep, after a disturbed night, he said, "Lord help me!" One of the family standing by observed, "He *will* help you, you have no doubts, have you?" "Oh, no!" said he; and after a pause he continued, "This is the Lord's day, who can tell, perhaps I may begin *singing* to-day, I have not sung a long while. Oh, that I may see his face! Oh, the joys, the raptures! Ah! said Christian, it is for *you, you* have been Hopeful all your life," alluding to Bunyan's dying scene; and then, applying it to himself, he continued, "Well, I have been *hopeful.*" Pausing again, he said, "One reason why I have no transports is the long continuance of my affliction." He was reminded that he had very little *distress* of mind, which was a *great mercy.* "It *is,*" *he replied,* "*and I have not murmured*; the Lord has visited me with many afflictions, some of them similar to Jacob's, and *he* fell *asleep*—'he gathered his feet up into the bed, and yielded up the ghost.' Oh, that I may have an easy dismission!" After taking a cup of coffee he was much refreshed, and repeated the 2nd and 4th verses, from the 139th hymn, 1st book, Dr. Watts:

"The oath and promise of the Lord," &c.

"Oh, that wonderful chapter, the sixth of Hebrews: 'That the heirs of promise might have strong consolation, who have *fled for refuge:* well, surely that is my character, I *have* fled for refuge, I *do* flee for refuge; a guilty, self-condemned sinner, believing in Jesus." It was remarked, that those who believe in him shall not be confounded. "Oh, no!" he replied, "how appropriate is every expression of the Scriptures!—*shall not be confounded,* he may be in trouble, cast down, and much afflicted, but *he shall not be confounded.*"

Dec. 30th. Addressing Mrs. I., he said, "Ah! my dear wife, it is the will of God that we should part for a season; it will not be for long, but I shall not leave you in a storm, that is a mercy, the members of the church of Christ will be your friends." Inquiring the hour, and being told it was half-past six, he said, "I am thankful the night is past, a *long night.*" He was reminded that he was going to a place where there will be *no night.* "Oh, yes," he replied, "no need of candle *there.* Oh, I cannot understand the nature of the heavenly joys."

A friend remarking that he coughed less frequently, he replied, "All will cease by degrees, as my weakness increases." He then repeated Bunyan's description of the death of Mr. Standfast, "Now while he was thus in discourse, his countenance changed, his strong man bowed under him; and after he had said, 'Take me, for I come unto thee,' he ceased to be seen of them." He then commented on the beauty of that description, and again expressed a hope that *his* dismissal from the body might be easy.*

* *For the particulars of this ceremony, see our last volume, p. 612.*

* On referring to his own Notes on Bunyan's Pilgrim, written nine years ago (page 458, stereotype edition), the writer of this article is struck with the following passage: "To converse about the solemnities of death and eternity with calmness and tranquillity, even upon the margin of an invisible world, is a proof of the adaptation of the principles of evangelical religion to such serious scenes. But faith in the sacrifice and atonement of Christ will support and animate the soul, even while passing through the swellings of Jordan." How fully these remarks were realised in the experience of our departed friend, will not easily be forgotten by those who had the privilege of visiting him during the last seven weeks of his earthly pilgrimage.

Jan. 2nd. He seemed to be very uneasy, and, being asked if he was in pain, he replied, "Yes, severe pain all over me, the pain of death, I suppose; I think this will be my last day, but the end is *peace*."

The next morning he appeared much better, and received the visits of four or five friends; to one who remarked that he would soon join an "innumerable company of angels," he replied, "Yes, and better than that, I shall be with Him whom, having not seen, I love, and in whom, though now I see him not, yet believing, I rejoice. It will be a very different company in heaven; there will be no more pain, or sorrow, or crying, and *no more sin*."

Jan. 5th. After a very restless night, from almost incessant coughing, he said, "Here I lie, a perfect wreck on the shores of mercy; *why* my life is prolonged I cannot tell, nor is it needful for me to know; it is sufficient for me to know that it is my heavenly Father's will." To a friend who expressed a hope that his mind was supported, he replied, "Oh! yes, yes; I am no longer the Lord's *working* servant, but I trust I am his *waiting* servant." During the next fortnight he received the visits of numerous friends, with whom he conversed freely on the state of his mind, expressing a steady reliance on the atonement of Christ, and a "good hope through grace" of enjoying "an inheritance which is incorruptible, undefiled, and that fadeth not away;" exhorting the young to seek an interest in the Saviour, and those who had believed through grace, to hold fast that which they had received. His habitual tranquillity was a fine illustration of Isaiah xxvi. 3; he would frequently say,

"Not a wave of trouble rolls
Across my peaceful breast."

"I have no fears, no misgivings; I trust in the word of God for support, I have nothing else to trust in."

Towards the end of January his weakness increased so much that he was unable to see and converse with his friends as before; but those who were in constant attendance had the consolation to witness the same submission to the divine will, and the same devotional frame of mind, evinced in the pious ejaculations which frequently escaped his lips.

About five o'clock in the morning of Feb. 8th, he said, "Hold out faith and patience;" and on Mrs. I. expressing a wish that she could do something to relieve him, he replied, "You can do *nothing, my dear, but commend* me to *God and to the word of his grace*." She *assured him that she did not fail to do* so; he then said, "You can do so *now*," and requested her to read the 32nd Psalm before prayer; at the conclusion of the psalm he exclaimed, "*Beautiful!* Oh, for faith to apply it!" About eight o'clock he observed, "My struggles will soon be at an end. Dr. Ryland said, 'Oh, for the last groan!' Oh, for *my* last groan! The wicked *never* have a *last groan*. 'I will never leave thee, I will *never, never, never* forsake thee.' Come, Lord Jesus, come quickly; *Oh, come quickly*." About nine o'clock he said, "I have waited for thy salvation, O Lord, and now I only want the promises to be fulfilled." After a pause, as if a momentary cloud passed over his mind, he added, "I don't know that there is any thing in the word of God which should forbid me to *hope*, and yet my fears are not *entirely* removed." He continued to speak for a few minutes, quoting several passages of Scripture, concluding with "Behold, God is my salvation, I WILL TRUST AND NOT BE AFRAID." After this he lay quiet till about eleven o'clock, when he had a fit of coughing, but not violent; he requested to be raised up, which was done immediately; turning his head towards us, he said, "It's all over." These were his last words, and in about ten minutes the happy spirit left its clay tenement, to take possession of "a house not made with hands, eternal in the heavens."

The remains of the deceased were interred in Bunhill-fields on Saturday the 15th. For the particulars of the funeral, and the services of the ensuing Sabbath, designed to improve the solemn event, we must refer to the Irish Chronicle in the present number.

As it is intended to prepare a more extended account of the life and labours of this distinguished servant of Christ,* we have been satisfied to introduce our readers to the last solemn scene—to place them as it were by the dying bed of our departed brother, there to witness the sustaining efficacy of those divine principles, to the propagation of which his living energies had been devoted, and to the importance of whose timely reception he has now added the seal and sanction of his dying testimony. Who can retire from such a scene without breathing the aspiration of the poet,—

"Life, take thy chance, but O, for such an end!"

* A memoir of Mr. Ivimey will be published in a separate volume, which Mr. Pritchard, one of his earliest friends, has kindly undertaken to prepare. Any letters, anecdotes, or reminiscences, illustrative of the character of the deceased, will be thankfully received by the family, directed to Joseph Ivimey, Esq., 99, Chancery Lane.

IRISH CHRONICLE.

MARCH, 1834.

In the Irish Chronicle for November last, it became the painful duty of the Committee to announce to the friends of the Baptist Irish Society that, on account of considerable indisposition, their esteemed friend, the Rev. Joseph Ivimey, felt it incumbent upon him to resign his official connexion with the Society, which, from its formation, had been maintained with so much mutual harmony and satisfaction, and with such beneficial results. As soon as it was ascertained that the circumstances of the affliction forbade the hope of the resignation being withdrawn, a special meeting of the Committee was convened, when it was unanimously resolved:

"That the Committee, deeply sensible of the important, efficient, and long continued gratuitous services of their revered Secretary, the Rev. J. Ivimey, most deeply regret that the present declining state of his health should render it imperative for him to resign an office which, from the commencement of the Society, he has sustained with a zeal and an ardour characteristic of the energy of his mind and the benevolence of his heart; the influence of which, in connexion with the divine blessing, has been remarkably exemplified in the successful progress and enlarged prosperity of the Institution: and, while the Committee would affectionately sympathize with their esteemed friend, and bow submissively to that afflictive dispensation which has thus deprived them of his active and persevering labours, they would feel unfeignedly thankful that his valuable life has been continued so long; and they fervently pray that, if it please the 'Father of mercies,' it may yet be protracted; and that, with renewed strength, he may be assisted to devote the evening of his days to the interesting and beneficent objects in which for so lengthened a period they have been employed."

When this resolution was adopted, the Committee did not anticipate that "the evening" of the valuable life of their friend would so soon have terminated, but the insidious disease, which had invaded his naturally robust constitution, made speedy and fearful devastation, until, as recorded in the following statement, death has triumphed, for a season at least, over the outward man.

Statement of the Death and Funeral of the late Rev. JOSEPH IVIMEY, as connected with the Baptist Irish Society.

It having pleased God, in his inscrutable providence, on the 8th ultimo, to remove from this mortal life the late Rev. Joseph Ivimey, nearly thirty years pastor of the Baptist church meeting in Eagle Street, and twenty years gratuitous Secretary to the Baptist Irish Society; a special meeting of the committee was held, at No. 5, Paternoster Row, on the 12th, Mr. Wilkinson in the chair, when the following resolutions were cordially adopted:

1. Resolved unanimously, That this Committee, having heard with deep regret that the Rev. Joseph Ivimey, their late esteemed friend, and the Secretary of this Society, departed this life on the morning of the 8th instant, are earnestly desirous of again respectfully and gratefully recording the impressive sense they cherish of the excellency of his *character*, and the important services he per-

formed in favour of the interests of this Society for twenty years; and while, under this mournful event, they affectionately sympathize with the bereaved widow, family, and church, and sincerely trust that all seasonable support and consolation from the Father of mercies and the God of all grace will be afforded to them, they cannot but regard the removal of their revered friend as a serious loss to the denomination to which he was conscientiously attached during the whole of his public life, to the Christian public, and to the interests of humanity and benevolence.

2. Resolved unanimously, That this Committee consider it very desirable to express their respect for the memory of their late Secretary, the Rev. Joseph Ivimey, by attending his funeral on Saturday next.

GEORGE PRITCHARD, } Gratuitous
THOMAS PRICE, } Secretaries.

On Saturday, the 15th, the day of interment, soon after eleven o'clock, the funeral procession moved from Devonshire Street, Queen Square, the late residence of the deceased. The hearse was followed by coaches containing the family, the deacons of the church, and the following ministers: the Rev. Drs. Cox, Newman, and Rippon; the Rev. Messrs. Davis (of Clonmel), Elvey, Knibb (of Jamaica), Middleditch (of Biggleswade), Morris (Independant), Murch, Overbury (assistant minister of Eagle Street), Pritchard, Stovel, Thomas, Upton, and Woollacott. The funeral service commenced in the chapel at Eagle Street; the pulpit and fronts of the gallery of which were hung with black cloth. Dr. Rippon began in prayer; after which the 18th hymn in the 1st book of Dr. Watts was sung. Mr. Pritchard delivered an address, and concluded that part of the solemnity by prayer. In proceeding from the chapel to Bunhill Fields, the procession was lengthened by several coaches occupied by a number of the members of the church and the Committee of the Baptist Irish Society. Though the weather was unfavourable, a considerable number of persons had assembled to meet the funeral in the burial ground. At the grave Dr. Cox delivered the address, and Mr. Knibb concluded with prayer.

Lord's day morning, the 16th, Dr. Newman preached the funeral sermon at Eagle Street, by the desire of the deceased, from Jude, ver. 21: "Looking for the mercy of our Lord Jesus Christ unto eternal life." In the afternoon Mr. Pritchard preached a funeral sermon at Keppel Street, 1 Peter v. 4: "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." And, in the evening, at Eagle Street, Mr. Overbury delivered, also, a funeral discourse, founded on 1 Cor. xv. 54: "Death is swallowed up in victory." Each of the funeral services was numerously and seriously attended.

Thus we take an affectionate leave of our long and highly respected friend; firmly persuaded that he has entered into the joy of his Lord, and that he will „shine as the stars for ever and ever."

We must be allowed, in conclusion, to express our hope that, in some form, an instructive memoir of this useful and lamented minister will, ere long, be furnished for the improvement of survivors.

From MR. ALLEN *to the* SECRETARIES.

Ballina, January 24, 1834.

MY DEAR BRETHREN,

It is now precisely a month since I returned from my tour on behalf of this *Society through* Scotland. Anxious as *I was to arrange matters* at home, on my return the accounts I had received from various parts of the country rendered me more anxious to visit the brethren at the different stations, and to encourage them to persevere in this good work. At the time your letter reached me, intimating the intended reductions, I had left home, had preached

in Easky, Coolaney, and Sligo, and had intended to have taken a tour of upwards of one hundred miles, accompanied by brother Jackman, before my return to Ballina. Your letter, however, forwarded by Mrs. Allen to Sligo, rendered an immediate return home necessary, so that, except to Ballinacarrow, Ballimote, and Boyle, places in which preaching was previously announced, I was unable to proceed. I bless God, however, for this opportunity, limited as it has been, to make known the "great salvation" to my perishing fellow men.

The journals of the readers which I now forward possess, perhaps, more than usual interest. The case of the conversion of the Roman Catholic and his wife, mentioned in Pat Brennan's journal, is a most gratifying circumstance. I visited this individual and conversed with him, when last in Boyle, and have not the slightest doubt of the reality of the change he has undergone. His love to the brethren pleased me much. So attached is he to Pat Brennan, who was the instrument of his conversion, that he has actually removed his residence from another part of the town in order to be near him. Mr. Barry's journal, likewise, contains some pleasing statements, and will, I am sure, be read with interest. The Lord, in fact, is evidently making bare his arm at all the stations for the conversion of sinners, and for the building up of his church. Oh that he may revive his work in the midst of the years, and in the midst of wrath, deserved wrath, remember mercy.

The schools, both in the Sligo and Ballina districts, so far as I have been able to ascertain since my return, are going on well. The stormy and inclement weather, for the last two months, has kept many of the children at home; but the attendance has been in general by no means small. The necessity which exists in the state of the Society's funds for the reduction of their number is, I am persuaded, as much a cause of grief to yourselves as to me. The Lord, however, has the hearts of all men in his hands, and, like the rivers of water, turneth them whithersoever he will. The gold and the silver are his, and, if he choose to direct them in another channel, we have no right to complain. IT IS WELL. He is intending perhaps to remind us of our past negligence and sloth; or, it may be, of our present unbelief and distrust. *Let him do what seemeth him good.*

"Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning providence
He hides a smiling face."

It is now somewhat more than four years since I first entered upon the service of the Society, and came to reside in this town. Somewhat of the state of the country I knew, from my residence in the south of Ireland, before I came hither: but, had I been told of the different aspect things would have assumed in so short a space, I should scarcely have conceived it credible. The earnest desire for preaching the word, and for instruction in the nature of Christ's ordinances, have far exceeded my most sanguine expectations. Instead of two small churches, we have now seven, and the prospect of more. The fact is, we expected too little, and we were satisfied with too little. A measure of that enthusiasm with which I entered upon this field of labour has, I doubt not, evaporated; but the Lord, I trust, is adding daily to the intensity of my interest in the scenes around me as his own work. I have no other intention than that my bones should rest in Irish ground: but of this I am confident, that, whatever may become of me, a weak and unworthy instrument, or of the Baptist Irish Society itself, the work of the Lord in this country will still go on. It is desirable indeed that our friends in England should not forget the claims of "the sister isle;" but even should they, I am persuaded that his cause in the land will not be permitted to sustain any real loss. Churches are formed, and will yet be formed, and the Lord, as in olden time, will add to them daily such as shall be saved. Oh that we who are now engaged in the work may be faithful unto death, and then receive the crown of life.

Wishing you, my dear brethren, an abundant supply of the Spirit of Jesus, and entreating your prayers for our combined direction, support, and success.

Yours very affectionately,

JAMES ALLEN.

CONTRIBUTIONS.

Received by the Treasurer:

Sir John Kennaway, Bart	2	0	0
Rev. John Mason .	0	10	0
Rev. E. H. Brewer	0	10	0
Miss Salter	0	10	0
Miss Pates (Collected by).....	0	10	0
Mr. Lillycrop	0	10	0

Miss Booth.....	0	8	0
SundaySchoolChildren, Bartholomew Yd. Chapel	0	6	6
Mr. S. Davis.....	0	5	0
Mr. Upham.. ...	0	5	0
Mr. T.C. Wilcocks	0	5	0
Mrs. Mason	0	5	0
Mrs. Lillycrop....	0	5	0
Mrs. Glyde.....	0	5	0
Mr. Tanner.....	0	5	0
Mr. T. P. Nichols.	0	5	0
Mr. Vinnicombe..	0	5	0
Mr. Jeffery.....	0	5	0
Mrs. Gregory	0	5	0
Mr. Wright.....	0	5	0
Miss Beal.....	0	5	0
Mrs. Cummin	0	5	0
Mrs. Jordan.....	0	5	0
Mr. Wilson.....	0	5	0
Miss Lee	0	5	0
Mr. Rouse	0	5	0
Miss George (Collected by)	0	5	0
Mrs. Furze.....	0	5	0
Mr. Jones.....	0	5	0
Miss Cole	0	5	0
Mr. Mills.....	0	5	0
Miss Bury.....	0	4	0
Mrs. Ford.....	0	4	0
Edwin Ware.....	0	4	0
Miss Quick (Collected by).....	0	3	7
Mrs. Tanner.....	0	2	6
Mrs. Maynard....	0	2	6
Ellen Bridgeman..	0	2	6
Mr. Hosker	0	2	6
Mr. Goodridge....	0	2	6
Mr. Williams....	0	2	6
Small sums.....	0	1	11
		£12	12 0
H. Freeman and Sons, Commercial Road, by Mr. Bowser.....		5	0 0
Mr. W. L. Smith, subscription		2	2 0
A Friend, per. do. donation..		1	1 0

W. Napier, Esq...	12	14	6		
Less Expenses ...	1	3	1	11 11	5
Mrs. W. Priestley, Buckingham, per W.B. Gurney, Esq				10 0	0
Rev. W. Nichols, per Mr. G. Blight				1 1	0
Road, Northamptonshire, raised by penny-a-week subscriptions				2 0	0
Collected by Rev. J. Franks :—					
Hastings.....	8	0	6		
Rye.....	4	5	0		
Sandhurst.....	5	0	0		
Tenterden.....	0	15	0		
Cranbrook.....	3	12	6		
Staplehurst.....	2	0	0		
Frittenden.....	1	0	0		
Marden	2	13	0		
Lamberhurst	1	15	6		
Brenchley.....	2	8	8		
Peurbury.....	0	15	0		
Tunbridge Wells..	5	15	0		
Tunbridge	4	1	0		
Hadlow.....	2	14	6		
Maidstone	3	10	6		
Boro' Green.....	1	18	4		
Seven Oaks and neighbourhood..	11	1	6		
Eynsford.....	7	3	6		
Foots Cray.....	1	2	6		
Paul's Cray.....	4	1	0		
St. Mary's Cray ..	0	7	6		
Orpington.....	0	5	0		
Crayford.....	1	7	6		
Bexley Heath	1	5	6		
				76 18	6
Collected by Rev. S. Davis :—					
North Curry				2 13	0
Taunton				9 6	0
Wellington				11 10	0
Bridgwater				3 0	3
Frome				9 5	7
Bath				6 16	0
Trowbridge				19 5	6
Bradford.....				1 5	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXXIII. MARCH, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

While the direct and powerful tendency of the Gospel to promote the welfare of mankind in this world, at the same time that it points out a state infinitely better, has been triumphantly displayed in the recent measures for the Abolition of Slavery throughout the British dominions; it is most encouraging to notice other indications of the same kind in the measures successively and cautiously adopted by his Majesty's Government, in reference to our foreign possessions. Emancipation is a boon principally to be enjoyed in the *West*; but steps have been more silently taken, during the same period, to effect changes in the social and political condition of our vast empire in the *East*, the tendency of all which is to promote the moral and spiritual interests of the people *at large*. *Of the* various causes of complaint which have been brought to light, by intelligent and persevering Missionaries, both in Northern and Southern India, and pressed on the attention of the authorities at home, as oppressive to various classes of the population, and impeding the progress of Christianity among them, none, we apprehend, has been overlooked by our Government, and measures, if we mistake not, are in progress to remedy them all, so far as British authority and influence can legitimately be exercised for that purpose. But there is one monstrous evil—that of which our readers have heard and read the most—which, we rejoice to inform them, is to be entirely and universally abolished. We allude to the Pilgrim Tax, hitherto levied on the miserable devotees who travel in such vast numbers to the shrine of Juggernaut, and other places of idolatrous resort, by the Agents of the East India Company. Perhaps the motives which led to the im-

position of such a tax were not so censurable as many may suppose, but the results of its collection have been, as our indefatigable friend Mr. Peggs has fully shown, greatly to extend the practice of pilgrimage, with all its attendant horrors, and even to identify, in the minds of myriads of these poor victims of a cruel superstition, the British Government with the admirers and supporters of their hideous idols!

About a twelvemonth ago a long and very able despatch on this painful topic was forwarded to the Governor General of Bengal by the Court of Directors, conveying their directions that this odious impost should cease, while it was left to his well known discretion to arrange as to the mode and circumstances of its extinction. That despatch we had the pleasure of reading several months since, and should be glad if the whole document were given to the world; but as this has not yet been done, we have pleasure in adding a few paragraphs, by which our readers will discern the *principles* avowed by the right honourable author, and the honourable body who adopted the despatch in question, and the *extent* to which this act of reform is intended to go. As Christians, we have especially to rejoice that, by this wise and righteous determination, another foul stain on our national character is about to be wiped away, and one great practical hinderance to the progress of the Gospel rolled out of its path.

Our extracts are as follow:—

Arrangements which implicate the Government, whether in a greater or less degree, in the immediate ministrations of the local superstitions of the natives, might well be objected to, in point of principle, *even without reference to* their actual or *probable consequences*; but that they also tend to consequences of an injurious kind is evident, inasmuch as they exhibit the British power in such intimate connexion with the unhappy and debasing superstitions in question, as almost necessarily to inspire the people with a belief, either *that we admit the divine origin of those superstitions, or, at least, that we ascribe to them some peculiar and venerable authority.*

We conceive that the system of raising a revenue, or at least a surplus revenue, by means of a Pilgrim Tax, must in any way lead to the promotion and encouragement of the superstition out of which the Tax is derived. It gives the Government an immediate interest in the progress and extension of such superstitions. It furnishes, both to the Government and to such of its Functionaries as are concerned in levying the Tax (supposing them to sympathize with their employers), *a perpetual inducement to increase the income of the Temple, and therefore to attract to the spot as numerous a concourse of Pilgrims as possible.*

We conceive that the principles of toleration do not require that we should promote the growth and popularity of superstitions, the prevalence of which every rational and religious mind must lament; and we are, therefore, of opinion, that any system which connects the pecuniary interests of the state with such superstitions, is for that reason objectionable, ought to terminate. * * *

There can be little doubt that the exertions of the *Pilgrim Hunters* and their employers are incited and quickened by the assurance, which the known good faith and exactness of the British Government hold out to them, that their fees will be levied and paid with scrupulous punctuality. Thus the credit and authority of the Government are perverted to the support of a manifest and revolting abuse. On the whole, we think that the Pilgrim Tax should be extinguished altogether, leaving it to the priests to admit votaries on whatever terms they please.

In stating to you our distinct opinion respecting the abolition, not only of the Pilgrim Tax, but of the practices connected with it, or bearing a similar construction, we are rather holding up a standard to which you are ultimately to conform your policy, than prescribing a rule which you are instantly and without respect of circumstances to carry into accomplishment. We are sensible that this is one of those subjects respecting which it is peculiarly difficult to give, from this country, more than general instructions. As to the details of any measure regarding it,—the time, the degree, the manner,

the gradation, the precautions, these must in an especial sense rest with the local Government. To you, therefore, they must be consigned, and we so consign them, in perfect reliance on the experience, liberality, and judgment of our Governor General in Council. But while we commit without hesitation into your hands the details of execution, we feel it at the same time our duty to communicate to you our general views and intentions.

Finally, it may be convenient to recapitulate in a brief series the formal conclusions resulting from the preceding discussion. They are the following :—

1. That the interference of British Functionaries in the interior management of native Temples, in the customs, habits, and religious proceedings of their priests and attendants, in the arrangement of their ceremonies, rites, and festivals, and generally in the condition of their interior economy, shall cease.

2. That the Pilgrim Tax shall be every where abolished.

3. That fines and offerings shall no longer be considered as sources of revenue by the British Government, and they shall consequently no longer be collected or received by the servants of the East India Company.

4. That no servant of the East India Company shall be engaged in the collection, management, or custody of monies, in the nature of fines or offerings, in whatever manner obtained, or whether furnished in cash or in kind.

5. That no servant of the East India Company shall hereafter derive any emolument resulting from the above-mentioned or any similar sources.

6. That in all measures relating to their Temples, their worship, their festivals, their religious practices, their ceremonial observances, our native subjects be left entirely to themselves.

7. That in every case in which it has been found necessary to form and keep up a police force, especially with a view to the peace and security of the pilgrims or the worshippers, such police shall hereafter be maintained and made available out of the general revenues of the country.

Much caution and many gradations may be necessary in acting on the conclusions at which we have arrived; among other concomitant measures, such explanations should be given to the natives as shall satisfy them that, so far from abandoning the principles of a just toleration, the British Government is resolved to apply them with more scrupulous accuracy than ever, and that *this proceeding is, in truth, no more than a recurrence to that state of neutrality from which we ought never to have departed.* Nor in enjoining only a gradual approach to the desired end, do we exclude from our view the possible expediency of commencing with some one of the great superstitious establishments, and of extending the improvement to the rest, only in the complete success of the first experiment. All this process, however, we leave to be regulated by the judgment and experience of our Governor General in council, who, we are persuaded, will carry our views into effect with all prudent and practicable expedition.

As a supplement, not unappropriate, to this article, we subjoin a few sentences addressed by Mr. W. H. Pearce to Mr. Eustace Carey, dated Calcutta, July 17, 1833.

Brother Yates and myself have got to the end of the 2nd Epistle of John in the new translation of the Bengalee Testament, and hope in two months' time to complete it, should the Lord preserve our lives and health. I shall be very thankful—for we go to it three evenings in the week, and give to it very close attention, and after hard labour, twelve hours in the day before, it is almost too much for health and spirits. However, as our day, so hitherto has our strength been, and if God condescend by his Spirit to render the effort useful in enlightening or converting one soul, we will abundantly rejoice. You will be pleased to hear that our labours are yet of use. I am going through the Life of Christ to my native congregation, and make use of the *Harmony* in Bengalee which brother Yates and yourself compiled. Lord William Bentinck has lately written English, instead of Persian, letters to the native princes; and the influence of this measure in spreading a knowledge of our language over Hindoostan is already great. We have had applications for school books in English from Gwalior, Kota, and even the banks of the Indus; and it is certainly in a measure true, what the Vakeel of the Kota Rajah told me last week when applying for English books, that where our *language* went, our *religion* would soon follow. Allusions to Christianity are so interwoven with all our literature, that a knowledge of it certainly must be acquired. This desire to know English among the native princes, and the expectation that this language will soon be used in our courts, makes every Hindoo in the city who can, try to acquire it; and hence they will receive in it direct Scriptural knowledge with the greatest readiness. Besides

this, they will stay till they are young men in our schools—will attend English lectures—read Milton, Cowper, and others of our best poets—and cultivate the closest acquaintance with their European friends which the latter will allow. These must become the secretaries to native princes, the teachers of schools in every part of India, and, from their knowledge, influential men every where; and if converted, or even merely satisfied of the truth of Christianity, will be excellent pioneers for Missionaries. Should you not like to bend your active mind to their improvement? In our native church we have four candidates, and several inquirers.

HOME PROCEEDINGS.

DEPARTURE OF MISSIONARIES.

The unfavourable winds, which had detained such a multitude of outward-bound vessels in the Channel at the date of our last, continued, with slight variations, till the 7th of February, on which day our brethren Coultart and Philippo, with their families, finally set sail from Portsmouth harbour: at least it is hoped that they had proceeded too far to sea to be compelled again to put back, although, two or three days afterwards, the wind reverted to its former quarter. The inconveniences incident to such a state of delay have, however, been more than mitigated by the truly kind and Christian attentions which our friends experienced during their unwilling sojourn at Ryde. As a specimen of these, for which the Committee tender their warmest thanks to the parties concerned, we subjoin a letter from Mr. Philippo, dated on board the Duke of Bronte, on Sabbath morning, February 2nd.

Through the kind providence of God, orders are at length given for the ship to be under weigh. You will probably be *under the impression of our being already at sea, taking advantage of the temporary* wind in our favour a day or two ago. We all went on board for the purpose, but the Captain, being a very prudent man, did not think he was warranted in making the experiment. The following morning Mr. and Mrs. Coultart went again on shore, Mrs. C. complaining of being unwell. Myself and family remained on board. The kind friends at Ryde, thinking that I did so from pecuniary considerations, immediately wrote, urging me to come on shore, and stating that a friend had generously offered us the use of a ready furnished cottage as long as we might remain in harbour, and that money also was in hand to the amount of £7, to cover present expenses. My intention was to remain a few days on board, at least, for several reasons. I however thought it right to go on shore to acknowledge the kindness of the friends thus interested in our welfare, and to make arrangements, should the wind continue still adverse, for the disembarkation of Mrs. Philippo and family, on Monday. Arriving on shore, the wind was fair. I accompanied the Captain, however, to Portsmouth (expecting to find a parcel for me at Mr. Hinton's), but returned immediately at the Captain's request. On my way to summon Mr. Coultart to be in readiness by break of day next morning, I called on one of the principal friends referred to (the Rev. Mr. Guyer, Independent minister); his kind wife put into my hand the £7 to which I have before referred. I told her I could not take it for the purpose for which it was at first designed. Both Mr. and Mrs. Guyer, however, insisted on my taking it, stating that it was collected for me, and that they were sure it would be useful; I had no time to reply, as the Captain was awaiting my return.

Great praise is indeed due to the friends at Ryde for their kindness towards us. On Monday evening last, according to previous arrangement, we had a social meeting of all the Missionaries on the island, who were like ourselves detained from their destination by adverse winds. There were, we understood, twenty-six in all, twenty of whom were present, females included; seven Wesleyans, two Episcopalians, five Baptists, and six German Missionaries, I believe of the Lutheran church. Three Church Missionaries were with us, and two Friends. The Wesleyans are bound to Antigua; one Church Missionary to Sierra Leone; one to Travaneore; three to New Zealand; one of the Germans to the Madras Presidency; the other five, with a female, to South Africa; and the Friends to the Sandwich Islands.

Our interview, as may be expected, was

delightful; and I trust, highly profitable. What contributed not a little to it was the presence of the ministers of the different religious denominations in the town. Mr. Sibthorp's prayer, in which he commended us to God, I shall never forget. We were to have a public devotional meeting in the Town Hall on Monday, when all our Missionary brethren, of which there are now upwards of thirty, male and female, were expected to be present; but this cannot now be.

I should be glad to give a more detailed account of the interesting incidents of our history during our abode at Ryde, but must defer it till a future opportunity.

P.S.—Near the Needles. We are now going along delightfully, all our sails spread. The morning is very fine, and the wind fair. Upwards of 300 vessels, many of which are now around us, are estimated to have left the neighbourhood of the Wight this morning. Governors, for the East and West Indies—Admirals—Embassadors—Missionaries — Emigrants, &c., all proceeding to their several destinations. What a train of interesting reflections do these circumstances create!

It was stated in our last that Mr. Dexter had been designated at Olney, on the 21st of January. A very large congregation assembled on the occasion, and the following ministers took part in the service: the Rev. Messrs. Vorley, of Carlton; Gray, of Northampton; Simmons and Morris, of Olney; Hillyard, of Bedford; and Bull, of Newport. A sermon was preached in the evening by Mr. Cecil, of Turvey.

Desirous to reinforce the Jamaica Mission as speedily as possible, the Committee resolved, at their meeting on the 29th of Jan., to send out with Mr. Dexter, his friend and fellow-student, Mr. John Hutchins. He was designated accordingly, at Bedford, on the 6th of February, in the chapel of his former pastor, the Rev. Samuel Hillyard, who addressed to him the charge on the solemn occasion. The other parts of the service were sustained by the Rev. Messrs. Rowland, of Baldock; Middleditch, of Biggleswade; Morris, of Olney; and Manning, of Gamlingay. Mr. Griffin, of Hitchin, preached in the evening.

These young brethren, with their wives, and an attendant who had come to England with Mrs. Burchell, embarked on board the Duke of Manchester, on Tuesday, February 11th, and will, it may be hoped, reach Jamaica nearly as soon as our friends who left London so many weeks before. May all be kept by a merciful Providence from every peril of the sea, and rendered, through the power of divine grace, eminently useful in the stations they are about to occupy!

The return of Messrs. Burchell and Knibb is suspended altogether upon the final decision of Government respecting our demolished chapels. This has been a source of no little anxiety and occupation; but we cherish the hope it may yet be arranged without our being compelled to drag the subject, with all its painful details, before the attention of the public and the legislature.

The Earl of Mulgrave having obtained leave to return from his command in Jamaica, the Marquis of Sligo has been appointed to succeed him, as Governor of that important colony. A joint deputation from the Wesleyan Methodist and Baptist Missionary Societies was appointed to wait on his Lordship on the occasion, and were readily admitted to an interview.

The Marquis listened with much attention to the statements made respecting the Missionaries and their proceedings, and expressed himself in terms highly satisfac-

tory to the deputation as to his sense of the value and importance of religious liberty, and his determination to uphold it. There were present, of the Wesleyan connexion, the Rev. Jabez Bunting, Rev. John Beecham, Lancelot Haslope, Esq., and Richard Matthews, Esq.; of the Baptists, the Treasurer and Secretary of the Mission, with Joseph Gutteridge, Esq., W. B. Gurney, Esq., and the Rev. Edward Steane.

Contributions received on account of the Baptist Missionary Society, from January 20, to February 20, 1834, not including individual subscriptions.

Newcastle-on-Tyne, Friends, by Mr. Cowell	2	16	3
Isle of Wight, Friends, by Messrs. Coultart and Philippo	14	0	0
Market Street, Friends, by Mr. Heath	3	5	3
Loughton, Missionary Association, by Rev. S. Brawn	6	17	9
Diss, Collected by Miss Ward	13	10	6
Committee of the Youth's Magazine, for Education in the West Indies, by W. B. Gurney, Esq.	20	0	0
Reading Auxiliary, on account, by Mr. Williams	52	0	0
Bedford, moiety of Collection at Mr. Hutchins' Designation	13	5	0
Twickenham, Collected by Mrs. Buchanan	1	16	0
Sway, Collection and Subscriptions, by Rev. W. Mursell	6	0	0
Wigan, by Mr. Park	3	17	4
Kent Auxiliary, by Rev. W. Groser, Sheerness	5	0	2
Wilts and East Somerset Auxiliary, by Mr. Anstie, Bratton	15	7	4
South Devon Auxiliary, by Mr. John Nicholson	39	5	0
Bath, United Baptist Missionary Society, by T. Kingsbury, Esq., Chairman	1	0	0
Northamptonshire, by Mr. J. C. Gotch:—			
Towcester	8	4	10
Walgrave, Sunday-school	0	8	9
Milton	3	15	2
Hackleton	9	3	6
Ravensthorpe	4	0	0
Weston by Weedon	4	6	6
Brayfield-on-the-Green	2	8	10
Bugbrook	2	10	0
Buckingham, ...don.	2	2	0
Brington	6	0	9
Long Buckby	8	0	0
Road	4	3	6
			55 5 10

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

Exeter	Rev. John Mason	21	6	0
Devonport, Morris Square	Thomas Horton	20	0	0
Thrapston	Samuel Green	3	14	0
Birmingham, Zion Chapel	James Hoby	9	5	0
Carrs Lane	J. A. James	54	14	6
Redruth	J. Spasshatt	3	15	3
Amersham	J. Statham	13	0	0
Liverpool, Great George Street	Dr. Raffles	33	15	6
Worcester	T. Waters	15	12	8
Torrington, by Rev. Thomas Pulsford:—				
Friend to the Cause		2	0	0
Miss Manning		5	0	0
Mrs. Bagshot		1	0	0
Misses Pearce		0	10	0
Small Sums		0	10	0
		9	0	0
W. B., *Halifax*		2	0	0
Friend, by Mr. Elworthy		1	0	0

DONATIONS.

H. J., by the Secretary	20	0	0
Friend, by Rev. J. T. Jeffery	5	0	0

Our friends will observe, among the extra contributions presented for the Jamaica Mission, that Birmingham and Liverpool afford two additional gratifying examples of the kind liberality of Christian congregations beyond our own immediate connexion. The best thanks of the Committee are cordially presented to these much respected ministers and their friends; and may an abundant blessing rest on the measures about to be taken, by the valuable Institution to which they are more immediately attached, *for promoting, among the soon-to-be-emancipated negroes, the publication of the Gospel of Christ!*

During several weeks past, our esteemed brethren, Burchell and Knibb, have been employed in advocating the claims of the Society in IRELAND, and have been received and aided in the kindest manner. To the friends of the Redeemer, who have thus testified their regard to his servants and his cause, our warmest acknowledgments are due, as will be seen by the following brief testimony from our deputation themselves.

Having returned, through the divine goodness, from our interesting tour in Ireland, we feel it our duty publicly to acknowledge the kindness we uniformly experienced from the friends of Jesus, of all denominations, in that country; where all exemplified a spirit of Christian affection and sympathy which has never been exceeded, if equalled, in any journey we have taken on behalf of our suffering Mission, it would be vain to particularize individuals. Our visit will long be cherished by us as an interesting period of our existence; while the enlargement of our acquaintance with our fellow-christians in that lovely, though much neglected country, together with the many personal proofs of attachment we received, will lead us, we trust, when again engaged in our beloved employment in Jamaica, frequently to petition the throne of mercy, that *Ireland*, as well as Ethiopia, may soon stretch out her hands unto God.

THOMAS BURCHELL.
WILLIAM KNIBB.

List of Collections, &c., in Ireland, on behalf of the Jamaica Mission.

Dublin:

Andrew Pollock, Esq.	1	0	0
John Parkes, Esq.	5	0	0
Ferrier, Pollock, and Co.	5	0	0
John Purser, Esq.	5	0	0
C. E. H. Orpen, M.D.	2	0	0
J. Figgis, Esq.	2	0	0
W. C. Hogan, Esq.	1	10	0
T. Turner, Esq.	1	0	0
Mrs. Gordon	1	0	0
Miss Gordon	0	10	0
R. Williams and Son.	5	0	0
R. Turner, Esq.	1	0	0
R. S. Stubbs, Esq.	1	0	0
Miss Stamer	1	0	0
W. Curry and Son	2	0	0
Rev. T. Kingston	1	0	0
R. James, Esq., (Walsall)	1	0	0
Rev. J. West	1	0	0
J. W. Allen, Esq.	1	0	0
J. Purser, Jun., Esq.	1	0	0
T. Williams, Esq.	1	0	0
C. Hope, Esq.	5	0	0
Miss A. Kiernan	1	0	0
A. Guinness, Esq.	10	0	0
A. L. Guinness, Esq.	5	0	0
B. L. Guinness, Esq.	5	0	0
S. Parker, Esq.	2	0	0
J. Cooper, Esq.	1	0	0
S. Gordon, Esq.	1	0	0
Rev. J. D. Hastings	1	0	0
W. C.	1	0	0
A. Gregory, Esq.	1	0	0
John Figgis, Esq.	1	10	0
Mrs. Carlile	0	10	0
H. Geoghegan, Esq.	2	10	0
B. Gurney, Esq.	1	0	0
J. Hewitson, Esq.	1	10	0
C. Hogan, Esq.	1	0	0
N. Adams, M.D.	1	0	0
M. M'Master, Esq.	1	0	0
Rev. R. Ghrimes	0	10	0
Rev. B. Matthias	0	10	0
J. Warren, Esq.	0	16	0
Miss Hamilton	0	15	0
Four Friends	1	10	0
W. Brook, Esq.	2	0	0
R. Warren, Esq.	3	0	0
J. Barrett, Esq.	1	0	0
E. Brookes, Esq.	1	0	0
Morris Collis, Esq.	1	0	0
Small Sums	0	7	6
A Friend	2	0	0
		97	8	6

For Schools at Montego Bay and Falmouth.

Henry Bewley, Esq.	2	0	0
Peter Stubbs, Esq.	1	0	0
A Lady	1	0	0
Miss Jocelyn	1	0	0
Lady Hassard	1	0	0
Miss Bealty	1	0	0
Miss Warner	1	0	0
Mrs. Truel	1	0	0
Rev. J. Hare	1	0	0
A Friend	3	0	0
A Lady	1	10	0
Miss Pollock, Servants and Friends	2	0	0
		16	10	0

Collected at Zion Chapel, Rev. W. H. Cooper	28	11	0
York-street Chapel, Rev. Dr. Urwick	31	10	3
North Great George-street, Rev. T. Kelly	2	10	6
Swift's Alley, Rev. J. West	3	3	6
Kilmainham, Rev. J. Foley	3	2	6
Mary's Abbey, Rev. J. Carlisle	12	5	3
Usher's Quay, Rev. J. Simpson	3	0	0
Union Chapel, Rev. D. Stuart	25	5	6
Free School, for Education	4	6	6
Kevan-street Sunday School for ditto	1	0	0

Cork:—

Collections at George-street, Rev. J. Watson	45	13	10
Coll. at Baptist Chapel	2	13	0
J. H. Manley, Esq.	5	0	0
Mrs. Manley	3	0	0
Mrs. S. Lane	5	0	0
J. M'Carthy, Esq.	1	0	0
Col. Anderson, 91st Regt.	1	0	0
Mrs. R. Topp	1	0	0
Mr. Riding	0	10	0
Friend, per Letter	1	1	10
		65	18	8

Mallow:—Colls. at Rev. J. Owen's Chapel,	4	5	3
Limerick:—			
Colls. at Independent Chapel, Rev. Dr. Townley	11	0	0
Coll. at Public Meeting	8	18	6
Do. at do. for Education	1	2	0
		21	0	0
Clonmel, Collected at		5	10	0
Thurles, Collected at		2	15	0
Fathard, Moiety of Collection at Presbyterian Chapel		1	1	0
Waterford, by Rev. C. Hardcastle		1	10	0

Belfast :—

Collected at Independent Chapel, Rev. J. Carlile.	17	0	0
A Friend to Africa	30	0	0
R. Workman, Esq.	5	0	0
Rev. Dr. Bryce	1	0	0
S. M'Lean	2	0	0
A. K. Millar, Esq.	1	0	0
J. Workman and Sons	2	0	0
A Friend to Africa	1	0	0
Ditto ditto	1	0	0
Ditto ditto	5	0	0
Ditto ditto	0	10	0
Ditto ditto, Schools	1	0	0
H. Casement, Esq.	1	0	0
Mr. Webb, Schools	2	0	0
Mr. Foster	1	0	0
Mr. Wilson	1	0	0
A Friend to Missions	10	0	0
Ditto ditto	1	0	0
Small Sums	0	2	6
Scripture Class in Belfast Academy, Schools	1	1	7
			83 14 1

Drogheda :—

Collected at Rev. Josias Wilson's Chapel	9	0	1
Ladies' Aux. Society	5	0	0
Mrs. Crookes	1	0	0
			15 0 1

Newry :—

Colls. at Rev. J. Shield's Chapel	9	9	0
Coll. at Ebenezer Chapel, Rev. J. Sheppard	2	7	0
A. Waddell, Esq.	2	0	0
J. M'Clenaghan, Esq.	1	0	0
D. Todd, Esq.	3	0	0
H. Dalzell, Esq.	1	0	0
Mrs. A. Thompson	1	0	0
Small Sums	0	10	0
			20 6 0

Rosstrevor, Collected at 9 13 0

Londonderry :—

Collected in the Covenanting Meeting-house, Rev. Mr. Ewing	5	0	1
Collected at Independent Chapel, Rev. J. Radcliffe	7	0	3
			12 0 4

Total £472 16 1

Less Expenses, for Printing, Advertising, Postage, Room Hire, &c., &c., during the whole Tour 27 19 1

TO CORRESPONDENTS.

The thanks of Mr. and Mrs. Philippo are respectfully presented to Mr. Starling, of Newport, in the Isle of Wight, for a large case of hats, as presents to some of the newly-emancipated negroes; to Mr. Young, of Ryde, for ditto; to Mr. Turner, for 150 yards of printed Cottons, for ditto; to Misses Millard, for useful and fancy articles; to ———, Lymington, for books for Infant Schools; and to W. Williams, Esq., Cowes, for "Howe's Living Temple," 2 vols.

A donation of books "for the benefit of the negroes in the West Indies," is thankfully acknowledged, from Mr. Thomas Hemming, of Astwood.

An anonymous Correspondent, whose letter bears the Hinckley post mark, complains of disappointment being felt in various quarters through the non-reception of Missionary Reports, &c. The writer must be aware that, by concealing his name, he deprives us of all means of ascertaining whether the fact be what he states, and of applying the proper remedy; but we may be permitted once more to urge upon our friends, to whose care subordinate arrangements of this kind are, of necessity, intrusted, how desirable it is that they should be regular and prompt in the discharge of this kind service. They can scarcely calculate what injury a Society may suffer from negligence and inattention, which cannot be prevented or remedied by any anxiety or diligence elsewhere. Should our unknown Correspondent write again, he is requested to sign his name; it is but fair that every letter for which, as in this case, the Society has to pay postage, should be as *complete* as may be.

Our kind female friends, at Devonport and elsewhere, who have made inquiries respecting the kind of articles that might be most suitable to forward to Jamaica, are informed that *wearing apparel* of all kinds, but especially *children's*, will sell well there—but not *fancy articles*.

Mr. Knibb returns his sincere thanks to the kind friends at *Ipswich*, *Leicester*, and *Hull*, who have transmitted many *very valuable books* for the Jamaica Library; and requests any of his friends who may be disposed to add to their number, to send the books as early as convenient, that the library may be completed. He takes this opportunity of recording the sense of gratitude he feels to his friends at Salt House Meeting, Hull, who have sent him so handsome a testimonial of their personal regard.

Among the books sent are the following:—Owen's Works, 21 vols.; Fuller's Works, 8 vols.; Howe's Works, 8 vols.; Horne's Introduction, 4 vols.; Macknight on the Epistles, 4 vols.; Campbell on the Gospels, 3 vols.; Barrow's Sermons, 5 vols.; Prideaux's Connexion, 4 vols.; Stillingfleet's Works, 2 vols.; Blair's Sermons; Davis's Sermons, 4 vols.

The Leicester present is from Harvey Lane, and comprises more than seventy volumes, neatly half-bound, on History, Religion, and Biography. About £8 have also been received, towards the binding of the standard works alluded to in the preceding paragraph.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

APRIL, 1834.

SUBSTANCE OF A SERMON BY LATE REV. A. FULLER,

PREACHED AT EAGLE STREET, MARCH 26, 1800.

ROM. viii. 28: "*And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*"

GODLINESS, we are told, has the promise of the life which now is, as well as of that which is to come. Does this mean that godly persons are distinguished by their wealth, by their prosperity, by their exemption from the common trials and afflictions of men? No: it rather means, that, though they have those things which are common to men, yet they have the peace of God along with them; and what is still of greater importance (if greater it can be), they have them as blessings bearing their souls to God and glory, or, as the idea is conveyed to us in the text, "all things working together for their good." You will admit, my hearers, that this is a very comprehensive subject, and I assure you that I have no hope of being able to do it justice. However, some things may be hinted, and some things I shall attempt, first, by way of expounding the passage, trying to come at the meaning of it; and secondly, in confirming the leading truths which we are here taught.

Let us endeavour, in the first place, to expound the passage, or to offer a *few remarks, that we* may ascertain the extent and force of the expressions here used. I think there are four things supposed in this language. It is supposed that all things are *working*, that all things *work in concert* or *together*, that all things *work together for good*, and lastly, that this good is restricted to *them that love God, and are the called according to his purpose.* Let us review these important ideas.

It is supposed, in the first place, that all things are *working*. It is an affecting idea, an affecting truth, that nothing stands still; all things, as the wise man expresses it, are "full of labour, man cannot utter it." Every thing in the natural, in the political, and in the moral world is in motion. All things in the natural world are working: the sun rises and the sun goes down; the winds whirl about continually; the clouds are gathering and anon dispersing; the heavenly bodies are incessantly in motion; the waters are continually evaporating from the ocean and returning again to it:—all things are full of labour. It is the same in the political world: kingdoms are rising and fall-

ing; changes are continually taking place; some are prospering, and towering to the summit of what is called worldly glory, and others are gradually dwindling into insignificance; the potsherds of the earth are dashing one against another; the whole world is like one great sea, the waters of which are in constant motion. It is the same in the moral world: all things are working—man works, God works, angels work, devils work, sin works, righteousness works, error works, truth works:—"all things are full of labour, man cannot utter it." Human affairs are subject to incessant fluctuation; there is no standing still. Man may be insensible, but he does not remain stationary. Like the stupid prophet, he may be asleep at the bottom of the ship; but, though asleep, the tempest hurries him along, and he is fast hastening to his final abode, to the consummation of all things.

Remark, secondly, not only do all things work, but all things "work together," work in concert. God, who by his Almighty power puts all things in motion, and keeps them in motion, by his wisdom causes them to act in harmony. This harmony may not be visible to us; the movements of things may appear to resemble the movements of a tumultuous mob; but, in the eye of Him that sits upon the circle of the heavens and manages all affairs, they are the motions of a well disciplined army. We cannot see the whole compass of things, but God knows how to organize and order things in themselves most discordant. Moses's prayers and Baalam's curses, Pharaoh's cruelty and Israel's groans, were but so many *links in the chain* of events to *accomplish their deliverance*. Yes, the treachery of Judas Iscariot, the cruelty of the scribes and priests, the hypocrisy of Pilate, the entire wicked system of the enemies of Christ, together with all the gracious ends to be accomplished by it, formed but one harmonious whole in the mind of God, and those events were but so many wheels composing one grand and glorious machine. "All things work together."

But remark, thirdly, not only do all things "work" and "work together," but they "work together for good." He, whose power puts all things in motion, whose wisdom causes them to work in concert, by his goodness overrules them to operate beneficially. His love and mercy give the finishing touch, causing this harmonious working to terminate in the good of all those who "love him, and are the called according to his purpose." But it may be asked, How does this accord with fact? I reply, Though things work for good, it may not always be a *perceived* good; you must not lay your account that every event that shall befall you will work for such a good as you may at once perceive. You may never perceive it while in this world. It may form part of the bliss of heaven to observe the good which a thousand ills have eventually wrought. "What thou knowest not now, thou shalt know hereafter." God gives us proof enough to convince us that it may be so; and he has given us his promise assuring us that it is so; but we must wait, in many cases, till we arrive at glory, to see how it is so.

It may not always be an *immediate* good. God may bring things about, but then he will take his own time. Much of the divine wisdom is exercised in timing of things. He proceeds towards us in all wisdom and pru-

dence. Now prudence in men greatly consists in timing their affairs; and the prudence of God consists in doing every thing at that time when it is ripe, and when it comes with the best effect. The movements of Providence are frequently like the circuit of a comet —they fetch a large compass, but come round at last. Meanwhile, it is well ordered to try our faith, to exercise our patience, till all things come to a right issue. It was twenty-two years that Joseph was banished from his father; years before that God had told him, Surely I will do thee good. Did it look like it when the bloody garment was brought to the broken-hearted patriarch? Did this look as if he meant surely to do him good? Yet we know it was so; the time came when the patriarch subscribed to it himself, and acknowledged it was enough. Oh, my brethren, have patience; God's works, being great works, must be accomplished in his own way. We often see, even in this world, that the most painful events issue in the most pleasant ones. We have found the roughest road sometimes lead to the most delightful plain; God has caused the storm to be changed into a calm, and filled our mouth with joy and gladness, contrary to all our fears, even in the present state. But whether he gives us present relief or not, whether he causes all things to work together for our temporal good or not, if they work together for our spiritual advantage, this is far, this is infinitely greater.

But I remark, once more, what is here promised or declared is restricted to them that love God. I shall not enlarge here; you plainly perceive that the description *given of a true Christian is,* that he loves God; that he loves the true character of God; that he loves God for being what he is—a glorious being. The character of God fits his mind, fits his heart. You see also, that it is here supposed that those who are truly *godly* people are the *called* of God, implying that they were once, like others, in a state of distance from him—an awful moral distance—alienated, without hope, without God in the world; but that God by his Holy Spirit hath "called them from darkness to light, and translated them from the kingdom of Satan into the kingdom of his dear Son." You perceive, also, it is here implied, that whosoever loves God, and whosoever is called of God, it is in consequence of his eternal purpose. Vocation is an effect of election; "whom he did predestinate, he called;" whosoever, therefore, is called of God, it is according to his eternal purpose, for no new thought can arise in the all-comprehending mind of Jehovah; whatsoever he doth in time he intended from all eternity. These hints I drop merely as expository, and only add, it is a very serious thought, that the blessing suggested in the text is restricted. It is hereby implied that all things do not work together for the good of those who love not God; it is implied, for aught I know, that all things work together for their hurt. Some of you, perhaps, though prospered in the world, may nevertheless be cursed in basket and in store. With all your fulness, with all your ease and affluence, and with all your opulence and dignity, if you love not God, and are not the called according to his purpose, the curse of Jehovah stands against you, and all the threatenings of God lie upon you,

and every thing in the course of Providence is working together against you. Prosperity operates to your injury; it is not a propitious gale, but like the windy, stormy tempest, acting on a ship which is in a wrong direction, it only wafts you the faster to the gulf of destruction.

Having dropped a few things then by way of exposition of the passage, let us attempt to confirm its leading sentiment—that "all things work together for good to them who love God, and are the called according to his purpose." I cannot enumerate every particular comprehended in this extensive mode of speaking. I might prove that all temporal blessings work for good. When God prospers you in the world, if you love him, your prosperity is a blessing and not a curse. I might prove that all ordinances work for good, and that is a great thing: every sermon that we hear bears us either nearer to, or farther from, God; it never leaves us where it found us; it is either a savour of life unto life, or of death unto death: it is a matter of vast importance that divine ordinances should work together for our good. I might prove that all the changes and vicissitudes in nations, all the changes of war, persecution, and the like, which have befallen or may befall the church of God, shall work together for its ultimate good, for I make no doubt that it will finally prove to have been so. I might prove that the wickedness of the wicked, the wrath of man, evil as it is, shall work together for good to them that love God and are the called according to his purpose. I might go further, I might prove that sin itself is overruled for the good of *them* that love God. However that *truth may be liable to* abuse, it is a truth; and it is a decisive proof that we love God when our faults and falls do work our good. If our past faults and falls do not work our good, that is, if they do not humble us, if they do not make us more cautious, more humble, more dependant; if they do not operate in this way, it affords a strong proof that we have not the love of God in us. But although I say I might undertake to prove all these particulars, they are not what I mean to dwell upon; I intend this evening chiefly to confine your attention to one idea, and that is, that the adverse providences of God, the ills of life—which form the bitter part of the cup which God has been pleased to allot us, and which is so ungrateful to us—that these all, under the wise and gracious administration of our heavenly Father, do actually work together for our good.

I have suggested already that if our spiritual good be promoted, this is of far greater account than our temporal prosperity; worldly riches are of so little account in the eye of God, that he generally throws them away upon his worst enemies; he opens the stores of the world upon the basest of mankind. Nebuchadnezzar, that great heathen prince, acknowledged that kingdoms themselves were thus bestowed; which shows that God does not estimate that good at any high rate; but when he speaks of spiritual good, mark how he estimates it: "Thus saith the Lord, heaven is my throne, and the earth is my footstool; where is the house that ye build me? and where is the place of my rest? All these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him

that is poor, and of a contrite spirit, and that trembleth at my word." What is this but saying God will overlook heaven and earth to spy out the broken and the contrite heart? which shows that he values spiritual good, real grace, true penitence and purity of heart, as of greater account than all creation together. Now if afflictions tend to the producing spiritual good to them that love God, if this can be proved, the grand point that I undertook to prove is accomplished.

Let me observe then, if the trials, the adverse events of life, make us more humble, is not that good? If they furnish us with matter for importunate prayer, is not that good? If they render the truths and promises of God more seasonable and precious to us, is not that good? If they increase our stock of Christian experience, is not that good? If they wean us from earth and promote heavenly-mindedness, is not that good? If they fit us for greater usefulness one to another, is not that good? Finally, if they "work out for us a far more exceeding and eternal weight of glory," is not that good?

Well, let us attempt to prove then that such are the effects which even the adverse events of life, in the hands of the divine Spirit, produce in us, if we love God, and are the called according to his purpose.

Is it not a fact that the trying and adverse events that befall the godly have ever been known to operate in a way of humility? God humbles us by this means. Man is a poor proud creature, little cause as he has to be so, and it is not possible that he should be truly humble, but by the humbling hand of God. Perhaps Job was *as modest, as upright,* as humble a man as we should expect to find, if not much more so; and yet, when God's hand came to be laid upon him by a succession of trials, how different did he feel to what he had ever done before: "I abhor myself, and repent in dust and ashes: once have I spoken, but I will not answer; yea, twice, but I will proceed no further." It is by something that lays hold on us that our hearts are appalled, and our spirits brought down. Jeremiah says, "The wormwood and the gall my soul hath still in remembrance." If the remembrance of it, probably several years afterwards, would humble him before God, what must the endurance of it have done?

Again, it is by this means, in the second place, that we are furnished with matter for importunate prayer. God has invited us to a throne of grace, and he knows that unless he furnishes us with arguments we should not come in real earnest; our prayers would be little better than formality, if the Lord were not by a series of afflicting events to furnish us with pleas. "Cast thy burden on the Lord, and he will sustain thee." Reflect upon thy own experience. Christian, would you have been furnished with those importunate pleas with God, with which you have been furnished, had not your hearts been depressed by a series of affliction? Look back to those periods of life in which you have enjoyed most communion with God, has it not been when the loads and trials of life have pressed the heaviest upon you?

Again, if the adverse events of life endear the Scriptures to us, if they render the truths and promises of God more interesting to our souls, does not that produce

good? It is not at all a matter of surprise that we cannot understand the Scripture without affliction; how should we understand them to purpose, unless we are led through those trials which the sacred writers were under when they wrote them? I will venture to say that you cannot understand the language of a friend under agonizing distresses, if you never were in that situation. There are certain circumstances and situations in life, which act on the divine word like a good light upon a painting, enabling us to view the truths and the promises of God to the greatest advantage. Thus the Lord leads us through all the varieties of life, even its bitterest scenes, in order that we may appreciate the precious truths of his word. He suffers us to thirst, that we may drink more deeply of the fountain of living waters; he suffers us to hunger, that we may eat the bread of life with a keener appetite. There is, doubtless, a pleasure in thinking of the promises of God at almost any time; but oh, what a difference! For example: show a man, a good man, in the hour of prosperity, in ease and affluence, show him this precious word, "When thou passest through the waters, I will be with thee, and through the floods, they shall not overflow thee; when thou passest through the fire, thou shalt not be burned, neither shall the flames kindle upon thee;" a passage, of which it is cheering to think at any time; but oh, when the water-spouts of God's wrath seem to be going over him, when he feels himself sinking in deep waters, then to realise such a truth as this, is as a word in season, as cold water to the thirsty soul. "The Lord is my portion, *saith my soul, therefore* will I hope *in him.*" *This* is a sentiment which a good man will profess and will value even in the midst of worldly prosperity; but realise this truth in the circumstances under which it was uttered, when the church was in captivity, when her country was lost, her temple lost, her city in ruins, her liberty gone, and she was led captive to be a slave in a foreign land; it was then that she experienced the Lord to be her portion; as though she should say, There is one portion left of which Babel cannot deprive me—"The Lord is my portion, saith my soul, therefore will I hope in him." It is pleasant, I may add, it is pleasant, to think of the Lord as "ever living," of the doctrine of the resurrection and of eternal life, at any time; but oh, how interesting do these truths appear, amidst changing scenes and dying friends, when we have nothing but death around us, when mortality is sweeping away this and that and the other dear friend, and threatening to dissolve every tender tie of nature; when all seems to be hung in mournful attire, and wrapt in sepulchral gloom. Oh, how interesting then are such truths as these: "The Lord liveth, and blessed be my Rock;" and again, "Although after my skin worms destroy this body, yet in my flesh shall I see God;" and "I know that my Redeemer liveth." Poor Job—his family dead, his children swept away at a stroke, his friends worse than dead, for they were living adversaries to him, his own life brought near to the grave, yet, in the midst of all this, he could say, "I know that my Redeemer liveth." Oh, the joyful truth of a resurrection, of a glorious immortality, of a living Redeemer, is ballast against all the ills of life and the fear of death. Thus, then, if afflictions render

scripture truths and scripture promises doubly interesting to us, surely they may be said to work for our good.

Again, fourthly. If they tend to enlarge the stock of our experience, is not that good? Well, they do so.

It is tribulation that worketh patience, and patience experience; and we have no other experience, comparatively, of the faithfulness, of the grace, of the goodness of God, but in times of some sort of trial. Show me an experienced Christian, and I will show you a tried one; show me a man that has seen, and known, and proved all things, that is able to speak a word in season to them that are weary, and I will show you a man that has gone, as we say, through all weathers; one that has experienced the smiles and frowns of men, yea, and the smiles and frowns of God too; a man that may have had his hopes raised high and then dashed in confusion and disappointment to the ground, and that repeatedly; a man that has been led by a rough, though a right way, to the city of habitation. Christian, experienced, tried, Christian, hast thou got a stock of experimental knowledge? It may have cost you many a pang; many a time your heart may have been wrung with anguish; many a sleepless night you may have passed, watering your couch with your tears; but let me ask you, after all, do you think much of the cost? Oh, a little Christian experience, solid experience, of the mercy, the goodness, the grace, the faithfulness of God, is worth a great expense. No, no; you do not think much of any trial you have gone through, do you? You do not wish it to be otherwise than it has been, do you? God has hereby taught you what you would never otherwise have known. I call him an experienced Christian, not who thinks himself very deep (generally those who think themselves very deep Christians are, in reality, very shallow ones) but who is humble, serious, wise, grave, ready to speak a word in season to them that are weary. Oh, such Christians are blessings to society, their trials and afflictions are not blessings to themselves alone, but to all who are connected with them. I add,

In the fifth place, if the adverse events of life wean us from the world, and render us more heavenly-minded, is not that good? And is it not so? Oh, what earthly-minded creatures are we! Nor is it without a succession of adverse events, painful to endure, that our hearts are ordinarily weaned from the world; God is pleased thus to exercise us, to weary us, as it were, of present things, in order that we may lift up our eyes and seek for the rest that is above. There is a beautiful passage in the writings of Moses referring to Israel: "As the eagle stirreth up her nest fluttereth over her young, beareth them on her wings, so the Lord alone did lead him, and there was no strange God with him." It is said of the eagle that, in order to teach her young ones to fly when the proper time comes for it, she stirs up the nest, that is, makes it rough and hard, and unpleasant to them, so that they may have no inducement to continue in it; having first stirred up the nest she takes them up in the air and bears them upon her own wings, and so exercises them. Thus, as far as the comparison may be extended, the Lord did by Israel. Egypt was Israel's nest, and he

stirred it up, that is, he suffered Pharaoh's persecution and oppression to be so rough and so hard, that Israel, like the young eagles, could not stay in the nest. Had not God thus stirred up the nest, by permitting these ills to befall Israel, they would never have been induced to leave Egypt. Similar to this are the dealings of God with his people now. He stirs up our nest; if it were always suffered to be soft, if it were always a nest of feathers, so to speak, we should never desire, we should scarcely be willing, to quit it; but God, by stirring it up, and rendering it hard and unpleasant to us, makes us willing to leave it, and enables us by his grace to soar towards himself and heaven—to the rest that remains for the people of God.

Again, if the adverse events in life fit us for greater usefulness one to another, is not that working for good? And they do so. It is an interesting thought, that the afflictions of ministers are described in the Scriptures as generally sent them for the people's good. St. Paul speaks of the afflictions that befell him and his brethren as designed to qualify them to comfort others with the same comfort wherewith they themselves were comforted of God. Our Lord Jesus Christ himself was afflicted for our sakes. He was tempted in all points like unto his brethren, that "he might be able to succour them that are tempted." The Captain of our salvation was made perfect through suffering. He would not have been perfectly suited to be our Saviour, he would not have been fully prepared to sympathize and feel for us as a compassionate High Priest, if he had not suffered. Oh! if the Saviour himself *must* be made perfect through suffering, much more may it be said of his servants. Perhaps the greatest qualifications, the best instruction, the most useful learning, that any Christian minister can attain, without any disparagement of other kinds of learning, is that which is attained in the school of affliction; it is by this he becomes able to feel, to sympathise, and to speak a word in season to them that are weary.

Finally, if all these things work out a far more exceeding and eternal weight of glory, is not that good? Well, they do this. Present bitters will render future sweets still sweeter. Heaven would not be that to us which it will be, were we not prepared by the checquered scenes of life for its enjoyments. Canaan would not have been so pleasant a rest had Israel gone immediately to it without the circuitous course through the wilderness. God gives us every good by way of contrast; we should not enjoy our food, if strangers to hunger; nor the waters of life, if we were not athirst; we should not know the pleasures of rest, if strangers to toil; nor the joys of the upper world, if strangers to the sorrows of the present. God is thus, by present bitters, preparing us for future sweets; he is now qualifying us, by endowing us with a relish that shall give a zest to those pleasures which are at his right hand for evermore.

I only add, the one thing needful for the enjoyment of all this blessedness is, that "we love God, and are the called according to his purpose." Every thing turns upon this hinge. This, then, is the main thing to which our attention should be directed. Are we the friends of God? If we are, come sickness, come health, come life,

come death, come what will, it shall be well with us; but if we are strangers to this blessedness, if any of you, my hearers, love not God, look to it; all things work together against you. Heaven, earth, the sea, all nature, all providences, ordinances, mercies, judgments—all "work together" for your ill, and will conspire to sink you as a mighty millstone into the sea of perdition.

SUNDAY-SCHOOL RECOLLECTIONS.—No. VI.

AUXILIARY INSTITUTIONS.

To the Editor of the Baptist Magazine.

THE preceding articles have referred to the more direct economy of Sunday-schools. But these establishments are capable of being rendered the nucleus of other benevolent operations, by which Sunday-scholars may not only obtain additional advantages themselves, but become, in no small degree, useful to others. It may not, therefore, be amiss to conclude this series of papers by adverting concisely to the principal institutions which have in many cases been attached to Sunday-schools, and which may be yet more extensively connected with them, and rendered auxiliary to their grand design.

1. A *Daily School.* Every one must admit the importance of separating, as entirely as possible, the inferior parts of education from the religious instruction administered on the Lord's day. This, however, can only be accomplished by the extension of week-day schools. In places where a British school does not exist, or is not sufficiently capacious, a daily school may be often appended to the Sabbath-school with great advantage. The room being already provided, and a considerable number of the Sunday-scholars likely to attend, their daily education may be secured by a *small payment on their part,* and by a few extra contributions from the friends of youth.

2. A *Society for affording relief in sickness.* The advantages of an institution by which the children of a Sunday-school, whether many or few, may mutually afford and receive help in cases of sickness, are extremely obvious. Many plans have been adopted with various success. The following has, after a trial of several years, been found to answer well. A subscription of one penny per week, by a scholar, has entitled him to one shilling per week in case of sickness, or one shilling and sixpence, if severe; and his friends, to fifteen shillings towards funeral expenses, in the event of death. At the end of each year a meeting has been held, at which the amount in hand, after deducting payments for sickness, and retaining a small sum to meet demands, has been repaid to the members. The annual return of money having rendered the parents of the children anxious to claim as little assistance during the year as possible, such relief being set off against their returns, and interest also being obtained from the Savings' Bank, the principal part of the sums contributed has commonly been repaid; thereby rendering the institution, not only a

fund for sickness, but a depository for savings. The number of members has been generally upwards of 100, and the sum returned has usually amounted to nearly £20 per annum.

3. A *Bible Association.* It is highly important that every youth should not only have access to the Scriptures, but that he should have a copy, of a portable or other size, which he may call his own. Bibles and Testaments have been often given as rewards to deserving scholars, but many schools cannot afford to incur the expense; and after all, what is easily obtained is not always so highly valued as when the acquisition is rendered more difficult. On these accounts, application was made on behalf of the school before referred to, for admission to the Ladies' Bible Association of the town, so as to form one of its districts. Two female teachers were appointed collectors, and many of the scholars have gladly entered their names as subscribers, and thus *supplied themselves* with the sacred volume, in some cases purchasing the beautiful quarto copy of the Bible Society, sold at one guinea.

The preceding measures may be considered as adapted to the more immediate advantage of Sunday-scholars themselves; but why should they not become, as far as may be practicable, benefactors to others? As benevolence has conferred on them much of her patient and affectionate solicitude, they ought to be tutored in the cultivation of a virtue to the exercise of which they are so greatly indebted; but a benevolent disposition is best acquired in the school of practice. For this purpose,

4. *A Missionary Association may be, on every account, most usefully established in a Sabbath-school.* The Missionary object, not only requiring, from its vastness, the amplest funds, but supplying the most frequent, varied, and interesting details, is best adapted to elicit the philanthropy of youthful minds.

In the school before referred to an association of this kind has existed for six years. Teachers and children subscribing one penny, or any lesser or greater sum, weekly or otherwise, are members. The teachers form a Committee, one acting as Treasurer, another as Secretary, and two others as Collectors. The Minister, as President, has attended at proper times to explain the object and communicate intelligence. The Treasurer has paid in the amount collected, at the monthly committee meeting of the Branch Missionary Society connected with the congregation, the Sunday-school association being regarded as one of its districts. An annual meeting has been held, at which the yearly receipts, usually amounting to four or five pounds, have been reported, addresses delivered, and a collection made, to which half-pence and pence have been contributed by the youthful assembly with real delight. The whole has been managed with but little expense and trouble; and has formed, not only a source of contribution to Missionary objects, but of much moral benefit to the juvenile contributors themselves.

5. A *Loan Tract Society* may also be so far connected with a Sunday-school as to engage the most steady of the elder children in lending through small districts, under the superintendence of the teachers; or the children might regularly take home and return a tract each on the Lord's day,

with much probable advantage to the families to which they belong.

Should it be objected that these measures draw too heavily on the resources of the poor, it may be replied that in the first three cases the children receive an ample return; the fifth involves them in no expense; and as to the fourth, it is well known that the greater part of even very poor children are in the habit of frequently obtaining pence from their parents to spend in trifles. This *spending* money, devoted to the Missionary Association, is not only better spent than it would be otherwise, but the children may be taught to feel more gratification in thus willingly employing it, than they could derive from any other mode.

Besides, these and similar undertakings are, as a school of practical instruction, highly important. The ardent love of voluntary action, so common to children, is also at once gratified and employed. In fact, such engagements, in the absence of the usual system of rewards, have materially contributed to attach children to their school, by various ties and motives, more effectually than the most expensive system of rewards; so that in some instances, where attempts have been made to entice them away by lavish promises of books and clothes, the allurement has been firmly rejected.

Should the facts and remarks briefly adduced in this and preceding papers, and now concluded, suggest a hint to any of those excellent individuals who have devoted their energies to the welfare of the rising generation, which they may apply according to the circumstances in which they are prosecuting their labour of love, the design of these papers will be accomplished.

Difficulties may be suggested, some affording real discouragement to those who are anxious to do good; and others, possibly, an excuse for inaction. If, however, in humble and sincere dependance upon divine aid, attempts be *actually commenced*, instead of dwelling on difficulties, it is surprising how rapidly those difficulties will usually vanish; while He who has said, "in the morning sow thy seed, and in the evening withhold not thine hand," will assuredly, in answer to prayer, bless the efforts of his servants, and grant them encouraging success.

E. C.

Truro, Feb. 12th, 1834.

LIQUIDATION OF DEBTS ON CHAPELS.

To the Editor of the Baptist Magazine.

Should you deem the following propositions worthy of a place in your useful columns, perhaps either you or some of your intelligent readers may be able to suggest some improvement on the subject to which they relate.

1st. That there be published in your Magazine a list *of the Baptist chapels in debt, and their respective amounts.*

2nd. That the debt on each chapel be divided into shares of from £5 to £50; which sums are to be lent without interest.

3rd. That every year lots be drawn, and the money now paid for interest be paid towards reducing the sums *lent*, according as it may be determined; or any other method the churches may be pleased to adopt.

4th. That any person who has lent a sum of money may bequeath the same to a friend or relative, which would be paid the following year, if *required.*

5th. That the deeds of the chapel be placed in the hands of a respectable banker, for the lenders' security, till the whole of the sums be paid.

6th. That an annual subscription be entered into by all the churches, and that so much per cent. be divided amongst those upon whom the lot has fallen.

7th. That the friends or committee in London, who now manage the building fund, be requested to act for the whole of the churches, and that all monies be remitted to them on account of each church; and as soon as the sums are made up, that they be remitted to the several churches to pay off their debt, or that two responsible persons in each county act for the churches in their county. The names of the persons selected to be inserted in the Magazine.

As scarcely a month passes without your Magazine stating the case of some chapel, and of its being deeply in debt, soliciting at the same time the contributions of the well-disposed towards the cause of Christ; and as I am thoroughly convinced that ere long some effectual means must be taken to put an end to the debts on the various chapels throughout the kingdom; I have thus made use of a portion of your pages for submitting a plan, which will, I think, meet with supporters: for I am well assured there are many, *very* many, well disposed in heart, and who would contribute *or lend* of *their abundance* (for that is the purport of the above plan), and at once free the chapels from that which rests upon them as an incubus. Numerous objections may be raised against it; but my scheme is not for the attention of *talkers* but of *doers.* And I would suggest, if this, or any other plan like it, be entered into, that *no begging cases* be received; that no anniversary collections be made, and no demand in addition to what is now made, as the interest in each case will go to pay the principal. The Welsh Independents have, during the last year, raised 16 or £17,000 out of £30,000, the debts on their chapels; and it is expected that this year will see them clear of their debts. Surely, Sir, we are not going to sleep; let our friends be up and doing; and recollect, he that lendeth to the Lord, it shall be amply repaid him.

MURUS.

CLAIMS OF THE METROPOLIS ON CHRISTIANS.

To the Editor of the Baptist Magazine.

FROM its commencement I have been a reader of the Evangelical Magazine, but I do not remember ever seeing an article in its pages so full of importance as that inserted in a recent number, under the title of "The urgent claims of the British Metropolis *upon the exertions of* Christians;" *the design of which* appears to be both noble and catholic, as well as essentially necessary in this great and wicked city. I could indeed heartily wish it might find its way into every religious periodical extant, and be continued in print till it shall have realised its desired effect.

The excellent writer of it first states his knowledge of "a certain

neighbourhood in which are several chapels respectably attended and comfortably filled, while there is without the walls of these sanctuaries a heathen population of several thousands." I would ask, Why is it thus? Because adequate means have not yet been used and blessed, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God;" they are therefore still, with impunity,

"Daring to leap to worlds unknown,
Heedless against their God to fly."

What has been said of this neighbourhood is a correct but awful sample of the metropolis and its suburbs at large, wherein, as we are informed, are more than 500,000 immortal souls that are not accustomed to visit either church or chapel. Oh, how great the responsibility now resting on the ministers of the Gospel, and many of the professing people of their charge! For the Lord says, by the prophet Ezekiel, iii. 18, "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand."

I consider, if all such ministers as can conveniently spare time, were to set about it with the zeal of a Nehemiah, who said to the builders of the wall of Jerusalem, "The God of heaven, he will prosper us, therefore we will arise and build;" I say, if they, together with their deacons, and others of talent, were thus to begin to unfurl the banners of the cross with heart and hand (for union is power), I have no doubt but both the Christian Instruction and City Mission Societies would gladly hail the auspicious day, with the view of making an efficient and formidable co-operation in this all-important and glorious work; for our Divine Master is one, and the blessed cause in which we are embarked is also one. And although there might be a few hundred Sanballats, Tobiahs, and Geshems, that would attempt to laugh us to scorn, and despise us, saying, "What is this thing that ye do?" our confident answer shall be, in the language of David, "Through God we shall do valiantly, for he it is that shall tread down all our enemies." In Nehemiah's list of courageous builders, he says of the Tekoites, "Their nobles put not their necks to the work of the Lord;" but I trust we shall have to say otherwise of many exalted characters in this city, who are lovers of their Bible, and the willing promoters of every good work.

I think it would have been well if the writer had said something respecting time and place, as to general operation; as some may be ready to say, "We are willing to render assistance in this good cause, but it has not been said whether we are to remain at home to receive sinners as Paul did, "in his own hired house," or whether we are to follow the steps of those apostles that "went forth and preached every where, the Lord working with them." It might be said to such inquirers, that the command, "*every where*," signifies in the synagogues, in houses, and in the open air also; their Lord and Master having shown them a full and sufficient example of it during his divine career among them: the heralds of salvation have therefore a scripture guide to go by in evangelizing the heathen population of our British metropolis.

Being one of the humble labourers in the Metropolitan City Mission Society, in the summer of 1828, according to my journal, when preaching at a station in Duck Lane, Westminster, finding but 16 or 18 present at the first service, while I knew that groups were without, violating the Sabbath, I left the house, and went, in danger of my life, to a suitable open space near at hand, where I addressed about 100 persons of the baser sort; deeming it my duty to take my standing there again, I continued it every Sabbath for three months, when I had hundreds quietly and regularly assembled, of such characters as would never enter a place of worship, although close at hand. I have stated this to show that, as to place, much will depend on the seasons of the year, the locality of each neighbourhood, and the circumstances attendant thereon; but as to time, I consider the afternoon of the Sabbath most suitable. However, as I hope this subject will still be agitated, I trust these last particulars will be enlarged upon by a more judicious pen than mine.

J. B.

57, King Square.

ON THE IMPORT OF ZECHARIAH xiv. 5.

To the Editor of the Baptist Magazine.

In Zech. xiv. 5, there is virtually both history and prophecy. For the earthquake, a past event in the days of the sacred writer, is referred to solely for the purpose of illustrating the prediction. And when the Turkish empire became "a very great valley" between the two fragments of Greek Christendom, called the Mount of Olives,* Constantinople and other Turkish regions became as general a place of refuge for the Jews in and after the year 1453, as the literal Mount of Olives had been when Uzziah was king of Judah. Poland, however, and other European powers, as far as they were in league with the Turks, conduced to the extension of the valley, inasmuch as, like the Ottoman power, they afforded such protection to the Jews as was not to be expected in the regions of the inquisition. The valley of the mountains, therefore, was not only co-extensive with Turkey, but it expanded into PROXIMATE REGIONS, as the Hebrew word AZAL imports. Moreover, we learn from history that the Jews availed themselves of this refuge in Turkey, Poland, &c., fleeing from Western Christendom, or Jerusalem trodden under foot by the Gentiles, like as they fled from the falling towers and tottering edifices of the holy city in the days of Uzziah.

Happy would it have been for the Catholics in Western Christendom, if Jehovah's procedure in the east had proved to them an effectual warning. But after that crisis they became hopelessly impenitent, as foretold in Rev. ix. 20, 21; and thus scope was given for Jehovah's repeatedly coming to Jerusalem trodden under foot by the Gentiles. As early, therefore, as the reformation, Jehovah came, as predicted in Zech. xiv. 5,† and Antichrist's day of adver-

* *See the Baptist Magazine, for November last, p. 492, &c.*

† Hebrew Manuscripts and the Septuagint induce us to conclude that the prophet's language was, "And Jehovah my God will come, and his consecrated hosts with him."

sity began, a day that will exist as *one* or *unchanged* till the eve of the Millennium. Yea, as expressed in the prediction under consideration, "It shall be one day that shall be known to Jehovah."

Of those who plunder at night and suspend their operations in the day it is said, in Job xxiv. 16, "They *know* not the light:" and, according to such a mode of expression, a day known to Jehovah is that in which he bows the heavens and comes down, scattering hailstones and coals of fire on the usurpers of his dominion, and avenging the blood of the slaughtered saints.

When the supreme power was vested in the line of popes, and when their ecclesiastical agents overspread Western Christendom, those agents were the eyes of the papal power, just as a hundred and twenty princes were eyes to Darius, when, through their local vigilance, he watched over every district of his empire. Inasmuch, however, as the Catholic Hierarchy, weak in itself, slew its thousands and tens of thousands through the medium of secular powers, that hierarchy, or horn with eyes, was exhibited to Daniel as a little horn among ten larger ones, its confederates, the beast denoting all the powers acting in concert at any given time, whether three horns may have dropped, as seen by Daniel, or whether nine horns may have dropped, as was the case previous to the French Revolution in 1789. It may be remarked, too, that however the little horn may be spoken of separately, yet that, according to Dan. vii. 11, one and the same flame was to consume both it and the beast on whose head it was situated. So that at the close of the 1260 years *assigned by prophecy to the* little horn's domination as indicated by Dan. vii. 25, compared with Ezek. iv. 6, and with history, we perceive that when the Catholic hierarchy loses its dominion, dire reverses must likewise be experienced by that secular power, which was as iron when the nine others had crumbled like clay. Moreover, as it was in March 533, that under the auspices of Justinian, the eastern emperor, the Pope became the acknowledged head of all the churches, it follows that the 1260th year of that supremacy (making up 1260 years in the scriptural idiom), existed from March, 1792, to March, 1793; what shall we say then of August, 1792, and of the five following months?—a half year in which, as far as France was concerned, the king and the priest utterly lost their power and their liberty, and were butchered like sheep and oxen by men concerning whom every true Christian will say, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

Thus, as predicted, in Dan. vii. 9, 10, 22, "The ancient of days CAME, and thousand thousands ministered to him, and ten thousand times ten thousand stood before him." And let the reader behold the progress of retributive justice. In 1572, Antichrist began his massacre of the innocent protestants in France, on a Christian Sabbath, and on Bartholomew's day; and viewing the days independently of stiles, it becomes apparent that in 1792 the massacre of the Catholic Hierarchy in France was likewise begun on a Christian Sabbath, and on Bartholomew's day. For where the sun was in the morning of Sunday, August the 24th, 1572, he was in the

morning of Sunday, September the 2nd, 1792.

According to Is. ix. 19, such a series of calamities as befell France in 1792, 1793, &c., was the land's being darkened through the wrath of the Lord of Hosts; and, according to Matt. iv. 6, the glad tidings of the gospel, as proclaimed by the Saviour, diffuse light in the regions of sepulchral darkness. As therefore, from the reformation to the eve of the Millennium, Jehovah's awe-inspiring judgments are beheld, while the heralds of the gospel run to and fro to the joy of multitudes, such a period of Jehovah's operations is "not day, nor night." For our consolation, however, it is added, "At evening time it shall be light."

Thus we conclude that ere long the evening of Antichrist's day of adversity will arrive, when persecution and wars shall be alike unknown, and when the Saviour shall be so exhibited to the world as to be "a light to enlighten the Gentiles, and the glory of his people Israel." Nor will the regions of the inquisition be less distinguished than England for efforts to propagate the everlasting gospel. For from the whole of Jerusalem once trodden under foot by the Gentiles shall living waters be seen to flow. Yea, as right and left denote universality of place, and as summer and winter express universality of time, it is predicted that the waters of salvation shall flow from Jerusalem to the utmost extent, both eastward and westward, and that they shall be a life-giving supply both in summer and in winter. Thus myriads of Jews and the fulness of the Gentiles will constitute a harvest of which the multitudes converted on the memorable day of Pentecost were but the first-fruits. Preparatory to that period, too, men shall cast their idols to the moles and to the bats; and, as a consequence, the names of false gods will become obsolete. Thus, as expressed in Zech. xiv. 9, "Jehovah will be king over all the earth, he himself being unrivalled, and his name being the only name invoked by mortals."

Stratford, Essex. J. F.

POETRY.

THE PRESENT ENJOYMENTS AND FUTURE PROSPECTS OF THE CHRISTIAN.

SWEET is the privilege of prayer,
To bow before a throne of grace,
To leave our every burden there,
And gain new strength to run our race;
To gird our heavenly armour on,
Depending on the Lord alone!
And sweet the whispers of his love,
(When conscience sinks beneath its load)
That bid our guilty fears remove,
And point to Christ's atoning blood.
Oh, then, 'tis sweet indeed to know
God can be just and gracious too!
Sweet is the peace that Jesus gives,
When all around is dress'd in gloom;
'Tis sweet to know the Saviour lives,
When friends are hurried to the tomb;
And those we love are snatch'd away,
Like flowers that wither in a day.

And oh, 'tis sweet when we begin
To find this earthly house give way,
To feel a principle within,
Rising superior to decay!
A hope implanted in the breast,
Bright foretaste of eternal rest!
But to behold Immanuel's face,
From sin and sorrow to be freed,
To dwell in his divine embrace,
This will be sweeter far indeed;
The fairest form of earthly bliss
Is less than nought compared with this!
And yet, through free and sovereign grace,
I hope ere long these joys to share;
"Before the throne" to find a place,
That bright, unfading crown to wear;
And join the ransom'd choir above,
To celebrate redeeming love.

W.

REVIEWS.

Christian Ethics, or Moral Philosophy on the Principles of Divine Revelation. By Ralph Wardlaw, D. D.—Jackson and Walford, St. Paul's Church-yard.

Though our libraries are furnished with various works on mental and moral philosophy, exhibiting talent and research, it must, we apprehend, be admitted that these important sciences have hitherto received a very imperfect developement. There is yet great discrepancy of opinion between the most distinguished of these writers, and we fear a still wider departure on many important points from the truth. Though this may be partly accounted for, from the difficulty of the subject, it is still more owing to the ignorance of the authors in question on one important topic, the depravity of human nature through the fall. The change thus produced in all the faculties, powers, and feelings of the mind and heart, must be recognized and essentially known by him who would accurately investigate the mental and moral constitution of man. This knowledge only can remove the mystery which reason vainly seeks to penetrate in the character of a creature who once shone in the glory of reflected Deity, and held converse with angels, being but a little lower than they. This knowledge only can explain how far and from whence has fallen that depraved being whose darkened understanding and perverted conscience is still united with high capacities and immortal hopes. Dr. Wardlaw, therefore, has properly devoted himself to the investigation of a science which he justly considers an inseparable branch of the Christian religion; proving that its immutable, eternal, and perfect principles are to be found, not in the nature of man as he now appears, but in the revelation of God.

The subject of the first lecture is the respective provinces of philosophy and theology, founded on this text, "Hath not God made foolish the wisdom of this world?" in which the estimate of human wisdom formed by the inspired writers—the attempts made by this wisdom to divorce philosophy and theology—the unreasonableness of this divorce, and its injurious effects upon the interests of truth—the discovery of truth the only legitimate object of all philosophy—the conduct of some philosophical divines in lowering unintentionally the paramount authority of revelation—the anti-evangelical spirit of much of our philosophy, and other kindred topics, are ably discussed. The second lecture is "On mistakes in the method of pursuing our inquiries on the subject of morals; and especially on the attempt to deduce a scheme of virtue from the present character of human nature;" from which we extract the following passages.

"The mental powers of man are injuriously affected, on every point that relates to religion and virtue, by his moral alienation from God, the eternal prototype of all excellence. They are prone to aberration. His moral perceptions have lost their original clearness. A corrupt tendency has been infused into all his speculations and reasonings; so that, on the topics referred to, his conclusions are not, without great caution, to be depended upon. How preposterous would it be, to commit the decision of an inquiry respecting the true principles of *moral rectitude* to a creature subject to all the blinding and perverting influences of the principles of *moral pravity!* Those philosophers, it is true, who deny the fact of human corruption, and hold in lofty disdain the abasing doctrine of the fall, are not at all sensible of any such perverting influence operating upon their judgments; and they accordingly pursue their speculations with the same freedom, and draw their conclusions and frame their theories with the same confident assurance, as in other depart-

ments of science. But their not suspecting it, their even scornfully disavowing it, cannot be allowed to disprove its reality. It may be one of its very operations. It is in the nature of the principles of depravity to render the creatures who are the subjects of them insensible of their power. It exposes them to numberless modes of self-delusion; and especially in regard to what constitutes the essential element of depravity, — the 'enmity against God,' with which the heart of man is charged by his Maker. But, without at present entering on any proof of this point, proceeding on the hypothetical assumption of it, it must be obvious to every reflecting mind, that, while the degrees in which it operates may be various, yet, on topics such as that which we are now discussing, there can be no certainty in the conclusions to which the subjects of this moral pravity may come, no ground on which, with any assurance, our minds can repose. It is a cause in which the judge is prepossessed, and his decisions not to be trusted.

"But this is not all. There is, as has been mentioned, a second source of error, of no less illusory influence, arising from human nature in its present state being assumed by philosophers as a legitimate standard from which to take their estimate of moral principles. We find them, with very few exceptions, trying to discover these principles—the principles of rectitude—from an attentive examination and analysis of this same fallen nature. They take man as he is. They contemplate him as an intellectual and moral agent, of a certain rank and character in the scale of created existence; as possessing the nature, and holding the place, which the supreme will has assigned him. Thus, assuming him, as he now is, to be what his Creator made him and designed him to be, they pursue their investigations, and deduce their conclusions accordingly. They discover in man a variety of principles of action, which, according to their customary phraseology, 'the Author of his being has implanted in his nature;'—and, from the existence of these principles, they infer the intentions and the character of the Being by whom the constitution of his nature has been adjusted, and elicit their theories respecting the essential elements of moral rectitude. Now, this would be a procedure altogether satisfactory, were the creature who is the subject of the analytical process of investigation in the state in which it came from its Creator's hand; were it, according to its appropriate nature, perfect, and so far a specimen of the moral productions of Deity; or, as it has been briefly and happily enough expressed, 'if in man that which *is* were the same with that which *ought to be*.' But if the human nature be indeed in the condition in which revelation affirms it to be,—if it be a nature in a state of estrangement from God, and of moral corruption, it is needless to say how delusive all this necessarily becomes. How can any thing but error and confusion, or, at best, mingled and partial truth, be the result of an attempt to discover the principles of moral rectitude from the constitution of a depraved nature?—to extract a pure system of ethics from the elements of corruption?—to found the superstructure of moral science on the scattered and unstable rubbish of fallen humanity?" Pp. 41—44.

In this and the succeeding discourses, the systems of the most distinguished philosophers of ancient and modern times are carefully examined, and the doctrines which represent virtue as "living according to nature," as an "agreement with the eternal fitnesses of things," as "founded upon utility," &c., are shown to be erroneous or defective. The fourth lecture is devoted to an enlarged examination of the system of Bishop Butler, from which we transcribe some just and forcible observations on conscience.

"The Bishop speaks of the legitimate supremacy of conscience. I shall not at present dispute the propriety of the terms; although I cannot but conceive that conscience should rather be regarded as an *arbitrator of legitimacy* amongst influential powers, than as the great ruling power itself; that the supremacy amongst the legitimate principles of action in the human constitution should be assigned to a power more directly moral in its own nature than conscience; and that conscience itself, if freed in its arbitration from corrupting influences, would determine the supremacy on behalf of *love to God*, and maintain the paramount rights of this principle. But, assuming the correctness of the Bishop's representation, what I have at present to say is, that, if human nature be in a state of depravity, conscience must partake of that depravity. If it did not, indeed, there could be no depravity. If the ruling power were right, all would be right that is subordinate. But where, I ask, in human nature now, is conscience, in

the highest department of its exercise? —where is 'conscience *towards God?*' What are the results of its authority?—What the actual state of things under its dictatorship? Let the speedy and universal loss of the original knowledge of the true God answer the question. Let the polytheistic superstitions of heathenism, with all their fooleries, impurities, and ruthless cruelties,—let the sceptical theism and the presumptuous atheism of philosophy,—let the manifest and conscious ungodliness of the whole race of mankind,—answer the question. According to Butler, 'wanton disregard and irreverence towards an infinite Being, our Creator, are by no means as suitable to the nature of man, as reverence and dutiful submission of heart towards that Almighty Being.' But an abstract proposition as to essential fitness and propriety is a different thing from a statement of fact. We ask, what is the *matter of fact*, as to the operation of conscience in this particular? Has this presiding and ruling power in the 'nature of man' been found fulfilling its appropriate function, inspiring right feelings, and dictating right practice, towards the one blessed object of reverence, and love, and homage, and obedience? Does not the entire history of our race, from the beginning hitherto, reply in the negative? And if conscience has failed here, we must insist upon it that it has essentially failed in every thing. It has proved treacherous in regard to the very first principle of all obligation; and it carries the spirit of this treason against God into the entire administration of its perverted power. Even in its dictates towards fellow-creatures too, how sadly is it under the domination of the appetites, and passions, and selfish desires!—how constantly liable to be swayed and bribed to wrong decisions; and how much in danger are even its right judgments of being set aside by the power of such interfering influences! It may be, and incessantly is, tampered with in a thousand ways. The question, therefore, on our present subject, comes to be—how we can be sure of an unbiassed verdict;—and how, from a nature of which the principles are so disordered, and the aberrations, especially in the highest and most essential of all departments, so prodigious, we can, with any assurance of correctness, extract the pure and primary elements of moral goodness. It is not at all, whether conscience ought or ought not to be the ruling power, and the appetites and desires, the affections *and passions, in subordination* to its authoritative jurisdiction. This was the original state of things; and, so long as this state continued, man, in 'following nature,' followed a sure guide—a guide, whose counsels, intuitively discerned, were all divine. But when, in a discussion like the present, we proceed on such a view of human nature, our argument becomes purely hypothetical. Human nature, in this view of it, has now no existence. If it had;—if it retained its original character;—if all were in the harmony of holy principle, and under the direction of an inwardly-presiding and never-resisted Deity;—we should require no discussions to determine either the principle or the rule of moral obligation. But the question is, whether in human nature, as it now is, we have sufficient data to warrant our assuming it as a standard from which to ascertain the principles of rectitude. Here, in my apprehension, lies the principal fallacy of Butler's system. Virtue, according to him, consists in 'following nature:' but then the nature to be followed is not the nature of man as it now is: or, if it be, then, as formerly hinted, the conception entertained by the theorist of the depravity of man as a fallen creature, must have been far short of the scriptural representation of it." Pp. 127—131.

With a diffidence similar to that which the Doctor amiably expresses on differing from so high authority as Butler, we refer to what appears to us as an incorrect view of the nature of conscience in the author himself. He regards conscience more as the exercise of judgment in the department of morals, than as a sentiment of the heart; whereas we conceive that self-reflection unites with scripture to show that it is an *emotion*, an innate discernment and approval of goodness, having the same relation to our moral nature with that which taste has to the imagination, and reason to the intellect. While man retained the image of God, his conscience must have been in perfect sympathy with all moral excellence, while his reason equally discerned and approved all truth, and his taste responded to all beauty; but by the introduction of sin all these vicegerents of the heart, the understanding, and the imagination, are darkened and perverted. The influence of sinful passions over the

conscience leads it to prefer evil to good, while the same influence exerted upon the judgment causes it often to mistake wrong for right, error for truth. The allusions made to conscience in sacred scripture appear to us decidedly to indicate its nature, as an inherent *sentiment* of the heart. It is the "work of the law written on the heart," the law *felt* in the soul; it bears "witness," it is the internal conviction, the feeling of innocence or of *guilt*, rather than a decision of judgment as to what that guilt is. Its determinations are too rapid to be considered a moral judgment; they instantaneously convict and condemn. But any lengthened metaphysical disquisitions would here be out of place. It will be far more useful to direct the attention of our readers to our author's remarks on the influence of judgment upon our moral feelings in enlightening or perverting conscience. Reason, under the dominion of the selfish passions, is biassed in favour of error, and error leads to guilt. Truth, especially as connected with our religious and moral duties, is unspeakably important; but even the Christian world are far too easily satisfied with acting according to their conscience, seeming to think it a very small matter if they are *sincerely* wrong, forgetting that sin has darkened the understanding as well as defiled the conscience, and that there have been found Christians who have *very conscientiously* kindled the fires of martyrdom. That a great number of professing Christians are now *sincerely wrong* in their opinions and practices, is most evident from the diversity that still continues among them, though truth is *one;* nor can we hope for any improvement in this respect until they feel that it is not simply the duty of philosophers, but of all men, to love and seek after truth. The sixth lecture discusses the "Original Principle of Moral Obligation," which is shown to be the *will of God* alone, that will being itself conformed to the eternal principles of rectitude, or in other words to the character of the Divine Being, the *original source* and spring of all excellence, and proving that "whatever in conduct is in harmony with the glory of God and the good of the universe, cannot fail to be also in harmony with the principles of moral rectitude." The "expediency" of Dr. Paley, and the "loftier utility" of Dr. Dwight, are here examined, and the whole lecture is replete with just thoughts expressed in clear language, though we cannot pledge ourselves to the approval of *all* the strictures made upon the American Divine. The succeeding lecture is "On the Identity of Morality and Religion;" and the eighth, "On the question, how far Disinterestedness is an essential Quality in Legitimate Love to God." After a quotation from President Edwards, the author says:

"I almost fear to detract any thing from the high-toned loftiness of the principles of character thus laid down. Yet I cannot but suspect that, in insisting on the invariable precedence, or primariness, of the abstract love of God for what he is, to any sentiment of gratitude to him for what he reveals himself as having done, there is more of the metaphysics of the schools than of the simplicity of the Bible; a kind of transcendentalism, that passes the limits of divine requirement. What, in point of fact, is the prevailing style of Gospel invitation? When sinners are addressed in these invitations, is the ground assumed by the apostles the abstract excellence and matchless loveliness of the Divine character, independently of any relation in which he stands to themselves? Is it not rather "the riches of his grace," his "kindness towards them in Christ Jesus," his "delight in mercy," his readiness to save? I adduce a single specimen, which the memory of every reader of the New Testament will recognize as in harmony with the whole spirit and tenor of its contents. It is 2 Cor. v. 18—21: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech by us, we pray (men) in Christ's stead, be ye reconciled to God. For he hath made him who knew no sin to be sin for

us; that we might be made the righteousness of God in him." It is quite true, that wherever, by the illumination of the Spirit, a spiritual discernment is imparted of the mercy of God to sinners in Christ Jesus, there comes along with it a discovery to the soul of Divine beauty, and especially of that infinite love, of which, in its union with light, so transcendent a manifestation is made by the gospel. But still, in the unqualified assertion, that all true love to God, must *begin*, not with the emotion of gratitude, not with any feeling of self-interest, but with admiring complacency and delight in the abstract perfection of Divine loveliness, there is something which is fitted to awaken startling doubts, and to engender needlessly perplexing and discouraging fears, in the bosoms of many, to whom God would speak peace. I refer to those who, when first convinced of sin, and alarmed by the apprehension of its consequences, flee at once to God, as the *God of salvation*, and lay hold of his *covenanted mercy*; and in whose souls the first emotion of which they are conscious is that of *wondering gratitude*,—the emotion which natively arises from the style of gospel invitation, as above exemplified." Pp. 313—315.

The concluding lecture is "On the peculiarities of Christian Obligation and Duty." In this brief space it was of course quite impossible to do more than establish and illustrate the general principles of morality. We are after all desirous of seeing a *system* of morals founded on scriptural principles, exhibiting the law of Christian benevolence in all its extent and perfection, in regulating the rights and claims of all men in their religious, civil, and social conditions; in requiring freedom and toleration in all our institutions, mercy in all our laws, and a renunciation of selfishness in all our commercial and social relations.

In conclusion, we must exercise the critic's right, by remarking that Dr. Wardlaw's style is sometimes disfigured by prolixity, especially in the first lectures, and is encumbered by repetitions. When we heard them we sometimes felt a weariness which we were inclined to impute to our own impatience for new ideas on a subject so interesting, but we now find that in many pages ideas follow one another very slowly; and we have frequently observed sentences divided into two parts, the second being entirely a repetition of the same thought in a slightly modified form.

Dialogues, Moral and Scientific; intended principally for Young Persons connected with Sunday-schools: in two volumes. pp. 680.—Mason.

Morals and science are of no denomination; they disdain to truckle to party, and will endure no sectarian trammels. To those who honourably and earnestly solicit their intimacy, they yield themselves up perfectly regardless of those distinctions which owe their origin to human authority, and maintain their detached existence, by the humiliating continuance of defective knowledge and imperfect charity.

These dialogues are entitled to universal popularity, and we sincerely hope that the sprinkling of Wesleyan Methodism which appears in their pages, will not be allowed in the slightest degree to impair their usefulness nor to impede the progress of their circulation. That very circumstance, however, which in some connexions might be calculated to diminish, in another would doubtless increase, attention to this valuable work.

The dialogues open between *Clement* and *Freeman*, upon the subjects of religion and morality. The interlocution is conducted with considerable vivacity, and presents to the attention of the reader much that is deeply interesting and vitally important. A very instructive conversation follows on the construction, arrangements, and utility of Sunday-school institutions. This part of the work is highly deserving the serious perusal of all persons concerned in forming and conducting these beneficent establishments. Additional speakers are introduced, and subjects connected with various branches of science, natural history, and the works and ways of God, are brought into the most edifying discussion.

"*James.*—You have shown, and I think satisfactorily, that small animals

are proportionally stronger than large ones. Pray, is the quantity of food they require less or more?

"*Dickson.*—Caterpillars are intensely voracious. Professor Bradley calculates, though upon data somewhat questionable, that a pair of sparrows carry to their young about three thousand caterpillars in a week; but this is nothing when compared with the voracity of caterpillars. Of the latter we have more accurate calculations than that of Bradley, who multiplied the number of caterpillars which he observed taken in one hour, by the hours of sunlight in the week. It has been ascertained, by experiment, that the maggot of the common blow-fly becomes from one hundred and forty to two hundred times heavier within twenty-four hours; and the cultivators of silkworms know the exact quantities of leaves which their broods devour. 'The result,' says Count Dandolo, 'of the most exact calculations is, that the quantity of leaves drawn from the tree employed for each ounce of eggs amounts to one thousand six hundred and nine pounds, eight ounces. A single silk-worm consumes, as has been before mentioned, sixty thousand times its primitive weight in the short compass of thirty days.' When these facts are taken into consideration, we need not be surprised at the extensive ravages committed by other caterpillars, many of which are much larger than the silkworm, and all of them produced in broods of considerable number." p. 281.

We are decidedly of opinion, that the presence of these volumes in a juvenile library is indispensable to its completeness; and that the friends of youth, generally, will perform an acceptable service in directing attention to their careful perusal.

BRIEF NOTICES OF RECENT PUBLICATIONS.

"*Christ's Holy Gospel*" *Vindicated, and Socinianism Exposed; being a Copious Report of the Proceedings before the Vice-Chancellor, in the matter of Lady Hewley's Charity, with Explanatory Notes. pp. 44. Seeley.*—Having in a former number given the Vice-Chancellor's decision in the case of the "Attorney-General v. Shore," it is scarcely necessary for us to remark that we sympathise entirely in that general satisfaction which it has produced. This well-intentioned pamphlet, after certain prefatory observations, publishes an account of the trial, with sundry notes, and concludes with a lengthened extract from the "Standard," to the last sentence of which we demur. "We are happy in the opportunity of showing to our pious dissenting brethren, what is the religion of those who are leading them in the attack upon the church, what is their good faith in treating the things of God.' p. 44. "Pious dissenters need not be informed that among the advocates of nonconformity there are those who have fallen into the lamentable error of denying the divinity of the Son of God, for they both know and deplore it; and they cannot but know and deplore that the same fearful error has long prevailed to an affecting extent among the clergy and the laity of the church of England. "Pious dissenters" do not consider the use of constitutional means to obtain the removal of practical grievances any "attack upon the church." And in seeking the redress of these grievances, "pious dissenters" are not "led on" by any particular section of dissent, but they simultaneously proceed upon a full conviction of the truth and the rectitude of their cause.

Observations in opposition to Mr. Fleming of Neilston's Critique in favour of Civil Establishments of Christianity, in two Discourses., By Alexander Denovan. pp. 56. Simpkin and Marshall.—It appears that, Mr. Fleming having thought fit to animadvert on Dr. Wardlaw's sermon, entitled, "Civil Establishments of Christianity," Mr. Denovan has thought proper to deliver the two discourses published in this pamphlet, for the purpose of exposing the fallacy of the aforesaid animadversions. We think the principles of Mr. D. unobjectionable, but whether the vindication of Dr. W., should not have been entrusted to abler hands, is quite another question.

Some Remarks on the present Studies and Management of Eton School. By a Parent. Ridgway.—A very interesting pamphlet, and highly worthy of being read by all who feel an interest in the rising generation. It will remind those who are conversant with the Old Testament history, of Elisha, "*And he went forth unto the spring of the waters, and cast the salt in*

there." 2 Kings ii. 24. The number of pupils, including both collegers and oppidans (or boys who do not belong to the foundation), is considerably upwards of five hundred.

"There *are* men whose wisdom consists in a stubborn refusal to improve. With a blindness, which baffles explanation, because it leads directly to their own downfal, they hate reform as if it were revolution, being apparently ignorant that they are proceeding the right way to ensure a revolution which will be no reform. Whilst every other public school has chosen the wiser part, and accommodated itself to the demands of the age, by timely and judicious reformation, *Eton* alone seems resolved to make a stand against improvement, and to fight single-handed the battle of prejudice and wrong." Pp. 2, 3.

The Stability of the Church of God independent of Political Changes. A Discourse delivered at Orange Street Chapel, Leicester Square, February 7th, 1833, before the Monthly Meeting of the Congregational Pastors and Churches, and published at their request. By John Blackburn. Jackson and Walford.—A short, sensible, eloquent sermon. The subject is always seasonable, never more so than now, and the circulation of it, we trust, will be the circulation of spiritual benefit to many readers.

The History of Joseph spiritually and practically improved, &c. By William Mason, Esq. With a Memoir of the Life of the Author, and Preface by the Editor. Hamilton and Co.—Mr. Mason is too well known to need any introduction. We agree with the Editor, who says in his preface, "In this, as in all Mr. Mason's writings, there is observable a rich mine of doctrinal, experimental, and practical godliness; his uniform aim being to exalt the riches of divine grace, and the wisdom of divine providence, in the daily experience of the Christian."

Bible Questions; or a Plain, Easy, and Inviting Assistance to the Study of the Holy Scriptures. For the use of Schools and Private Families. By W. Humble. In two Parts. Part I., Containing Questions on the Old Testament. London: Souter, 1833, *12mo. pp.* 168.—The writer compiled this work apparently for attendants on the national form of worship, and we hope its use will be confined to them. We should be withheld from giving it our recommendation by the laxity of some of its doctrinal statements, as well as by its obtrusive churchmanship. The following specimens will probably suffice.

"Can any one become a good Christian merely by reading or hearing the word of God!

"The way to profit by the Bible is admirably pointed out in one of the Collects of our excellent Liturgy.

"What is the Collect you refer to?

"That of the second Sunday in Advent," &c. p. 5.

"Do not some people entertain the absurd notion that they curse their neighbours when they say Amen at the minister's reading the commination, denouncing the judgments of God against sinners?

"Yes; but they do nothing more than confess that those who commit the sins named in the commination bring the curse of God upon themselves; which may be clearly proved from the Scriptures." p. 41.

"What are we told if we keep God's commandments?

"That God will bless us, and admit us to heaven; but that if we turn away from them, and entirely forsake our God and Saviour, we shall perish everlastingly." p. 42.

A Pocket Exposition of the New Testament, designed for Christians of all Denominations. By Thomas Keyworth. Hamilton.—This is a most valuable addition to the various and excellent publications of Mr. Keyworth. It is so arranged as to provide a concise and deeply interesting meditation on successive portions of the New Testament, for every day in the year. It is accompanied with plans, maps, references, tables, and comments, admirably adapted to illustrate and impress the infinitely important facts of that part of revelation, to which the work is devoted, upon the mind of the young and the more advanced Christian. The author has judiciously availed himself of standard authorities in preparing this interesting volume, and we venture to express our persuasion that this labour of his hands will not be unrewarded.

Christian Theology; translated from the Latin of Benedict Pictet, Pastor and Professor of Divinity in the Church and University of Geneva. By Frederick Reyroux, B.A., pp. 513. *Seeley.*—Systems of theology faithfully compiled, correctly arranged, and clearly digested, we regard as exceedingly desirable and important. Thus conditioned, they constitute forms of sound words which cannot fail to yield most beneficial results. Though we do not in every instance concur in the sentiments of Benedict Pictet, yet he has so extensively our entire approbation that we have much satisfaction in placing this work in an elevated position on the

list of those which we most cordially recommend. We sincerely congratulate the translator on his having laid the mere English reader under so weighty an obligation, by removing the Roman veil from the countenance of this illustrious foreign divine; and if, in consequence of this announcement, our readers should be induced to add this valuable volume to their "Christian library," it will attain a completeness which in its absence it could not possess.

A Letter to a Preacher, on his Entrance into the Work of the Ministry; with some Directions to the People how they may profit under the Preaching of the Word of God. By Adam Clarke, L.L.D., F.A.S., &c. &c. &c. Fifth Edition. pp. 105. *Simpkin and Marshall.*—The contents of this letter, we presume, are very extensively known among Christ's ministers of every denomination. To those who have not yet become acquainted with its counsels and cautions, as an inducement to avail themselves of its perusal, we present the title of the sections. "1. Concerning your call to the work of the ministry. 2. Concerning the choice of texts. 3. Concerning your behaviour in the pulpit, and mode of conducting the public service. 4. Concerning your behaviour in the circuit or place where you exercise your ministry. 5. Concerning your behaviour in the house where you lodge. 6. Concerning the cultivation of your mind. 7. Concerning the persons with whom you have to labour. 8. Concerning marriage. 9. Concerning the care you should take of your health. Appendix: A few directions to the people relative to their profiting by the ministry of the word."

It will be readily supposed that, in a work of this description, from such a writer, though there may be some few things which might have been spared, it must generally comprehend that which, to the Christian minister, and to those whose prospects are in the direction of the ministry, is of the highest importance.

A Scriptural View of a Christian Church, and the Duties of its Members in the present Crisis, &c. &c. By Thomas Swan. Wightman.—A very sensible and seasonable discourse, delivered in Cannon Street, Birmingham, on Thursday evening, January 30th last, and now sold for fourpence. We expect it will be widely circulated, as it deserves to be. We cordially recommend it to all our ministering brethren, to encourage their congregations to unite in special prayer-meetings at this crisis; and if a sermon be delivered on the scripture doctrine of a Christian church, when the people are called upon to sign petitions to Parliament, it will be a very useful measure. We could wish the Sabbath to be disencumbered, and that our ministers should set apart some evening in the week for that purpose, as Mr. Swan has done at Birmingham.

An Important Case Argued, in three Dialogues between Dr. Opium, Gallio, and Discipulus; designed to expose Erroneous Teachers, alarm Secure Sinners, and assist the Disciples of Christ. By the late Rev. H. Blaine. Tenth Edition. pp. 16. *Newbery and Terry.*—Since the first edition of this pungent tract made its appearance, perhaps half a century has elapsed; but we lament to say that much of that ignorance, with its accompanying levity, which it was meant to chastise, still remains. In proof of which, all that is necessary is to refer to a recent publication, entitled, "A dialogue between a Churchman and a Methodist; in which the grounds of communion and separation are fully examined, and the principal points of difference fairly discussed; with reference to Scripture: by the Right Rev. Robert Gray, D.D., Lord Bishop of Bristol." And this, too, from the press of "The Society for promoting Christian Knowledge." The folly and absurdity of this latter publication have been righteously exposed in a letter to his Lordship, by Jacob Stanley; and as long as such writers as Dr. Gray force themselves into notice by attempting that to which they are unequal, and thus "darken counsel by words without knowledge," we hope such men as H. Blaine and J. Stanley will never be wanting to expose their dangerous errors, and to supply appropriate correctives.

Melchizedek: by the Author of "Elijah and Balaam," &c. pp. 262. *Westley and Davis.*—Our readers, we presume, have, in some measure, become familiar with this writer by his former publications; and by comparing this work with the former productions of his pen, we are of opinion that he will lose no portion of that respect to which they have previously considered him entitled. The subject of this volume is one of considerable interest, and it has evidently received much attention from the author, the result of which is most satisfactorily manifest in the serious, edifying, and attractive manner of its treatment. We regret that our limits will not permit us to confirm this representation of the work by extracts from its pages; instead of which we beg to recommend its entire perusal to our readers.

OBITUARY.

MR. JOHN HARVEY.

JOHN HARVEY, the subject of this memoir, was born May 26th, 1810, in the parish of Staple, in Kent. Descended from parents of exemplary piety, he was conducted from infancy to the house of God, and taught to bow his knees at the throne of grace, in the stated and regular seasons of family worship. Accustomed to witness a conscientious regard to the will of God in those with whom he was connected, and watched over with pious care by his parents, they had the happiness to witness that their labours were not in vain, in that he was preserved from every thing immoral in principle or practice, giving early indications of a manly, generous, and upright mind, which led many of the pious individuals in the congregation with whom he worshipped, to hope he might one day be called to fill the important office of deacon in the church at Eythorne, an office which has been sustained for nearly a century by his ancestors. His moral excellencies seemed to grow with his growth. Few parents ever possessed a more dutiful son; few sisters, a more affectionate brother; few friends, a more agreeable companion. He had also grace in the blade, perhaps we may add, there was also the "ear," for he was very fearful of professing too much. It was not long, however, before it was as the full corn in the ear, gathered into the garner above, as fully ripe in its season. It is pleasing to be able to state, that this progress was discernible, previously to the commencement of that affliction which terminated his pilgrimage on earth. A young minister preached a sermon on these words: "Choose ye this day whom ye will serve;" which discourse was much blessed to him in deepening his impressions. To use his own words, "From that day," he said, "he trusted he had been earnest in seeking the Lord, beyond any former period." About this time his companions observed a very visible difference in him; his conversation became more spiritual, he sought opportunities to introduce the subject of religion, and seemed to engage in his labours in the school from principle, following his efforts with prayers with and for the children. It was with reference to this period that a person said, "I thought there was something good in him, as I have noticed lately, *that, in the interval between* morning and afternoon service, he would single out some poor but pious member of the church, and go apart with him for spiritual conversation." When those in respectable circumstances seek out the society of the poor on account of their piety, it is a sign that there is "some good thing in them toward the Lord God of Israel." Some time ago he was attacked with an illness of an alarming nature; for though there was a total absence of pain, or indeed of any determinate symptoms, yet we could not fail to observe a gradual decay of nature and prostration of strength, which augured the worst results. Now it was, in the calm and leisure of the sick couch, that he was enabled solemnly to survey his religious state and experience, the result of which was, under the sanctifying influence of the Spirit of God, to teach him that, in the sight of God, when weighed in the balance he was found wanting; that all trust in himself was utterly vain and useless; that he had but one resource, namely, the blood of the cross. Whatever he knew or felt of this before was comparatively little, when contrasted with the depth and power of his present feelings and experience In short, it was manifest that he had received the kingdom of God, which, our Saviour says, is "within us," and consists, "not in meats and drinks, but in righteousness, peace, and joy in the Holy Ghost." Seldom has it fallen to our lot to witness such a delightful death-bed as that of our friend, nor do we conceive it possible to have more decisive evidence of a change of heart than that which he has left behind him. A small portion of his history, during the last two or three months of his life, shall close this paper.

That his dependance was on Christ alone, was manifest from the hymns he preferred; such as,

"Rock of ages, shelter me;
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side which flow'd,
Be of sin the double cure—
Cleanse me from its guilt and power.

This he frequently repeated, and requested to be sung. To the writer he observed, "That verse in one of Dr. Watts's hymns,

'A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all;'

is expressive of the state of my mind; yea, it is the very language I desire to have on my lips when I die." It was this confidence in the faithfulness of Jesus to all his promises and invitations, and that they were designed to encourage and console every true penitent, which produced in his mind a feeling of joy, bordering on rapture. When expressing his delight in sacred poetry, he said, "I do love Dr. Watts's hymns; they often revive me, by bringing Christ to my mind; and I bless God, I can lay down my head in peace; the enemy is not permitted to buffet me." The following conversation took place not many days before his departure: "Is your mind comfortable?" "Oh yes, I trust I am standing on the Rock of Ages." "Now, then, you know the sweetness of that hymn,

'Rock of Ages, shelter me,'" &c.

"Oh, yes! a moral life will not do as a ground of dependance now; oh no!

'Other refuge have I none,
Hangs my helpless soul on thee.'"

Great spirituality of mind, and deadness to this world, were very remarkably exemplified by our young friend. He was the only remaining son of respectable parents, and had the prospect of a competency in life, was fond of business, and of a peculiarly affectionate disposition; yet he was quite resigned to the will of God, even desiring to depart and to be with Christ, which he esteemed to be far better. On one occasion he said, "I do not think I shall recover. Well,

'Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail;
Oh, may my last expiring breath
His loving-kindness sing in death.'

I wish the Lord's will to be my will." Alluding to his sinking state, he said, "God is very good, to take out a pin at a time from this earthly tabernacle." In anticipation of his great change, he would repeat or sing,

'No more fatigue, no more distress,
Nor sin nor hell shall reach the place;
No groans to mingle with the songs
Which warble from immortal tongues.'"

Often would he exclaim, "Haste, my Beloved, and fetch my soul up to thy blessed abode," &c. In the conversation above alluded to he said, "I am glad to see you; my disorder is such that I may be taken away at a moment's warning." He continued, "It certainly is no easy thing to leave my dear relatives; I have *a kind father and mother, whose kindness I can never repay; but the Lord will*, I hope. I have also many kind friends, whom I have loved, and it is trying to nature to part; nothing else tempts my stay. I have had some trials, and the farther I go the thicker they get. In heaven both sorrow and sin shall for ever cease."

One Lord's day, not long previous to his departure, a most affecting scene occurred. He desired the female servants to be called, then requested his dear mother to read the xxvth of Matthew, which he in a sensible and heavenly manner expounded, as she went along, applying his remarks to those present, warning them not to be content with a mere profession, but to seek to have oil in their vessels with their lamps, that when their Lord came, they might enter with him into the marriage feast. He told them, he could not lay his head on that pillow from which he should never rise, till he had solemnly warned them; he took each by the hand, reminded them of their privileges in living in a pious family, but that they must pray for themselves if they hoped to be forgiven, and if they sought the Lord as penitent sinners he would be found of them. On another occasion, he sent for his father's labourers, and, as a dying man, affectionately urged them to "flee from the wrath to come." Indeed, the fruits of the Spirit were fully developed in him. No one knew better than he to whom the glory was due: of self-exaltation he had a total abhorrence. Sin appeared to him exceedingly sinful, holiness an object of his delight. Prayer was to him as his daily breath. The remembrance of means slighted, or of privileges not duly appreciated, humbled him in the dust before God. The very mention of the names of his pious friends filled him with the liveliest emotion; and it was a source of real delight to his mind, that he should spend an eternity with the people of God, as objects of God's sovereign, free, and matchless grace, and as interested in the complete redemption of the Son of God. In the exercise of such feelings and emotions he was found when death made his approach. Hope of his recovery had long ceased, and now his hour-glass was fast running out. The day before his death he requested the 384th hymn in Rippon's collection to be read:

"Our Jesus shall be still our theme
While in this world we stay;
We'll sing our Jesu's lovely name
When all things else decay.

"When we appear in yonder cloud,
With all the ransom'd throng;
Then will we sing more sweet, more loud,
And Christ shall be our song."

The next day he was almost suffocated for want of breath, and being taken to the window, he wished all the family to be called up, and to sing,

"On Jordan's stormy banks I stand,"&c.

He was just heard to say, "Thou Sun of nature, roll, roll along, and bear my soul away." He soon after leaned his back against the pillow, dropped his head, and, without a struggle or groan, expired. His immortal spirit had taken its eternal flight. Reader, such, and far more delightful than we have described, was the happiness of Mr. John Harvey in his last moments. The question is, Are you in a state to anticipate such an end? Are you penitent? Do you confide in Christ, and are your affections placed on things above? The righteous only have hope in their death, and this hope shall never make ashamed. W. P.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extract of a Letter from Mr. Thieffry to Dr. Cox.

February 20, 1834.

On Sunday, the 19th of January, I held a meeting at Aix, in the morning, which was numerously attended. In the afternoon I held another at Genule, but there were few people. During the week brother Dusart and myself have gone to various communes, visiting the people, and holding meetings. We had a very numerous and interesting one at Ceintiquier, where there were at least twelve Catholics, very attentive and interested, the greater part of whom have been readers of the New Testament for about a year; some of them, I trust, are converted, and others not far from the kingdom of heaven. On the 25th, M. Narziale, pastor at Lille, came to us, and in the evening held a meeting at Ceintiquier, where there were still more Catholics than on the Monday. Sunday, the 26th, he preached four times; twice in the national temple, which was full, once in our chapel at Nomain, and in the evening at our house. On Monday, after having walked seven or eight leagues on bad roads to visit various persons, he preached in the evening at Aix, where the little chapel was well filled, and many Catholics present; we had afterwards a very profitable evening. On Monday we went together and visited from morning till night at Aix, Nomain, and Oretrier. We called indifferently upon Christians, Protestants, and Catholics. We passed a very profitable evening at Oretrier, and at one in the morning I reached home, *my heart full of the good which I had received from* and beheld in this brother. Oh, assuredly, *God is love*; and, though this dear brother does not unite in all our opinions, I cannot fail to recognize in him the vital and powerful work of the Spirit of the Lord—love, zeal, activity, devotedness, humility, sweetness, force, simplicity, lively preaching, powerful prayer, and great disinterestedness in whatever relates to the work of the Lord. Be it known to you, dear brother, that such men are rare in France, at least in the north. It is not here as in England and America, where we often find these men of God. On Saturday, the 15th, I was at Boisieux, and on the next day, Sunday, held a meeting there in the morning; in the afternoon at Chering, and in the evening again at Boisieux. Several young Catholic ladies, who have relations that are Christians, attended, were very attentive, and appeared affected with what they heard. On the 17th I visited Sailliez and Saumiez. On the 18th I returned home, and went in the evening to hold a meeting at Ceintiquier, where there was one new Catholic hearer to whom I had previously made known the gospel in my visits to these parts. I can assure you, dear brother, there is here already much real good done, and a great promise for the future.

M. De Rodt to Mr. J. Gurney.

Berne, Feb. 7, 1834.

I have it in contemplation to publish in German a small religious periodical in concert with Dr. Bonterweek, a very distinguished German Christian. Though we are both decided dissenters and baptists, we propose in this tract to confine ourselves to the elements of Christianity, enforcing practical piety, and avoiding

controversy. The revival in German Switzerland is generally too much in a state of infancy, to permit us in a popular work to insist upon secondary points. Our magazine will be called THE CHRISTIAN, and will contain an exposition of vital truths—explanations of difficult passages of the word of God—biographies of distinguished Christians, &c. Its style ought to be very simple and altogether popular, and we pretend not to aspire after fame by confining ourselves to our own compositions, but we shall gather whatever we find useful from every source. Without doubt your popular religious periodicals would offer us a rich harvest; and this is the subject of my request, that you would have the goodness to send me a collection of English publications of this kind. I do not fear being intrusive in addressing this request to you, since its design is the extension of the kingdom of God which is so dear to you.

Berne, March 5, 1834.

Our Journal, called THE CHRISTIAN, has already appeared. Thanks to God, notwithstanding the great prejudices we have had to combat with, we have still found a sufficient number of subscribers to prevent our exposing ourselves to too considerable a sacrifice. Unite with us in praying that the Author of all good will bless this journal, which is the first of this kind in our large canton. Our church, which does not yet comprise more than thirty members, advances under great opprobrium, but, thanks to God, in peace and spiritual life, and I have hopes that our numbers will increase. But we must have patience. This must be the work of God and not of man. The son of one of my uncles, a member of the church, will be the first citizen of Berne baptized, and this produces a great sensation. The petition also, which we have presented to government, to obtain the right of civil marriage, extremely offends some pharisees. But, on the other hand, our journal, THE CHRISTIAN, overthrows many prejudices, by showing that we are not merely baptists, nor merely dissenters, but Christians.

DOMESTIC.

COLONIAL SLAVERY.

A question proposed by Mr. Buxton, in the House of Commons, on Monday the 17th ult., as to "whether the great experiment of last year, with reference to Negro emancipation, had, as far as it had hitherto proceeded, satisfied the reasonable expectation of Government," drew from the Colonial Secretary the following very interesting statement, which was frequently interrupted by the cheers of the House. Mr. Stanley observed,

That, so far as they could yet judge, they had every reason for forming the most sanguine expectations of its ultimate success. With regard to Antigua, it was undoubtedly true that the legislature had in progress a measure doing away with apprenticeship altogether, and thereby to carry into effect emancipation on the 1st of August next. They waited, however, till they should ascertain from his Majesty's Government whether, in the event of such a bill passing, the British Parliament would object to it as being in fact a variation from the original plan. He had no hesitation in assuring them—as indeed he had previously communicated by means of a circular letter, anticipating, in the case of some of the colonies, measures of that nature would be proposed—that as they had the power of generally regulating and abridging its period, they had also the power of doing away with the apprenticeship altogether; but he hoped he had correctly expressed the feelings and intentions of Parliament in saying that it would not be competent for them to substitute for the system of apprenticeship any other and different species of coercion, drawing the distinction between the state of the negroes and that of the rest of the population. They must either embrace the apprenticeship in its main details and principal provisions, or, doing away with it entirely, admit the negroes to a full and equal participation in the rights of their fellow-subjects. What the result might be of this communication, of course he knew not, but it was the more necessary to insist upon this latter point, because the proposal of immediate abolition without apprenticeship had been associated with an attempt to introduce the discussion of the four-and-a-half per cent. duties, which he had undoubtedly said could not be taken up by that body, and the annexing of which, as a condition of immediate emancipation, not being sanctioned by Government, would at once defeat their object, and risk the loss of the entire bill. With regard to Jamaica, he was not at present sure that he could speak with entire confidence, although he had undoubtedly heard reports similar to those referred to by the

honourable gentleman, and that a desire had been expressed to pass a bill terminating the system at once, without the intervention of the apprenticeship. They had, however, passed an act to which his Majesty's assent had been given, fully carrying the principle, and almost all the details, of the original measure; and thoroughly and completely entitling them to compensation for full and free compliance with the provisions imposed by the imperial legislature. With regard to Demerara, he could only say that he had a still more gratifying announcement to make to the house. He had received, on the 13th of the present month, two despatches dated the 26th and 27th of January; and although two papers, to which the Governor referred, had by some mistake not accompanied the documents, yet the language made use of sufficiently showed what the scope and tendency of those enclosures were. He stated in the first place—"I cannot show you in a more gratifying manner the tranquil state of this colony than by submitting to you the returns for the last month by the three fiscals and the protectors of slaves, the one containing all cases of punishment imposed on the slaves by the judicial authorities, the other all cases of complaint throughout the colony," comprising 80,000 of a slave population, "against their masters. For Demerara itself, by some accident, the report of the fiscal has not been forwarded, but the total punishments awarded in the other two districts in the month of December," (an holiday month, be it recollected, when some little excitement was naturally to be expected), "amount to no more than 13, no one of them being of a corporal nature, and varying from one to three weeks' imprisonment. The total number of complaints from 80,000 slaves against their masters amounted also to 13; while all of them were of the most trivial and insignificant nature." He had also to state, although the returns alluded to could not yet be submitted to the house, that the governor used these expressions, as to the amount of produce and the diligence of the slaves—"I beg also to lay before you and draw your attention to returns showing the quantity of colonial produce gathered this season as compared with preceding years,"—he (Mr. Stanley) regretted much not having the identical documents—"a considerably increased quantity has been made last year, although the season has not been by any means *peculiarly favourable. This increased quantity is solely attributable to* the increased good will and diligence of the slaves; and this good will and diligence of the slaves are the consequences of the milder treatment they now experience, and the cheering prospect they have before them." He had only one other, and not the least gratifying, statement to make—that the court of policy of Demerara, composed in a great measure, as to one moiety at least, of colonial planters, utterly unconnected by any tie with Government, and not very sparing in the course of the last few years in venting their feelings of disgust at some of their measures, had unanimously passed an ordinance, without one dissentient voice, abolishing from the 1st of March, 1834, the power of the masters to inflict corporal punishment to any extent and for any cause whatever; thus by five months anticipating one of the principal enactments of the British legislature. They had constituted courts of petty sessions, not to be attended by less than four magistrates, and to be presided over by the fiscal, for the trial of all causes between master and slave; and they had added to this the wise provision, that no master should give his voice upon the question of any punishment proposed to be inflicted on a slave belonging to himself. He need not say he had advised his Majesty with the greatest satisfaction to express his approbation of this wise, humane, and liberal policy adopted by the colony of Demerara, which he was bound to say afforded to Government and the country the best security for the final and complete success of the great experiment itself. He had also had the satisfaction of expressing his Majesty's approbation of a proclamation issued by the Governor, pointing out to the slave population, most justly and properly, that for this anticipation of the benefit conferred on them the slaves were indebted to their masters, the colonists themselves; and it afforded additional satisfaction for him to have the opportunity of making that statement in the house, in order that, together with his Majesty's approbation, he might be able to communicate to the colonists, as he confidently anticipated, the applause and sanction of the House of Commons for the wise and liberal course they had pursued.

IMPORTANT CASE.

To the Editor of the Baptist Magazine.

My dear Sir,

I have lived all my lifetime in habits of comparative retirement, having

neither sought nor obtained the attention of the public beyond the sphere of my labours. For about twenty-three years I have endeavoured to preach the gospel of Christ, and to diffuse religious knowledge in the neighbourhood where I reside (Wolston, near Coventry); and the Head of the church has been pleased to give some degree of success to the humble efforts made, so that within the compass of ten miles of my residence, several chapels have been erected, congregations raised, and churches formed, and now I am favoured with physical strength to preach 365 times in the year, and to travel on foot 1000 miles (in addition to the business of a school), for which I neither seek nor receive any pecuniary remuneration except a few pounds per annum from the church and congregation over which I preside at Wolston, where we have also erected a commodious chapel, which was opened in 1818 by the Rev. J. Burder, of Stroud, the Rev. F. Franklin, and the Rev. J. Jerard, of Coventry, and is now well attended. I have been endeavouring, but in vain, for upwards of twenty years, to open a place for worship in the parish of Dunchurch and Thurlaston, upon the turnpike-road between London and Coventry, amidst a population of several thousands, with no other place of worship than one small parish church. In November 1832, I was invited to open a house for preaching the gospel at Thurlaston, where about 100 persons met on Sabbath evenings for prayer and reading of sermons. I got the house registered, and have ever since, with the occasional assistance of the Rev. F. Franklin, of Coventry, and the Rev. R. Miller, of Braunston, kept up a regular week evening service, and during the summer months, have occasionally preached on Sabbath evenings in the open air, to several hundreds of very anxious and attentive hearers, several of whom regularly attend at Wolston, and, when the weather is tolerable, even females with infants in their arms, although the distance is nearly six miles. This has given umbrage to the parish authorities, some of whom are bold enough to say "that there never have been any dissenters in the parish of Thurlaston, and there never shall be; and those who wish to pray ought to go to the parish church." Meetings and consultations have taken place as to the best mode of proceeding. Some have advised that the man at whose house these religious exercises have been held should be *turned out, and the house* pulled down *as a public nuisance,* although the father of the poor man built the house at his own expense, on waste land, fifty years ago, by the authority of the then officiating clergyman of Dunchurch, and steward to the duke of Buccleugh. This has so alarmed and intimidated the poor man and his wife, who have received regular notice to quit at Lady-day, that they have requested me to discontinue my visits, so that no further efforts can be made at present. This procedure having been made known to a noble-spirited gentleman in Coventry, who has an estate upon the spot, and who abhors persecution of all kinds, and especially when directed against the freedom of the will in religious worship, he has kindly promised to convey to Trustees as much land as may be necessary for the erection of a building for the worship of God. The deed is preparing, and efforts making to proceed immediately with the erection; but the people are of the humblest class, and can do little towards the necessary expense of the chapel, the whole of which will not exceed £200.

If you will be so kind as to insert this in your valuable magazine, I trust the friends of the Redeemer will not allow the land long to lie waste, but contribute freely to assist in the building, where God may be glorified, and many souls benefited.

Donations will be thankfully received by the Rev. R. Miller, Braunston, Northamptonshire; Rev. F. Franklin, Coventry. In London, by Mr. Hancox, 411, Oxford Street; Mr. D. Harris, 10, Strand; Mr. T. Cross, 4, Bartlett's Buildings, Holborn; Mr. J. Hassall, 64, St. Paul's Church Yard; and Mr. G. Manning, 97, Bishopsgate Street Without.

GEORGE JONES.

Wolston, near Coventry,
March 5, 1834.

CASE OF THE WELSH BAPTIST CHURCH IN LONDON.

By the exertions of the late Rev. E. Evans a small chapel was erected in the year 1820, in Eldon Street, Moorfields, for the use of the Welsh baptists resident in the metropolis. This chapel was then and for some years after sufficiently large to accommodate the congregation. The Rev. J. Rowland, the successor of Mr. Evans, having resigned the charge of the church in March, 1832, the Rev. T. Morris, late of Newport, Monmouthshire, accepted the unanimous invitation of the church to become their pastor, and

commenced his labours the following September; and by the divine blessing on his ministry, the increase of the congregation has rendered it necessary to contemplate the enlargement of their place of worship. The expense of this undertaking will be about £600, of which sum they are not able to collect among themselves more than £300. Being but small in number, only seventy members, and all of the working class, they are compelled to make this appeal to the public, especially to their English brethren in the metropolis and its vicinity; and past experience encourages them to hope that this application to their English friends will not be in vain.

They pray that He who has the hearts of all men in his hand, and who says the silver and the gold are his, will excite your benevolence to alleviate their burden; that they may go on their way rejoicing, that you may be blessed in your deed, and that the Redeemer may have all the glory.

Signed on behalf of the church, December 25, 1833, by

T. Morris, Pastor.
W. Price,
J. Matthias,
R. Evans,
S. Evans,
} Deacons.

The case is strongly recommended by the Rev. Dr. Newman, Bow; Rev. Dr. Cox, Hackney; Rev. I. Birt, Hackney; Rev. T. Thomas, Henrietta Street; Rev. C. Morris, Fetter Lane; Rev. N. M. Harry, Broad Street. Donations will be thankfully received and acknowledged by the Rev. T. Morris (minister of the place), 2, George Buildings, Old Street Road; Thomas Evans, Esq., Treasurer, Great Guildford Street, Borough; Mr. T. Jones, Secretary, 11, Dyer's Buildings, Holborn; and by the Rev. Mr. Shenston, Secretary to the London Baptist Board, 244, Shoreditch.

COPY OF A PETITION TO BOTH HOUSES OF PARLIAMENT.

At a special meeting of the Board of Baptist Ministers residing in London and its vicinity, held at Fen Court, March 11th, 1834, the Rev. W. Newman, D.D., in the chair; it was resolved that the following Petition be presented to both Houses of Parliament.

The humble petition of the undersigned, constituting the Board of Baptist Ministers residing in London and its vicinity, showeth,

That your petitioners are Protestant Dissenting Ministers of the Baptist denomination, and that they yield to no subjects of the realm in loyalty and devoted attachment to their Sovereign, and to the civil constitution of the land.

Your petitioners pray that your honourable House will, in its wisdom, provide—

That an efficient civil registry of births, marriages, and deaths, be secured to all His Majesty's subjects, without regard to religious distinctions.

That, in the marriage contract, whatever is civil may be placed under the care of the magistrate; and whatever is religious in its solemnization may be left to the option of the contracting parties.

That the Universities of Oxford, Cambridge, and Durham, be rendered accessible to persons of all persuasions, without any religious test whatever.

That ecclesiastical demands of any kind be no longer exacted from dissenters in behalf of the Church of England.

That the right of sepulture in the parochial burying-grounds be granted to all classes of His Majesty's subjects by their own ministers and according to their own mode.

And, finally, that grants of public money by parliament, in favour of any religious establishments, henceforth entirely cease; so that the Christian church may be released from that subserviency to secular power and influence which has always proved detrimental to its purity, and hostile to its enlargement.

Your petitioners respectfully approach your honourable House with this prayer, being fully convinced that they seek no measures but such as accord with the true principles of the British constitution, and the sacred dictates of Christianity.

And your petitioners will ever pray, &c.

At the above meeting the following resolution was also carried unanimously.

Resolved, That this Board feels an unfeigned regret at the unsatisfactory nature of the Marriage Bill now before parliament, and hope that the government will reconsider the subject, and introduce a measure more worthy of their principles, and more acceptable to the great body of Dissenters and to the country at large.

J. B. Shenston, Secretary.
244, Shoreditch.

LONDON BAPTIST ASSOCIATION.

At a meeting held, March 12th, at Salters' Hall, convened in consequence of previous conferences between several of the Baptist ministers in London, it was resolved,

1. That an Association be now formed, to be called the London Baptist Association.

2. That the object of the Association be to promote the furtherance of the gospel, especially in connexion with this denomination.

3. That any church, situated within twelve miles of London, applying through the Secretary (the Rev. J. E. Giles), may be admitted to this Association, provided that two-thirds of the brethren present at the meeting next following the one at which the application shall be announced, express by ballot their concurrence.

The following churches have already joined the Association: Camberwell, Church-street, Devonshire-square, Eagle-street, Hackney, Henrietta-street, Highgate, Poplar, Prescot-street, Salters' Hall, and Tottenham.

The first services of the Association will be held at Salters' Hall, on Thursday, the 24th of April, at half-past six in the evening. The Rev. F. A. Cox, LL.D., has engaged to preach. The subject, "An increased degree of spiritual feeling essential to the triumph of Christian exertions."

1, *Lansdowne-place, Holloway.* J. E. GILES, Secretary.

ORDINATIONS.

On Thursday, January 9, Mr. Joseph Hamblin, late of Uppingham, Berks, was ordained to the pastoral office over the Baptist church in East-street, Walworth, (late the Rev. R. Davis's); on which occasion Mr. Dyer; Mr. Edwards, of Clapham; Mr. Smith, of Ilford; Mr. John Rogers, and Mr. Peacock, took part in the several services of the day, which were solemn and impressive. Mr. Hewlett, of Romney-street, preached to the people in the evening.

On Wednesday, January 22, Mr. J. Jones, late of the Abergavenny Academy, was set apart to the pastoral office over the Baptist church at Horeb, Blaenarvon, in the county of Monmouth.

At ten o'clock in the forenoon, Mr. D. Jones, of Ebenezer, read the scriptures and prayed; Mr. J. Le[illegible] of Llanwenarth, delivered the introductory discourse, asked the usual questions, and offered up the ordination prayer; Mr. D. Phillips, of Caerleon, gave the charge from Ezek. iii. 17, and Mr. F. Hiley, of Llanwenarth, addressed the church from Deut. i. 38, and closed the interesting services of the morning in prayer.

NOTICES.

The annual sermon, in behalf of the Walworth Female Charity School and School of Industry, will be preached on Thursday, May 1st, at the Rev. J. Hamblin's chapel (late Rev. R. Davis's), East Street, Walworth, by the Rev. Caleb Morris, of Fetter Lane. Worship to begin at 4 o'clock.

The first annual sermon, in aid of the Society for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached at the Rev. John Clayton's chapel, Poultry, on Wednesday, the 9th of April, by the Rev. John Leifchild, of Craven Chapel. Service to begin at 12 o'clock precisely.

The Rev. James Smith, late of Ilford, has accepted the unanimous invitation of the church meeting at Ebenezer Chapel, Shoreditch, to supply the pulpit for three months, with a view to his settlement as the pastor.

The Rev. S. R. Allom, of Gt. Missenden, has accepted the unanimous invitation of the recently formed church at Ramsgate, and expects to commence his stated labours there on the first Lord's day in April.

The next meeting of the Bedfordshire Association of Baptist churches will be held at Bedford, on Wednesday, May 13th. Mr. Gray, of Northampton, and Mr. Burgess, to preach.

The Buckinghamshire Association of Baptist churches will meet at Missenden, on Wednesday, May 7th; Messrs. Davis, of Chenies, and Tyler, to preach. —Put up at the George.

NEW PUBLICATIONS.

Notes of a Tour in America, in 1832 and 1833, by STEPHEN DAVIS. Wightman. The profits to be given to the Baptist Irish Society.

Preparing for publication, Memoirs of the late Mr. W. H. Angus, of Shields. By the Rev. F. A. Cox, LL.D.

IRISH CHRONICLE.

APRIL, 1834.

It is due to those respected friends and supporters of the Baptist Irish Society who are lending their kind assistance towards supplying the present serious deficiency in its funds, to acknowledge their Christian liberality. At the same time it is essential to the efficiency of the Society to state that, in order to meet its existing claims, and maintain its present operations, the most vigorous efforts will be required; and it is, therefore, earnestly solicited that the friends who read the Chronicle, or who may be personally visited, will take into their benevolent consideration its critical situation, and, with a seasonable and effective promptitude, communicate to its urgent necessities.

The correspondence, in the present number, will be found to contain the most respectful and affectionate references to the memory of the lamented Rev. Joseph Ivimey. The friends of education also, it is not doubted, will be gratified by perceiving that the congregational and other schools, connected with the Society, continue in a state of progressive prosperity.

*** It is particularly requested, that if any of the friends or correspondents of the late Rev. Joseph Ivimey be in possession of letters, or other papers, which might assist in compiling his Memoirs, they would obligingly lend them for that purpose. Whatever of this description may be forwarded to Joseph Ivimey, Esq., 89, Chancery Lane, London, will be carefully preserved.

From Mr. ALLEN *to the* SECRETARIES.

Ballina, February 20, 1834.

MY DEAR BRETHREN,

I am not aware of a single circumstance which has happened since my arrival in this country that has so greatly distressed me as the decease of our dear brother Ivimey. His life to this country, to say nothing of the more immediate sphere of his labours, was a public blessing; and his death, I have no doubt, will be a public loss. In my correspondence with him as Secretary of the Society, a correspondence by no means unfrequent, I do not remember, in the whole of his letters, a single expression I could wish to have been altered. His instructions, his counsel, his reproof, all evinced the same tender sympathy, the same affectionate regard, the same intense interest in the progress of the Redeemer's work. You will, I am persuaded, excuse this public avowal of my attachment to our dear departed brother; an attachment *which no length* of time can obliterate; an attachment which one day, I trust, will be renewed in that world where pain and death are unknown. On Sunday week, if the Lord will, I intend to attempt an improvement of his death in this town. "Help, Lord, for the godly man ceaseth."

There has not, so far as I am aware, anything of more than general interest occurred since I last addressed you. The schools, so far as I have seen them, are well attended, and the progress of the children in every respect suitable. The readers are exerting themselves in their different neighbourhoods with their accustomed diligence and success. Messrs. Bates, Berry, and Mullarky, are regularly and fully employed in supplying the churches in Sligo, Coolany, Easky, and Mullifary, on the Lord's day. In this they are assisted by Andrew Munns, who, having become one of our schoolmasters, has been unanimously chosen by the church of Easky as a preacher, and is now acceptably

and usefully employed in publishing the gospel to his fellow-sinners. The Lord, I trust, is leaving none of these his servants without witness of his presence and blessing in these their labours of love. The seed is sown; the whiteness of the fields indicates the approach of harvest; all that seems to be wanting is an increase of labourers. "Pray ye therefore the Lord of the harvest, that he would send forth more labourers into the harvest."

The weather during the past month has been so stormy, accompanied with such heavy falls of rain, that I have ventured no farther as yet, either in itinerant preaching or in the inspection of the schools, than a circle of eight or nine miles from home. On Monday next, however, I leave home, if the Lord will, for Ballimagibbon, a distance of thirty-six Irish miles, on a visit for a day or two to Mr. Fynn, the agent of Lord Kilmain. Mr. Fynn, a most zealous and indefatigable labourer, has lately been baptized himself, and is now extremely desirous to have a Baptist church formed in his neighbourhood of persons who have been brought to the knowledge of the truth, and built up in the faith and hope of the gospel by his exertions, some of whom are now desirous of being baptized. Of this, however, I shall inform you more fully if the Lord spares me to return. There are also two candidates for baptism in Ballina, besides others in Coolaney and in different parts of the country. But of this more in my next. Did the friends in England see with their own eyes and hear with their own ears the wonderful things the Lord is working in this benighted and impoverished land, I cannot suppose that they would suffer the Society to remain for a week in its present circumstances of embarrassment, much less render it necessary to diminish the number of its agents. Ireland, at least our friends in Ireland, are not in a situation at present to help themselves. The poverty of the country is, to an Englishman who has never crossed the channel, altogether inconceivable. May the Lord put it into the hearts of his people still to assist. And may the Lord graciously succeed the labours of all who are employed, however humble may be their sphere. With prayer, ardent and affectionate prayer, for your best welfare,

I am

Yours very affectionately,

JAMES ALLEN.

From Mr. THOMAS *to the* SECRETARIES.

Limerick, February 19, 1834.

On returning to this place yesterday, after journeys of exertion in the service of the Society, inspecting the schools, preaching the gospel, and expounding the scriptures, trying by every possible means to make known the truth, I heard of the death of my ever dear friend the Rev. Joseph Ivimey. I do indeed deplore his loss, and shall ever bear upon my heart the most affectionate remembrance of him. Many an eye, at least in Ireland, has reason and I am sure will stream with the tears of regret and gratitude. He was indeed *a good* man, always influenced by truth, faithfulness, and affection.

His desire was to know the will of his blessed Lord, and that for the great end that he might obey and maintain it. But he is gone to serve him more perfectly, whose he was, and whom he loved most sincerely.

With respect to such congregational schools as are under my care, they are in a very prosperous way, far more so than could be expected, which shows the great desire of the people to obtain education for their children; taking into consideration the floods and the cholera, which have spread every where through the country, together with the nakedness and want of the children, this season has been unusually severe and wet. I have been to Ballycar, county Clare, last week, and there are on the list in the Bristol school there 200. There were present 110; reading the Testament 50; second spelling book, and reading the scriptures in it, 30; writing and Arithmetic, 60; and in the alphabet and first spelling book, 60; all Roman Catholics except 6, that is, 1 protestant and 5 reformed, the children of two families that left the Romish creed. To see such a number of children assembled reading the word of life was sufficient to warm the coldest heart with gratitude to God for putting it into the hearts of his people to afford such important blessings. The children repeated from memory 96 chapters since the last inspection, though the quarter was not half expired.

In the Sevenoaks school at Bushy Park, county Tipperary, there are 69 on the list; 55 present, 24 reading the Testament, 45 spelling; repeated from memory 65 chapters since last inspection; 38 Roman Catholics, and 31 protestants. 18 of the larger girls are taught to work, and boys and girls

have made great proficiency. Mrs. Fernie's or the Mary's Philanthropic school at mount Shannon, county Galway, has on the list 101. Present 68; reading the Testament 30; spelling 71; chapters 176 committed to memory. Roman Catholics 17, Protestants 84. Have always made good improvement.

Mrs. Davies' or the Norwich school, Birr or Parsonstown, King's county, has on the list 66. Present 36; reading the scriptures 24; spelling 42. Repeated from memory since last inspection 72 chapters. Roman Catholics 61, Protestants 5. The teacher is a very correct person, Mrs. Leynard, and I believe truly pious. There would be no scripture instruction in the town for the Roman Catholics, were it not for the Society. There is a parochial Protestant school, but the Roman Catholics would not go to it. The cholera greatly frightened the people.

In the Cardigan school at Baymount there are 45 children. 16 reading the scriptures, who committed 60 chapters to memory since last inspection; 29 spelling. The master goes every evening to teach 10 young men to read the Irish and English scriptures about two miles, and reads them on the Lord's days to the people, with any remarks which he is able to make.

I have no other schools under my superintendence, that I know of, which are assisted or supported by congregations or private individuals. And the statements of these schools are made every quarter with the Society's other schools on the quarterly return. Scriptural schools and the preaching of the gospel are of the greatest importance to Ireland, and I will say to England, as it could be shown in many instances. I hope the Lord's people will be encouraged to support the blessed work, without which the people and the poor children must perish for want of saving knowledge. And though the schools are well attended in general, they would be still better in some instances were it not for the cholera. At Bridgetown, within a mile of O'Briensbridge, where I preached last Lord's day, particularly in the evening, to a crowded congregation, it nearly extirpated all the inhabitants of that village, except a few that fled. It also arrived at the Bridge; two died, and there was another case while I preached just by. It was also at Castle Connell, where I preached next evening. Major Colpoys, the patron of the Sevenoaks school at Ballycar, made some of the children stay away who came from infected places. I had the opportunity of addressing repeatedly his Roman Catholic workmen. I preached for Dr. Townley, and also gave some addresses at his place of worship. I hope we shall be remembered in the prayers of our friends.

From J. M'CARTHY *to* Mr. WEST.

Kilbeggan, February 15, 1834.

I have this day received your letter and onclosed Chronicle. I am exceedingly sorry to hear of the death of our late Secretary, the Rev. Mr. Ivimey. It may truly be said one of the European stars has disappeared, gone to shine with more brilliancy in the immortal world. If we could see the face of God through the thickest cloud of his dark and mysterious designs, even then we should see it beam with inexpressible and unmerited goodness to Zion. If he has not abandoned Ireland, if he loves her still, he will raise up an equal, who, from the love of his heart and ardour of his disposition, will plead her cause, and ultimately gain pecuniary friends, without which we can anticipate nothing but her inevitable ruin.

I made a general tour, not leaving one place on my district unvisited, containing several hundred miles, preaching and visiting the schools every day. I need say no more than this—every thing is much the same as when I last wrote.

In the course of my life I never heard of such general illness as now prevails throughout this country. I escaped wonderfully the contagion, the wind, the cold, the rain, until last Wednesday night, about one or two o'clock, when I was taken suddenly ill with a violent complaint in my bowels, which continued night and day without intermission until this morning. Thanks be to God, I feel considerable mitigation, though hardly able to hold or use my pen.

From JOHN TURNER *to* MR. THOMAS.

Limerick, February 19, 1834.

Having just returned from my usual pedestrian journey through parts of the counties of Limerick, Clare, and Lower Ormond, inspecting the schools, I hasten to give you a statement of their present condition. The school at Mount Shannon, under the care of Miss Ryan, is in just as flourishing a state as when under her mother's superintendence. The

children recited a great number of chapters (176), and are taught to understand them also. The Clonola school I visited, but could not expect a full attendance, as that part of the country is considerably lower than Mount Shannon, and in consequence of the wetness of the season, and the rise of the waters of Lough Dug, it was so inundated that very many of the children could not possibly attend. The Birr school still goes on to prosper; nearly the whole of the pupils are Roman Catholics.

The Bushy Park school is also very well attended; but, owing to the immense quantity of rain which has fallen these last few months, many children of this school were also kept at home. The cholera has in some instances contributed to thin the numbers of those schools which are situated in the vicinity of its ravages; however, on the whole, we have great cause of thankfulness, that though contending with popular and deep-rooted prejudices, the grossest ignorance, and the most malevolent spirit, and Jesuitical cunning, with bell, book, and candle, the scriptures are read, and sought for to be read, and the leaven of sacred truth is silently yet surely disseminating its heaven-born influence over the minds of our countrymen, aye and countrywomen too. And has not the Baptist Irish Society borne a prominent and *decided* part in these God-like efforts, to give to a perishing world the knowledge of the great salvation? Yes, truly, and long may it continue to shed abroad upon benighted Ireland the sacred lustre of Christianity, which in no instance is so clearly exemplified as when its subjects are exerting themselves amidst difficulties and reproaches, to make man, fallen and degraded, yea sottish man, know what he is, his danger, and the wonderful means of recovery provided for all who believe in the gift of the Lord Jesus Christ.

CONTRIBUTIONS.

Received by the Treasurer:

Per Rev. C. Anderson, Edinburgh.			
Glasgow Associate Congregation, Rev. Dr. Heugh, per Rev. W. Innes	10	0	0
Musselburgh Bible Society, per Mr. G. Newbigging	7	0	0
Mrs. Samson, Dumfries, by Archibald Smith, Esq...	3	0	0
Per Rev. John Dyer.			
Rev. W. Weare, Enfield..	1	1	0
Friend at Newcastle on Tyne.....	0	1	3
Collected by a little girl...	2	8	6
Sandhurst, per Rev. James Gates.....	6	10	0
Friend at Box Moor.....	0	5	0
Rev. Mr. Stewart, Sawbridgeworth.....	1	1	0
By William Burls, Esq.			
On account of Mary's Philanthropic School at Mount Shannon, per Mrs. Firnie, Tottenham.....	11	0	0

Also 18 brown wrappers as rewards for the boys in same school.

Collected by Rev. C. T. Keen;

Bourton on the Water	3	3	0
Blockly	4	3	7
Mr. John Mann, Morton, Shipston	0	2	6
Mr. John Niggins.....	0	5	0
Miss Sabine.....	0	5	0
Friends.....	0	7	6
Collection, Astwood.....	4	0	0

Collected by Rev. S. Davis:

Birmingham.....	26	0	0
Bilston.....	4	13	6
Cosely	3	0	0
Dudley	6	7	0
Worcester.....	15	18	0

Received by Mr. Pritchard:

An unworthy servant of Jesus Christ.....	1	0	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXXIV. APRIL, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

P. S.—The Subscribers in London and its vicinity are respectfully informed that Mr. W. Hunt, the Collector, will wait upon them in the present month, for the Annual Subscriptions now due.

FOREIGN INTELLIGENCE.

CALCUTTA.

Since our last publication we have received a copy of the Fourteenth Annual Report of our Auxiliary at Calcutta. A great part of the information it contains has already appeared in our pages, but a few extracts will be interesting to our readers.

The Annual Meeting was held March 21, 1833, when the chair was taken by the Rev. A. Duff, Missionary of the church of Scotland, who addressed the meeting in a very powerful and impressive manner, on the system of education adopted in the Society's schools, with the benefits which have already resulted from it; and also on the evangelical nature of the Society's labours. The various resolutions were moved and seconded by the Rev. A. F. Lacroix, and the Rev. W. Yates; Rev. J. D. Ellis, and Mr. Woollaston; Rev. James Hill, and Dr. Corbyn; and the Rev. G. Pearce, and the Rev. Mr. Gogerly.

Among the resolutions, the following derive importance, as having been adopted at the very sphere to which they relate.

"That the moral aspect of the times, particularly among the native population of Calcutta, and other parts of India, renders it highly desirable that every exertion be made to maintain and extend the efforts of this *institution, so as to be more commensurate with the encouraging sphere of labour now presented to this,* in common with other sections of the Christian church."

"That this Meeting, although grateful for past success and animated by present prospects, is yet sensible of the natural alienation from God of the unregenerate mind, and of the peculiar difficulties which exist in this country to the spread of the Gospel; and therefore feels the necessity, in order to insure success to their future exertions, of implicit reliance on Divine Providence, and the promised aid of the Holy Spirit."

Of the services of the evening, it is remarked that—

While they were enlivened by the graces of oratory and the charms of eloquence, they were not characterised by these attractions merely, but by the deep-toned piety, harmonious affection, and holy zeal, that seemed to breathe in every speaker, and to a great extent pervade the numbers assembled to hear them. A consciousness of standing on common ground, and advocating a cause alike dear to each, appeared to produce a oneness of soul, and a concentration of effort in the several speakers; so that, though belonging in reality to four denominations of Christians, viz. the churches of England, and of Scotland, the Independents, and the Baptists, all minor differences seemed forgotten and all distinctions lost, save that which distinguishes the Christian from the world. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Respecting the *Agents* under the direction of this important Auxiliary, it is said—

To the agents employed in the service of the Society three have been added; Mr. De Monte, an East Indian, supported by the Parent Society; and two converted Hindoos, supported by the funds of this Auxiliary. Of Native Assistants, there are now seven in the employ of the Society. Of these one constantly resides in Calcutta; two at Kharee

or its vicinity; one at *Luckyantipore*; two at *Howrah*; and one is constantly employed either in Calcutta, or in visiting some of the other stations. They have had considerable attention paid to their mental improvement by the European Missionaries, and have been found of great service, especially in the more distant stations, where the most satisfactory evidence has been afforded of their fidelity and usefulness, in the manifest extension of divine knowledge, and the growth of true piety.

Native Church under the care of Mr. W. H. Pearce.

The *puckah* place of worship, for the accommodation of the native church, which in the last report was said to be in a state of forwardness, has been completed and occupied for the purposes of its erection. It was opened for divine worship in the month of August last, when several Missionaries of other Societies kindly united with the agents of this, in the interesting services which then took place. The entire expense of this building, including the cost of ground and furniture, was Sa. Rs. 5,052, towards which there have been paid from the funds of this Society, and in subscriptions made to this object, Sa. Rs. 1,204, and the remaining sum of Sa. Rs. 3,848 has been paid by the Missionaries of the Parent Society, from funds at their disposal. A Deed of Trust is being prepared, to secure to the Parent Society this chapel, together with the ground on which it is erected.

In the church, both trials and encouragements have been experienced. At the commencement of the year, three of the members were suspended, but two have been for some time restored on good evidence of repentance. The piety of the members generally is not of that decided and elevated character their pastor has desired to see; some, however, have continued to afford him the highest satisfaction by their upright conduct and progress in the divine life. During the year, one person has been baptized on a profession of his faith, and received into the church; and another has been admitted a candidate for baptism, and, it is expected, will shortly be admitted to that ordinance. Other additions have been made from the vicinity of *Kharee*, but these will be subsequently noticed.

There are two public services on the Sabbath, and two in the week days. The usual congregations are from twenty-five to thirty professing Christians on Sabbath *mornings, and about half* that number at *the other services; besides* a fluctuating number of Hindoos and Mussulmans, who are led by their own curiosity, or the wishes of their employers, to attend.

Preaching to the Natives.

In this important branch of Missionary labour less has been done, especially at the commencement of the year, than in some former years, owing to the illness of Mr. Carapiet Aratoon, and of the Native Hindoostanee preacher before referred to. The health of the latter has lately somewhat improved, so as to allow him more frequently to engage in efforts to make known to his countrymen the Gospel of salvation. Mr. Carapiet preached when able, and sometimes when the weak state of his health made the propriety of his doing so doubtful. In order, in some measure, to supply the lack of service thus occasioned, Mr. Thomas has usually come once, and occasionally twice, a week into Calcutta to preach in Hindoostanee. For a little more than half a year, Mr. De Monte, before mentioned, has also been almost daily occupied in preaching the Gospel in one or other of the Society's Bungalows; and more recently Mr. G. Pearce, having left the Chitpore station, has devoted a considerable portion of his time to this particular object. By these means the Gospel has been constantly and extensively made known. One new, large, and commodious Bungalow has been erected in a very eligible situation in Saum Bazar. It was opened about four months ago, and has hitherto been uniformly well attended. The Society's Bungalows are now four in number, and situated in Saum Bazar, Wellington-street, Entally, and Jaun Bazar. In these collectively ten or twelve services are held every week. In respect to the attention paid to the word, it is pleasing to know, that among the hearers a decidedly better spirit generally prevails than formerly. Opposition too has to a great extent disappeared; and it is now not uncommon for the Missionary to address a large congregation for an hour together, without a word being said in reply, or the least disturbance made; and in some places people are often found waiting the arrival of the preacher. These are signs which seem to indicate our approaching a period, when the Lord's servants shall not have to complain, "Lord, who hath believed our report, and to whom has the arm of the Lord been revealed? but when they shall see, and their heart shall rejoice and be enlarged; for the abundance of the sea shall be converted, and the forces of the Gentiles shall come unto them."

The Native Christian Boarding School at Chitpore

continues to prosper, not only in numbers, but in the improvement of the children. It contains at present twenty-nine boys and sixteen girls, or forty-five in all. Of these some have been only recently admitted, and consequently have not learnt much; most of the others have made very satisfactory progress, varying of course according to the length of time they have been in the seminary, and the diversity of natural talent found among them. A public examination of the children in this Institution took place in October last, which appeared to give much satisfaction to the numerous friends who were assembled to witness it. But it is not their manifest improvement in mere human knowledge, and the prospect, thus afforded, of their being prepared to pass through life with some degree of honour and respectability, that will satisfy the wishes of the Christian philanthropist. In the advancement of human learning he can rejoice; but he knows that human science may be possessed in its highest perfection, and yet the soul be not advanced thereby one step towards a happy immortality. He is therefore most solicitous for the communication of divine knowledge; for the diffusion of that science which will bring the sinner to Christ and heaven, to holiness and happiness; which, while it advances man in the scale of being here, prepares him for a mansion among the blessed in heaven. In this respect, it is believed that the instructions imparted have not been in vain; pleasing, and it is thought satisfactory, evidences of a work of grace among the bigger boys in the seminary have appeared. Seven of them are believed to be the subjects of a divine and saving change, and as such now stand as candidates for believers' baptism and church communion. May they prove Christians indeed, and, as the first-fruits of the seminary, be followed by an abundant harvest!

The English School for Hindoo Youth

has gradually increased from sixty to 100 boys, many of whom have made very pleasing proficiency in the several branches of study, both human and divine, to which their attention has been directed. Among the elder boys a spirit of inquiry after religious truth has been manifested, from which results of the most important character may be anticipated. They seem convinced of the errors and sin of idolatry, and of the truth and purity of the Gospel:—happy will *it be for them should these convictions so increase, as to constrain them to embrace the Gospel as the regulator of* their lives, and the ground of their hopes. Nor is this spirit of inquiry confined to them, but is more or less prevalent among the educated youth in the neighbourhood, some of whom have united with them to form a Bible class, which meets at Mr. Ellis's on the Sabbath, for the purpose of examining some portion of Scripture previously fixed on, when they are encouraged freely to state any objections or difficulties which may have occurred to their minds. These exercises have proved that works of an infidel character have been extensively circulated among them, which, were it not for the opportunities thus afforded of exposing their fallacies, and supplying an antidote to the poison they contain, may prove of great injury to the cause of morals and religion.

Howrah and Sulkea.

The English congregation at this station retains much of its fluctuating character, owing to the frequent removals among the inhabitants of the place. This state of things has been felt to be trying, especially when viewed in connexion with the little apparent good done in the way of conversion. On the other hand the very marked attention to the word evinced by numbers who attend, encourages and supports the mind with the hope, that the word will ultimately prove productive of saving benefits to many. In the church things of an unpleasant nature have occurred, so that in three cases it has been necessary to have recourse to discipline. Two have been excluded, and one suspended from church fellowship. Of the former, one affords reason to hope that he may ere long be restored to the enjoyment of those privileges he had forfeited by his misconduct. One native brother has been received into the church by experience, but no addition has been made by baptism.

Among the heathen and Mahommedan population of this station and neighbouring places, the word of God has been made known both orally and by means of tracts and portions of the sacred scriptures, which have been extensively circulated. In these labours Mr. Thomas has been aided the whole of the year by one, and latterly by two, native assistants, both of whom give him considerable satisfaction. They are daily occupied either in the Native Chapels, the Bazars, or public roads; or wherever they can get persons to listen to them. One of the two chapels connected with this station has been recently erected: it stands in a good situation, and is well attended. Of the effects of these evangelical labours it is difficult to speak with any degree of confidence, even in instances where considerable

hopes have been entertained; as it not unfrequently happens, that after bestowing much labour on an individual, he for some reason or other, often unassigned, leaves, and either goes to a distance, or else to some other denomination. More than one occurrence of this kind has taken place within the past year: one is a person mentioned in the last Report, as a somewhat hopeful character; he has joined the Church Mission in the neighbourhood, and has made a profession of Christianity at Bishop's College. Though hopeful, he was not considered as a converted man at the time he left; should he prove such at last, all will be well, and we will rejoice over him, as one who was in a great measure brought under Christian instruction through the agency of this Society.

Luckyantipore.

In the latter part of the year, five families successively renounced caste and idolatry, and united with the Christians. Some of these are people in very comfortable circumstances, possessing small landed property, and therefore not liable to the suspicion of having embraced Christianity from worldly motives. Others are expected soon to follow their example. A native preacher resides constantly at this station, who appears to live consistently with his profession, and to enjoy the esteem both of the Christian and heathen population. The opposition to Christianity here has much declined of late, both as to the native converts and the preaching of the word. For a considerable time the native Christians had to endure much ill treatment from their heathen neighbours; none would employ them, nor could they obtain assistance of any kind, as the head men of the village forbade all intercourse with them on pain of expulsion from caste. Things now wear a better aspect, and the interchange of kind feelings and actions is being resumed.

Kharee.

At this station, fifty miles south of Calcutta, where four years ago the Christian name was scarcely known, and certainly not professed, God has been pleased to grant to the labours of the Society's agents a degree of success they have no where else experienced. For nearly two years Christian worship has been conducted twice on the Sabbath, and twice in the week, at the village of *Kharee;* and, for about two years at *Mookerjea Muhal,* two miles to the east of *Kharee.* At both these places neat chapels have been erected. That at *Kharee* is the larger, and will hold nearly 200 people. During the past year, several fresh people from the village of *Bamanabad,* about a mile to the west of *Kharee,* having thrown off caste, and joined the Christian party, it has been arranged that on the Sabbath morning, they shall attend on the worship of God at *Kharee,* and that the native preachers shall conduct worship at their village on Wednesday and Saturday evenings: so that for the benefit of the Christian population there are altogether four services held on the Sabbath, and six on the week-days.

The total Christian population, including women and children, in the three villages, is about 200, of whom sixty have thrown off the caste during the year. During the rains, before the crops were ripe, when many perished through hunger, several others were anxious to profess Christianity; but the brethren saw that they desired support and protection from the oppression of their landlords rather than deliverance from sin, and so declined to receive them. The good conduct of the body generally has so far conciliated the landholders in the neighbourhood, that by degrees some have begun again to employ them; and they pay their rent so much better than their heathen neighbours, that they are now offered as much land at the usual rate as they can cultivate.

Beside the several branches of Missionary operation thus detailed, there are in *Calcutta, Chitpore,* and *Howrah,* Female Schools, under the superintendence of the Missionaries' wives, and which collectively contain about 250 children. The Missionaries in connexion with this Society also, as noticed in the last Report, are engaged in the preparation of a new version of the Bengalee Testament. During the last year the translation has been revised to the end of Revelation, and printed as far as Galatians:—the Gospels and Acts, in one volume, have also been published, and from the unanimous testimony of qualified natives and Europeans which the volume has elicited, the Committee feel justified in believing that the labours of the Missionaries to produce an idiomatic, and therefore to the natives an acceptable, version of the New Testament, will be crowned with success. May this and every other attempt to declare to the heathen in their own language the wonderful works of God, enjoy his abundant blessing!

The receipts of this Auxiliary for the year had been (with a balance in hand at the commencement) 2,461 rupees; the expenditure 2,520 rupees, leaving a balance against the Society of 69

rupees. The receipts included a bequest of 500 rupees from the late Rev. J. D. Pearson, of Chinsurah; together with donations from the Hon. Sir C. T. Metcalfe, Hon. Sir C. E. Grey, and other respectable gentlemen in the city.

MONGHYR.

In the following letter, dated 29th of August last, Mr. Leslie narrates the death of two of his Christian friends at that station—Mrs. Chamberlain, the widow of our excellent Missionary; and Mrs. Webberly, extensively known throughout India for her dignified mental independence, and the warm benevolence of her character.*

In my former letter I told you that good Mrs. Chamberlain appeared to be dangerously ill, from what disease no one—not even three medical men—has been able to discover. The general opinion is, that there was no disease, but simply a decay of nature; although there were symptoms which did seem to indicate that there was something more than this. Becoming worse and worse from the time at which I wrote you, she was advised, in the month of April last, to try a change of air by taking up her abode in a residence situated on a hill about three miles from Monghyr. Finding little benefit, she returned to the mission-house in June. It was then thought advisable by the doctor that she should try what a voyage on the river would effect. She accordingly, accompanied by Mrs. L. and Mr. Moore, went off by water to Patna and Dinapore on the 9th of July; but the change effecting little she returned, after a month's absence, to her own home, where she lingered, seemingly in great pain of body, and with frequent and long aberrations of mind, till the night of the 27th inst., when she, after a long and violent struggle, expired at 11 o'clock. Her mind, for the last three or four months, was in a very dormant state. Nothing gave her the least concern. She, though quite sensible till a few weeks before her death, seemed to have lost all interest in every subject, even in her grand subject, religion. When she did speak of her immortal concerns, she uttered little; and her language was painfully humble. She seemed as if borne down by a sense of sinfulness, and as if she could entertain no hope of mercy. But who can doubt the security of her state? For forty long years she bore the Christian name,—walked humbly with God,—and sustained an unsullied profession. Meekness and humility were perpetual and prominent graces in her character. I, who lived in the same house with her for nine years, know what she was; and I can affirm that she was a most humble, devoted, and ardent follower of the Lord Jesus. Though, during her mental aberrations, she spoke much, her language was as innocent as the prattling of a little child. Her dormant state of mind, therefore, and perhaps also her distressing views of her own state, are, I apprehend, to be attributed solely to her disease, whatever it was.

During the month of May last we lost also our other mother in Israel, Mrs. Webberly. Her close was less gloomy than that of Mrs. Chamberlain, but her disease was of a very different kind. She was only seven days ill, during which she intimated that she knew her end was at hand. Though she, too, had the most humiliating views of her state as a sinner, she was enabled to entertain a hope which supported her in the prospect of dying. On the morning of the day on which she died, she sat up in her bed, and prayed most fervently for the church, for her children, grandchildren, ministers, friends, &c. mentioning them all by name: and having thus commended all in whom she felt particularly interested to the care of God, she laid herself down and awaited the signal to ascend, which soon came.

Thus, two of the pillars of our little Zion are removed. The strokes have been very painful; but we should have been very selfish to have wished to keep our two mothers from their rest in heaven, particularly when both were bowed down by disease, and were groaning to be delivered. They are gone. They had long been united as sisters. Though Mrs. Webberly had many strong calls to leave Monghyr, yet she resisted them all, wishing to remain near the house of God, and near to the beloved widow of the devoted Chamberlain, whom God made the instrument of bringing her out of darkness into his marvellous light. Mrs. Webberly was 67, and Mrs. Chamberlain 60, years of age.

But whilst we have thus had to mourn over the loss of two of our most eminent

* A sketch of the history of this valuable woman is given in the "Friends," chap. vii., where she is described under the name of Mrs. Elrington. A few copies of this interesting work, *well adapted to give an insight into the interior of Hindoo Society, are still on hand at Fen Court.*

members, we have had to rejoice, since I last wrote to you, in two fresh additions to our English church in the persons of a father and his daughter. The father, who bears a respectable situation in the Company's service, came here seven or eight months ago. Though under the influence of divine truth for a long season previous to his arrival, yet he came with no slender prejudices against our sentiments as Dissenters and Baptists. These however gave way at once on the occasion of a baptismal service; and having been convinced of the truth, he arose and followed his Lord. His daughter, a married lady, soon followed him. Thus we have, since the year commenced, had ten persons added to our English and native churches.

The native congregation continues as large as ever. A few days ago a native, who seemed to have a very correct knowledge of the way of salvation, but with whom I had never conversed before, assured me that he and all the members of his family were just waiting the arrival of one of their relatives, for all to range themselves openly on the side of Christ. I have other reasons, besides this man's declaration, to believe that this is really their intention. They have some landed property; but what will be its fate, should they renounce caste, I cannot yet tell.

The English school, which was established under such pleasing auspices, is already dissolved. The rainy season prevented many from attending regularly: but the distance of the mission-house from the residence of most of the scholars, has proved the greatest obstacle. When I commenced the school it was kept in the native chapel; but the hot season prevented my going backward and forward in the middle of the day. It used to lay me down for almost the whole day afterward. I therefore proposed to the scholars to come to my house; they all consented, came for a time, but soon grew tired of the distance. I regret that a house should have been procured for the missionary so distant from the centre of the town. Could I get another I should certainly leave our present abode.

I fear, however, that we may soon be compelled to leave it. A violent earthquake which occurred at 11 o' clock on the night of the 26th inst. has shattered the walls on every side. Another such shock will level it with the ground. The wall of the room in which I am now sitting was split from head to foot in three places. One of the openings is an inch *or an inch* and a half wide. Other *houses, stronger than ours,* have shared *the same fate. I never* experienced any thing like the awful commotion. The earth literally reeled to and fro, and staggered like a drunken man. There was a simultaneous shout of consternation through the whole city. We have often had shocks of earthquakes in this part of India, but never was anything known similar to what has recently occurred. We were in great distress. Mrs. C. was in a dying state. I had just undressed and lain down when the commotion commenced. Hearing all the house cracking, and feeling myself violently rocked in bed, I rose up, jumped over a high wall at the back of the house, got round as well as I could to the front, where Mrs. C., Mrs. L., and a young lady were. We carried Mrs. C. out of the room under what is called a verandah, and there waited for a number of hours, in awful expectation, amidst shocks which were at intervals of twenty minutes till six in the morning. Since then we have had, at longer intervals, shocks extending through two days; but as I have not been sensible of any for the last sixteen or eighteen hours, I should hope they have now ceased. Never before did I feel the force and comfort of the forty-sixth psalm. How awful are God's judgments!

My paralytic symptoms, though not entirely removed, are much weaker and less frequent than before. I think they were occasioned by the additional and great exertion of the school. I am otherwise pretty well. Mrs. L. is not well, but her symptoms are occasioned by the continual watching and weariness of attending upon her mother. She is in deep distress; but I hope she will soon rise above her sorrow, when I think she will be quite well.

P.S.—The shocks of earthquake continued till the 5th inst., when they ceased. Our house is so much shattered that I fear I shall have to pull it down; and with the materials build it up anew. But before I take this step I will call a committee of some of the gentlemen of the station to report on the building. Should it have to come down, I hope we shall be able to rebuild it without any expense to the Society. There will be an abundance of materials (the chief articles of expense). All that will be required will be the labour, which is very cheap.

But much as we have suffered, we have sustained little injuries compared with some others. One of the largest and best buildings of the station is completely ruined. Others are nearly in the same state. It is reported here that 500 persons were killed in Patna. But we have not had time to hear of the damage sustained in other parts of the country. I almost dread to hear.

HOME PROCEEDINGS.

We regret to state that Mr. John Vercoe, who, it was anticipated, would have accompanied our other Missionaries to Jamaica, has been removed by death. He had been pursuing his studies for some years at Stepney College, in the hope of going forth among the heathen to preach the gospel of Christ; and was highly esteemed there for his genuine piety, his amiable disposition, and his unremitting diligence; but it has pleased God to take him away, just as he seemed about to enter on the sphere he had so long anticipated. His illness was of a pulmonary character, and originated, there is reason to fear, in being put into a damp bed;* it lasted for several weeks, and terminated on Thursday, the 27th of February, at his father's house in Grampond, Cornwall. He died in the peace and hope of the gospel. "What an unspeakable mercy," said he, "it is to have assurance in Christ while in the enjoyment of health, but much more so when we come to die. That assurance I possess." His last words were, "I am going home; I am going to my blessed Redeemer, and shall soon be free from pain and grief." Blessed are the dead that die in the Lord.

We had indulged the hope of being able, in this number, to inform our readers of the manner in which our long-pending application to His Majesty's Government for compensation for our Jamaica chapels had been decided. We are still, however, in suspense; but have good reason to expect a final communication from the Colonial office in a few days. Whatever the nature of that communication may be, it is of the highest importance that Messrs. Burchell and Knibb should resume their long-vacated posts as early as possible; and prompt measures to effect this will be taken *immediately that it becomes practicable.* But the withdrawment of these our beloved brethren from home engagements, will of course greatly lessen the travelling agency at the disposal of the Committee, while the augmented number of our Missionaries, in both hemispheres, will call for very strenuous exertions to support them. It is trusted, therefore, that our ministering brethren and other friends throughout the kingdom will endeavour to promote, in their multiplied and diversified spheres of influence, that heartfelt and scriptural attachment to the cause of Missions, which will abide and flourish without the impulse of unwonted excitement; and that, in the absence or diminished number of brethren, qualified, by personal experience in the Missionary field, to advocate the Society, there will be no want of those who, though deficient in that single qualification, will be cheerfully ready to share that important kind of labour for the glory of God, and the welfare of the heathen.

* Our friend Mr. Knibb has lately been seriously indisposed from the same cause. In each case this injury was sustained in the house of a friend! Other instances have lately come to the knowledge of the writer. Surely it should stir up the vigilance of our kind female friends throughout the kingdom, who so hospitably entertain the ministers of Christ when journeying in his service. Is it too much to hope that, in future, domestic arrangements of this sort will be personally superintended by the mistress of the household, *and not left wholly in the charge of servants?*

Contributions received on account of the Baptist Missionary Society, from February 20, to March 20, 1834, not including individual subscriptions.

Uffculm, Collection, by Rev. J. Wood	2	12	8	Dundee Auxiliary Society, by Mr. A. Low	15	0	0
Braunston, Collection, by Rev. W. Miller	4	1	6	Middle Mill, Pembrokeshire, Collection and Subscriptions	5	0	0
Hadleigh, Mr. James and Friends, by Mr. Pollard	0	8	4	Sanquhar, Missionary Association, by Rev. Mr. Halliday	3	0	0
Clapham, Collection at Rev. J. Edwards's Chapel, by Rev. T. Burchell	12	4	6	Edinburgh, Auxiliary Society, by Mr. Dickie	25	0	0

DONATIONS.

Liverpool:						
John Cropper, Esq.	50	0	0			
Mr. R. Cearnes, jun.	10	0	0			
Mr. Josiah Jones	10	0	0			
Mr. William Rushton	10	0	0			
Mr. W. Rushton, jun.	5	0	0			
Mrs. Aspinall	5	0	0			
Mr. John Jones	5	0	0			
Mr. R. Evans	2	10	0			
Mr. John Lyon	1	10	0			
A Friend.	1	0	0			
				100	0	0
Friends, Collected by Mr. Daniel Hearn				35	0	0
J. G. Piffard, Esq. Mr. Beddome				5	0	0
A. B. the Secretary				5	0	0
Miss C. Harris. Mrs. E. Gurney, (for Bibles and Testaments)				2	0	0
Friend. Rev. W. Hawkins				2	0	0
Mr. Whiffen, *Deptford*. Rev. B. Lewis				1	0	0
LEGACIES.—Rev. Joseph Hughes, late of *Battersea*, by the Executor Mr. G. Hughes				10	0	0
Michael Smith, Esq., late of *Northampton*, by the Executors, Messrs. J. M. Smith, J. Dent, and T. Garrett	50	0	0			
Duty	5	0	0			
				45	0	0

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

St. Albans	Rev. W. Upton	13	0	0
Markyate Street	B. Heath	2	7	0
Watford, Public Meeting, (7s. Sunday School girls)	E. Hull	26	10	0
Dean Street	B. Lewis	14	10	0
Eynsford, (Sunday School Children 17s. 6d.)	John Rogers	9	0	0
Taunton	W. H. Coombs	10	17	8
Jamaica Row	W. Dovey	4	13	8

Dublin, additional by Mr. John Parkes, for Schools:—

Mr. James Perry	2	0	0			
Mr. Henry Perry	2	0	0			
Mr. John Perry	1	0	0			
Mr. Alexander Bewley	1	0	0			
				6	0	0
"Restitution: towards the means used for the spiritual emancipation of the negro, from an individual who used West Indian sugar for some time before he was acquainted with the abominations of Slavery," from a Friend, by the Rev. B. H. Draper				10	0	0
Miss Huntley, *Bow*, by Rev. Dr. Newman				2	0	0
Misses S. and E. Stennett				2	2	0
Mr. James Edwards, *Lyme*				2	0	0
Samuel Hope, Esq., *Liverpool*				10	0	0

TO CORRESPONDENTS.

The author of "Elijah, a Poem," is respectfully thanked for his present of twelve copies for the Missionaries.

Mr. Knibb wishes to thank his kind friends in Scarborough, for a box of books towards the library for his church, comprising more than eighty volumes of the valuable publications of the Religious Tract Society, neatly bound.

Mr. Burchell returns his sincere thanks to the Ladies of Devonport, &c., for boxes of fancy and useful articles, forwarded to his care for the use of the Mission in Jamaica. Two boxes have been received from Devonport, one also from some town in the West of England; but Mr. B. having received no letter respecting it, he is unable to determine to what friends he is indebted. A parcel has also been received from some friends at Thornbury, containing tracts and books, for which he presents his thanks. As Mr. B. hopes soon to embark to resume his labours, he will be obliged to those kind friends who intend to commit to his care articles for sale, or books for the use of the church, if they will forward them at their earliest convenience.

Mr. Penney is expecting to sail for Calcutta in a few weeks, and would be happy to take *charge of any books with* which kind friends may be desirous of favouring the "*Benevolent Institution*" and "*Juvenile* Society" in that city.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

MAY, 1834.

MEMOIR OF THE LATE REV. DANIEL NICHOLS.

Daniel Nichols was born at Bath on the 6th of June, 1801. The different branches of the family attended the ministry of the Rev. W. Jay, in that city. His grandfather was a deacon of the church, and builder of the chapel in Argyle Street. At an early period our friend seems to have been the subject of religious impressions; but by what particular means they were produced does not appear. "At the age of seven," he says, "I was, for three years, committed to the care of an uncle, who lived in a benighted village in Gloucestershire. Here I soon lost the religious knowledge I carried with me; but even at this early period I felt strong convictions of sin, and knew that if I died in the prayerless, unconverted state I was then in, I must be for ever lost."

At the expiration of three years, Mr. Nichols returned to his father's house; but nothing particular is related of him till the age of sixteen. At that period he was apprenticed to a linen-draper at Frome. Here, for some time, he continued to be a regular hearer of the gospel, *without* experiencing any of its saving influences. He was mercifully preserved from gross immoralities, but his heart was full of vanity; and a love of dress, and fondness of display, were his most easily besetting sins. Notwithstanding these things, he was still the subject of powerful convictions, especially when hearing sermons of a somewhat alarming nature; and he would often retire to his closet on a Lord's-day evening, to pray that God would deepen the impressions, and convert his soul.

The period had now arrived when the Spirit of God was about thoroughly to convince him of his lost and helpless condition, and lead him to the knowledge of Jesus Christ as the only Saviour. A sermon, preached by Mr. Tidman, on the conversion of Saul of Tarsus, produced a very powerful effect upon his mind. This led him with more earnestness than ever to the throne of grace, to pray for the pardon of his sins through the blood of atonement. The Lord heard his cry, and saved him. "I was now," he says, "introduced into a new world. I had before heard

the gospel with indifference, but now it was to me the glad tidings of salvation. As a sabbath-school teacher, I now felt anxious for the spiritual welfare of the children I instructed. I can truly say that the day, the people, the word, the cause, the Son of God, were my delight."

Being solicitous to become useful to his fellow-creatures, by recommending that Saviour whom he had found precious to his own soul, he commenced addressing some of the Sunday-school children from five to six o'clock on Lord's-day evenings. This he continued for upwards of twelve months.

Soon after the expiration of his apprenticeship, Mr. Nichols obtained a situation in the lower part of Surrey. Many of the villages around the neighbourhood were at that time in a deplorably dark condition. Accompanied by a friend of kindred spirit, he went into one of those villages, where a Sunday-school was in a little time established, consisting of eighty-four children. On the Lord's-day evenings, he commenced preaching to the parents and others who were disposed to attend. Many came from the surrounding villages, and he had reason to hope that his labours among them were not in vain in the Lord.

Some time afterwards, Mr. Nichols removed to the neighbourhood of Birmingham. In the village where he resided, a few persons were in the habit of meeting for religious worship in a stable, where he engaged to become their preacher every alternate sabbath. After his removal to Birmingham, he visited them once a month. There the word was gladly received, and since *that period a* comfortable meeting-house has been erected, capable of accommodating 300 persons.

In the month of February, 1828, he was summoned to Bath to attend the death-bed of a brother, who appears to have departed this life with a well-grounded hope of eternal glory. His father, who at that time was in a very declining state of health, and who died in less than three months afterwards, expressed a wish that he would continue with him. This he felt it his duty to do, and therefore did not return to his former situation.

During Mr. Nichols's residence at Birmingham, he became acquainted with some friends belonging to the Baptist denomination, which led him more particularly to examine the subject. This terminated in the firm conviction that believers' baptism by immersion is the baptism taught in the New Testament. He was baptized by Mr. Oxlad at York Street chapel, Bath; on which occasion he said, "I have never witnessed a Sabbath wherein I have enjoyed so much of the presence and blessing of the Redeemer, as on this day."

Some time after this, the Baptist church, meeting in Bethesda chapel, Trowbridge, being destitute of a pastor, requested Mr. Nichols to supply them for six months, after which they invited him to the pastoral office, and he was solemnly set apart over them in the month of May, 1830. He was married in October following, and has left a widow and one child to lament their loss. With great assiduity, faithfulness, and affection, he continued to discharge his ministerial and pastoral duties, so long as his health would possibly admit. In the winter of 1818, he took a violent cold, which brought on a cough,

to which he was ever afterwards subject, and which ultimately terminated his life. His public labours were frequently interrupted by bodily indisposition; and when he did engage in them, they were evidently too much for his poor emaciated frame properly to bear: but the love which he felt for the souls of perishing sinners, and his desire to become instrumental in promoting the glory of God, led him beyond himself, until he and his people would weep together. Nor did he labour in vain; for there is reason to believe that a goodly number will appear as his crown of rejoicing in the day of the Lord Jesus.

On Tuesday, August 13th, 1833, this faithful servant of the Lord took to his bed. To a female friend who stood by him he said, "A death-bed is a solemn scene always, but the grace of God can smooth it, and make it a blissful one. May you be a possessor of that grace!"

Friday, to a little girl, of whom he was remarkably fond, and who was anxious to see him, he observed, "You see, my dear, I am dying, and you must die too; pray to Jesus that he may change your heart, and prepare you for heaven."

Saturday morning, to the deacons he said, "Still living, still dying, but very happy. I am weaned from all below, and am only waiting for my Saviour. The nearer I approach to eternity the happier I am."

Lord's day, 18th. The person who supplied for him called, to whom he spoke much of the affection he had for his dear church, and of the great kindness many of them had shown him during his long affliction.

On Monday night, about two *hours after he had retired* for the night, he awoke his wife to tell her what delightful communion he had had with God; how the Lord had manifested his love to him in a peculiar way, so that he was at a loss for words to describe the happiness he felt. He exclaimed, "Oh, that precious fountain of eternal love, who can fathom it? It is well it is not a stream, but a fountain ever flowing." He then tried to sing,

"There is a fountain fill'd with blood," &c.

but his feeble voice failed. He spoke of heaven, and of the happiness of those who had attained it, and added,

"There our Redeemer lives, all bright and glorious," &c.

In this delightful strain he continued for more than two hours.

Tuesday night was somewhat similar. Referring to their dear little babe that is in heaven, he remarked to his affectionate wife, "We see, my dear, the wisdom of God in plucking our little flower, and planting it in his heavenly garden, secure from blast and tempest. I shall have one in heaven, and you will have one on earth. May he be a child of God, and a comfort to you when I am taken away. It is but a little time, and I trust we shall all meet again, and form one family around the throne of God and of the Lamb." On expressing the sorrow she felt at parting with him, he said, "Hush, my dear, our Jesus hath done all things well; and I am sure, from the many mercies and favours he has shown us through kind friends, you have abundant reason to trust him for every future blessing. I know he will provide for you, and support you, and lead you by a way that you know not."

On Saturday the 24th, a per-

son called to see him, who sat silent for some time, being much affected at the alteration he perceived in the mortal frame of his dying friend. At last he said, "Death is quite familiar to me, having just lost two near and dear relatives. Have you any gloom upon the subject?" To which our departed brother replied, "No gloom at all, quite the contrary, a sweet calm, much enjoyment of the presence of God, and sometimes I almost triumph. Not but, upon a review of my past life, I have very much to mourn over, and much to be forgiven.

'To the dear fountain of thy blood,
Incarnate God, I fly,' &c."

Early on Thursday morning, the 29th, he awoke very ill indeed, and said, "Oh! when will this poor parched, diseased tongue awake and sing the song of Moses and the Lamb?" His affectionate partner said, "When your mansion is prepared;" to which he replied, "The mansion is prepared, and when I am prepared for it, my Saviour will come and fetch me. O the precious blood of Jesus! that and that alone can procure me an inheritance there." The next night he talked a great deal, and expressed much affection for the church, and said he had hoped to have spent many happy years with them. On another occasion he observed, when feeling exceedingly ill, "Oh, what should I do now, if I had nothing but a dying bed to rest upon? but I have the Rock of Ages.

'This life's a dream, an empty show,' &c."

In conversation with a near relative he remarked, "My dear wife and child have cost me many an anxious hour; but I have now resigned them to the care of my heavenly Father, and I have not one anxious thought concerning them."

On the last Lord's-day morning of his mortal existence, which was the 1st of September, he said to the minister who was about to supply his place, "This body is sinking downwards, but the spirit is rising upward. You are going to preach in my pulpit; I have spent many happy hours there."

On Monday and Tuesday he spoke but little, and scarcely took notice of any thing. On Wednesday, which was the day on which he expired, he continued much in the same state till within a short period of his dissolution. Then nature made her last struggle. He became considerably convulsed, and was evidently in the agonies of death. Appearing rather more composed, his beloved partner said to him, "Is Jesus with you, my dear?" He replied with emphasis, "Yes," and then in a little time resigned his spirit into the hands of the precious Redeemer.

Thus, at the early age of 32, was this faithful servant of Jesus Christ called to his reward, reminding those who are left behind how important it is to "work while it is called to day, for the night cometh when no man can work."

CLASSICAL READING IMPROVED.

To the Editor of the Baptist Magazine.

The expressions of Taylor, in his preface to Demosthenes' Oration *against Æschines*, on charging him with misconducting himself on an embassy, may be profitably employed as a means of

turning our attention to the erroneous titles given to most of Paul's Epistles.

Taylor, having excused himself from entering upon an historical account of the circumstances originating the trial that gave occasion to the oration, referring his readers to a review of the events of this particular period of Grecian History, which Ulpianus wished to be prefixed to this oration of Demosthenes, as the argument, he adds: At interea nonnulla sunt sane a me minime negligenda. Gravissime enim in Titulo peccatur, et ex omnibus, tam antiquis, qua Recentioribus, qui laudant hanc orationem Demosthenis, (laudatur autem, illa de corona excepta, præ cœteris fere omnibus) neminem ad hunc diem usque vidi, qui recte riteque appellavit. Dem. et Æs. vol. ii. 193, London, 1828. "But notwithstanding there are some things I could not so discreetly neglect. For there have been most serious errors in the title, and of all, as well the ancients as the moderns, who praise this oration of Demosthenes (and it is praised, that concerning the crown being excepted, above almost all the rest), no one have I seen to this day even who rightly, and as it should be, named it."

He then mentions four several titles that had been given to the oration, all of which he rejects; and finally he writes, Pressius et accuratius laudari debuit. "As more precise and accurate it ought to be named, "Κατ' Αἰσχίνου, παρα πρε σβείας."

Shall they who, with gigantic minds and singular adroitness of speech, aimed to insert in each other (improperabant, see Vulgate, Matt. xxvii. 44.) "arrows, bitter words," Ps. lxiv. 3, have their "*strife of tongues*," Ps. xxxi. 20, ushered with a "precise and accurate" title into the presence of the learning and learned world, that these may be pleased with classic taste, and those uninjured with barbarian words? And shall not the "wise unto salvation" give right names to his writings, who was gentle among and towards those whom by word of mouth or by his epistles he instructed, "even as a nurse cherisheth her children;" that they may not be offended at a most manifest discrepancy between the titles and the contents of his epistles, and that the unlearned and ignorant may not be hurt, through bending the sense of the writings to make them respond to the voice of their false titles?

Omitting the Epistles to Timothy, Titus, and Philemon, which afford not occasion to the present remarks, the remainder may be considered as addressed to people who had not seen Paul's face in the flesh, Col. ii. 1, or to those amongst whom he had gone preaching the kingdom of God. Acts xx. 25. The former division includes Romans, Colossians, and perhaps Hebrews; for Paul "was unknown by face unto the churches of Judea which were in Christ," for a considerable period. Gal. i. 22; and except to the church at Jerusalem, and to those in the routes to and from that place, he probably remained thus unknown. The latter division includes all the rest. That this is no idle or arbitrary classification will appear from the address to the churches of the second class containing, with one exception (that to the Ephesians), an acknowledgment of the union of his friends into churches of God; whilst in the first class he calls them saints. The former he had

personally known as fitly joined together in church fellowship, the latter he knew only by report.

Hence, those which have the printed title, in the authorised version, of Epistles to the Corinthians, should be called Epistles to the church of God at Corinth. 1 Cor. i. 2, and 2 Cor. i. 1. The Epistle to the Galatians should be named the Epistle to the churches of Galatia. Gal. i. 2. That to the Philippians, may be termed the Epistle to the church of the Philippians, as in ch. i. 1 he names all the constituent parts of a church, the saints, the deacons, the bishops. So the Epistle to the Thessalonians should be the Epistle to the churches of the Thessalonians. 1 Thess. i. 1, and 2 Thess. i. 1. The Epistle to the Ephesians, although Paul preached at Ephesus, is addressed after the manner of his letters to the places where he had not been, but notwithstanding in itself it purports to be written "to the saints which are at Ephesus, and to the faithful in Christ Jesus," Eph. i. 1, yet we may supply the title from his lips "who walketh in the midst of the seven golden candlesticks," and call it the Epistle to the church at Ephesus. Rev. ii. 1. But if that should be objected against, it may be entitled "to the saints at Ephesus." The similarity existing between the general contents of the Epistles to the Ephesians and to the Colossians is observable in their addresses; this likeness therefore accounts for the Epistles in question being addressed in a manner different from that of the Epistles of the same class.

Again, to notice the other class of Epistles, that called the Epistle to the Romans should be denominated the Epistle to the *saints in Rome, Rom. i. 7.* That to the Colossians, should be termed the Epistle to the saints at Colosse. Col. i. 2. With respect to the Epistle to the Hebrews, so called, if with Horne (vol. iv. 419) we conclude that this Epistle was addressed to Hebrew Christians, in Palestine; and if with Michaelis, as cited by him, we are of opinion that it is a matter of little or no moment whether it was sent to Jerusalem alone, or to other cities in Palestine; then the Scripture already quoted (Gal. i. 2) will furnish us with the appropriate title, the Epistle to the churches of Judea. And as, once and again, he refers to those who laboured amongst them in the word and doctrine, this seems a better name than "to the holy brethren amongst the Hebrews," which may be gathered from chap. iii. 1. But there would be a close analogy between this title and that of the Epistle to saints (holy ones)* and faithful brethren in other places. This Epistle, and that to the saints at Ephesus, are as links between the two classes; in the manner of the works of God in other departments of his creation.

Should a revision of the authorised version take place (and it might be improved to some extent so that Christians of all denominations would assent to the emendations), the matter of this communication would demand consideration. In the interim, ought we not, for emphasis I repeat, ought we not, especially as ministers of the word, verbally to make such alterations, in this instance, if not in others, which we should wish to see typographically ex-

* In all things it behoved Jesus to be made like to his brethren, Heb. ii. 17. So he is the Holy One of God (ὁ Ἅγιος), Mark i. 24; and they the holy ones (τοῖς ἁγίοις), Eph. i. 1.

ecuted? And our beloved brethren who are engaged in the work of translation in the East may consider if it is not better to take the titles of these writings from their inspired contents, than from other sources.

Neither national nor urban churches are countenanced by these writings, the knowledge of these establishments must be learnt elsewhere. May our souls cleave to the instruction *expressed* in the Scriptures!

The very variation of the addresses of the Epistles is instructive. Those addressed to saints and faithful brethren in Christ tell us of what stuff the churches should be composed; and those addressed to churches tell each saint, and faithful brother in Christ, that he should be a member of the church of God where he sojourns.

C.

UNION AMONG CHRISTIANS.

To the Editor of the Baptist Magazine.

Some papers which have recently appeared in your pages, on union, have induced me to address you on that important subject; and if your insertion of my remarks should rouse the attention of the Christian public, my object will be fully answered.

It has long appeared to me that, though union among Christians is of the greatest importance, nothing in the present day worthy the name of it is even attempted. Ministers occasionally exchanging pulpits, congregations meeting in each other's places of worship, monthly meetings for prayer and a sermon, and other things of a like nature, bring us acquainted with each other's faces, and produce a few instances of pleasing courtesy, but leave us as destitute of Christian union as if the term was altogether unknown.

The church is compared in the scripture to a city which is compact together—a vine—a body—a house—and other images which represent to the view something composed of different particles, but firmly adhering together, and dependant upon each other; particles or materials once disunited, but now brought together and forming a compact and perfect whole. Our Saviour prays that all who may hereafter believe in him may be one with him, as he is one with the Father.

Nothing is more dangerous than to interpret the precepts of scripture by the conduct of the fathers, or those who lived in periods immediately succeeding the times of the apostles, because we know the church very early became corrupt; but surely we cannot err in supposing that the apostles, and those who acted under their sanction and in their presence, are in their conduct authorised interpreters of the injunctions of the Saviour; and we may evidently see, by the conduct they adopted immediately after they received the out-pouring of that Spirit which the Saviour had promised *to guide them into all truth*, that they understood something very different from any thing that is taking place at the present time. This Spirit, he promised, should bring all things to their remembrance whatsoever he had said; and when they received

it, and were by its influences reminded of the sayings of their Lord, they were, we are told, of one heart and one mind, and immediately joined themselves together to support each other's temporal and spiritual interests.

Times, circumstances, and manners alter continually, but the spirit of Christianity never alters, nor does the Spirit of truth at one time teach us one thing, and at another time, something directly opposite. Change of times and altered habits may authorise or excuse departure in details from apostolic examples; but no change or alteration can warrant a departure in principle, or sanction so entire a change as has been effected by the operation of fashion, conformity to the world, and a desire to rise one above another.

If any union like that to which we have alluded were formed in the present day, infidels and men of the world would see what Christianity really is; the church would be a city set upon a hill, which could not be hid. They only judge of it now from the exhibition of its declension and corruption; they look at the church united with the state, and they see its members struggling for place and power, for tithes and lordships, and they turn from the unsightly object as a society composed partly of dupes, and partly of those who are skilful to take advantage of the folly of the rest. They turn to the church which has separated itself from the state, and, though they do not see there the same disgraceful struggle for place or power, yet they see nothing like the exhibition of the genuine spirit of Christianity pervading the whole body, and leading them to glorify *God by a system* of obedience and benevolence. They hear the minister say, "How hardly shall they that have riches enter the kingdom of heaven!" and yet they see men struggling with all their might to be rich; they see men, in spite of this dreadful threat, seek riches, amass them, and continue to possess them, sometimes giving not even the tithe to the poor which was enjoined under the Jewish dispensation, and which ceased, not under the idea that men might under the new system accumulate more and disperse less, but because a spirit was infused into the heart which led men to part with their goods and their estates, to distribute as *every man had need.* And while they behold some thus accumulating wealth, and every year adding house to house, and field to field, they behold some in circumstances of embarrassment, and some in absolute poverty, unable to purchase good food, comfortable clothing, or to give proper education to their children; they see others in absolute wretchedness and misery; these last only are considered as persons entitled to relief, and then the rich Christian (rich against the commands of his Lord) abstracts one sovereign from his twenty thousand to relieve his poor brother, and leaves himself still enough to weigh him down when he comes to pass over that river which separates the living from the dead.

While this state of things continues, we shall never see the little one become a thousand, nor the small one a great nation. Christianity will creep, not soar; and men will think it a thing of form and not reality. We may still beat the infidel at argument, but we shall never deprive him of both power and desire to say any

thing against the religion of Jesus. Prayer-meetings, missionary efforts at home and abroad, Bible-societies, and reports of revivals, will alike be useless for the universal spread of the gospel, while this state of things continues; but once let a union be established suitable to present times and circumstances, the same in spirit as what existed previously to the *church becoming corrupt*, and we shall see Satan fall like lightning from heaven, and Christianity restored to its pristine simplicity, enlightening and blessing the whole world.

R.

March 20th, 1834.

EXEGETICAL EXERCITATIONS.—No. IV.

To the Editor of the Baptist Magazine.

Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury; and I will bring down their strength to the earth. Isaiah lxiii. 1—6.

It must often have been perceived by every observant and discerning mind, that a very considerable portion of religious people, of almost every class and party, discover a strong, it may be a pious, predilection for investing Old Testament phraseology with a New Testament import. The way in which these verses are frequently understood, it is presumed, is an instance of this kind, inasmuch as by many persons they are supposed to refer to our Saviour's suffering on the cross as an atoning sacrifice for human transgression.

The notion that our Saviour is here represented as the victim of divine justice, bearing the curse that we might inherit a blessing, and being stricken and smitten of God that we, by his stripes, might be healed, appears to have been drawn without due consideration from the following phrases: Mighty to save—mine own arm brought salvation—of the people there was none with me—and the year of my redeemed is come. These expressions, it must be admitted, bear some resemblance to many in the New Testament, which are employed to represent the salvation of sinners as resulting exclusively from the sufferings and death of Christ.

It must be remembered, how-

ever, that there are many other expressions in the passage which can by no means be reconciled with such an application. For instance, He looked for help, and wondered that there was none to uphold;—but he could not have expected, nor, consequently, could he have been disappointed in not receiving, human aid in that spiritual salvation which he came to achieve for his church. His garments were sprinkled, and his raiment was stained with blood; not, however, with his own blood, but with that of the enemies of his people. He appeared like one who trod the winepress, but not like one who was trodden in it. He came in the day of vengeance—in the time of righteous retribution, not himself to endure, but to inflict upon his adversaries, the divine displeasure. And in this conflict his fury upheld him, while he trampled the people down in his anger; but in Gethsemane, and at Calvary, it was not so; for he then came not to destroy, but to save; and his patience and fortitude, his zeal and his unfailing and unfaltering devotedness to his work, not his fury, sustained him.

Besides, the general cast and character of the entire representation form a strong argument against the notion which we oppose. Whether we consider the warfare or the winepress, the legitimate inference will be in favour of the interpretation for which we plead. In the former, the Messiah is represented as the conqueror, not the conquered; as the victor, not the vanquished. In the latter, he is the agent, not the patient; he is not crushed and subdued himself, but he tramples upon his enemies as one *that treadeth* the winepress. In *his return from Edom*—the land of Israel's enemies, and from Bozrah—the capital of the country, he travels in the greatness of his strength; not in any degree exhausted or weakened by the combat, but still mighty to save in any future emergency.

In fine: the passage does not speak of Christ as a suffering but as a reigning Saviour; as the Prince of the kings of the earth. It refers, not to any scene or event in the days of his humiliation, but solely and exclusively to his exaltation, in which, in his official capacity as Mediator, he was invested with all power in heaven and in earth, that he might become Head over all things to the church. It recognizes, not his spoiling principalities and powers on the cross, but his rule and authority over all the kingdoms of the world, and his direction and control of all the national vicissitudes and political revolutions which should occur. It would appear to be a parallel passage with the second Psalm, in which the kings and rulers of the earth are counselled not to oppose his reign, on the fearful consideration that, if they do, they must expose themselves to inevitable destruction when his wrath shall be kindled but a little; for he would break them with a rod of iron, and dash them in pieces like a potter's vessel.

The spirit and general import of the prediction may, perhaps, have been often fulfilled in various interpositions of Divine Providence on behalf of the church in times of imminent peril and impending ruin. Still, however, it remains a standing type of that future, final, entire, and remediless overthrow with which the antichristian powers, as such, shall be visited by the same illustrious, peerless personage who is de-

scribed by Isaiah, in the verses already cited, and by John, in the book of Revelation, as a mighty conqueror, in military costume, and warlike attitude, on whose head are many crowns, who is clothed in a vesture dipped in blood, who has a name written, the import of which in might, and majesty, and dominion, no man knoweth but himself, and out of whose mouth proceedeth a sharp sword—death and destruction, pursuing and overtaking his adversaries simply at his bidding, that with it he should smite the nations; and, it is added, he shall rule them with a rod of iron, and he treadeth the winepress of the fierceness of the wrath of Almighty God. Rev. xix. 13—16.

SCRUTATOR.

CHRISTIAN SOLICITUDE REWARDED.

To the Editor of the Baptist Magazine.

How shall I do him good? was many times the inquiry of a Christian cottager, when he looked on a neighbour that he apprehended was living in a state of fearful backsliding from God. He remembered how very zealous he had seen him in the ways of religion in times past; how much concern he had then expressed for the welfare of his own soul and the souls of those around him; how anxious he then appeared to take others with him in company to the house of God on Sabbath days, and on other days when opportunity offered; and how punctually his own family accompanied him! But now things were painfully changed. Even the form of religion was disregarded. He sought company, but it was not the society of Christians. On the Sabbath day he often resorted to the fields, instead of the place of worship, and there his children idly wandered with him. The village prayer-meeting was no longer attended, and his own household attested that family prayer also was abandoned. At the remembrance of these things the heart of the cottager was distressed, and he *often said, I wish I* could do him good! But he was deterred from making any attempt by perceiving that, since the mind of his neighbour had ceased to be interested with religious subjects, his disposition was altered for the worse. Instead of being the agreeable and pleasant neighbour, he was become so morose and so distant towards all who made any profession of religion, that the cottager was almost afraid to speak to him. But at length a circumstance occurred that powerfully awakened his Christian solicitude, and roused his courage. He met with a tract on prayer, the suitability of which to the condition of his neighbour so impressed him that at first he resolved to send it him; but soon after, perceiving him walking slowly before him on the public way, he thought if he could slip it secretly into his pocket, he should escape the danger of giving him offence, and be more likely to secure it a reading. He therefore joined him and made the attempt, but in doing it was detected and repulsed by the words, "What are you doing with my pocket?" I meant no harm, said the cottager; I only wished to put this paper there.

I wish you to read it. Will you do so? The man looked at it and saw the subject was prayer. His countenance changed, and, unable to repel the kind solicitude of his friend, he put it into his pocket, promising to read it. When he got home, he commenced the task, and as he proceeded his sins came up in remembrance before him, the arrows of the Almighty stuck fast within him, and his wounded conscience applied for healing at the cross of Christ. He did not seek in vain. The Lord healed his backslidings, forgave his sins, and so restored his soul, that since that time he has been enabled to live and walk as an humble, lowly, and devoted Christian, in the fear of God, and enjoying the consolations of the Holy Spirit.

Reader, we have in the conduct of this cottager seen how divine grace operates in human bosoms. We have been reminded that they who are taught of God the value of their own souls, are affectionately concerned for the souls of others; that they who know the excellency of Christ are desirous that others also should taste his goodness.

"They tell to sinners all around,
What a dear Saviour they have found;
They point to his redeeming blood,
And say, Behold the way to God."

But the cottager is gone to heaven. His labours of love on earth are relinquished. He will no more aim to stop the backslider in his wanderings; no more invite sinners to come to Christ; no more ask neighbours to attend with him on the worship of God; no more distribute tracts. But will the reader apply himself to these services of Christian affection, and follow this cottager in the path he trod, to that world *where those who* turn many to righteousness shall shine as the stars for ever and ever?

We believe timidity often checks the Christian from engaging in services, to be successful in which he would consider his highest honour and his loftiest happiness. But let him take courage from what he has just read. The opposition feared may never make its appearance; and if it should, under the shield of Omnipotence he is safe and accepted. God often makes means that appear to us very feeble, mighty in operation. None can tell what extent of benefit shall result instrumentally from the labours of this pious cottager! The backslider, restored, has now children walking with him in the fear of God, who perhaps ere long shall, in the presence of their offspring, imitate the example of their godly parent, and thus future generations will be blessed from the labours of love in which the present have engaged.

But perhaps the reader is himself in a backsliding state. Perhaps he is declining in the ways of religion. Those lively feelings of gratitude and love and hope towards Christ that once were moving in his bosom are lost, and he is become cold and indifferent with respect to Christian doctrine and Christian practice. This is a fearful state of mind. How many have drawn back unto perdition! How many have, through turning back, perished in their sins! My dear reader, perhaps no Christian neighbour will think of putting a tract into your pocket, or of speaking to you about your spiritual condition. You have so disguised the backslidings of your heart, that few surrounders suspect their existence. You have not yet put off the form of religion,

though you feel not its power as you once did, but it is probable you may do this ere long. Let me beseech you to dread advancing to such hardness and impenitence of heart. Remember, if neighbours don't see that you neglect prayer, God does; if they don't know your coldness and indifference towards the things of religion, he does, and cannot be regardless of your guilt; therefore, grieve not his Holy Spirit any longer, lest he should entirely depart from you. Think seriously of your guilty departures from God, and return unto him, beseeching him to heal your backslidings and forgive your sins, lest you should be of those who draw back unto perdition, and not of those who believe to the saving of the soul.

Y.

HINTS TO OUR ASSOCIATIONS.

To the Editor of the Baptist Magazine.

THE papers which have appeared in our Magazine respecting our Associations, have considerably interested my mind, for after some little acquaintance with them for twenty years, I conceive there is a loud call for improvement, and therefore deem the excellent suggestions of Philemon worthy of serious attention; and I well know that the feelings and views of many brethren are similar to my own. It is evident that many of our associations are much too large, and I have frequently thought that there should be one in every county, that each county association should meet annually, and a delegate or messenger be appointed by each to attend the London meeting in June. These county associations might be divided into two, three, or four districts, as most convenient, each of which might hold a half-yearly or quarterly meeting for prayer and preaching, Christian fellowship, the revival of religion, and devising plans of usefulness. Our associations thus formed should go through the length and breadth of each county, raise new interests, erect new chapels, establish and encourage village *preaching and Sunday*-schools, till every spot should be well cultivated, and the wilderness and solitary places be glad for them, and the deserts rejoice and blossom as the rose. As the time is just approaching when our associations will meet, I would suggest the propriety of making the following queries the subject of calm and serious consideration, 1. What is the design of holding the association? 2. Is the association adapted to accomplish that design? 3. Is that design efficiently accomplished by the association? If not, 4. What can be done to render our associations more efficient? Some associations have appeared to me to have no design in view, or if any, not at all equal to the time and money expended in holding them. Some have not appeared adapted to accomplish any very valuable end, and what has been done by others has been exceedingly inefficient. If these remarks should call forth the prayers of our churches, elicit inquiry, and induce some more able brother to draw up some useful plan that shall arouse, unite, and concentrate all the energies of the denomination for the advancement of the Redeemer's cause, my design will

be accomplished, and I shall be grateful. For at present we have no bond of union, nor do we know so much about the state and progress of the churches in England, as we do about those in India or America; this is painful, and ought not to be. Oh, for wisdom and grace to produce such a reform as shall gladden every heart, and advance the Redeemer's glory throughout the land.

THOMAS PULSFORD.

Torrington, April 8th, 1834.

QUERIES.

To the Editor of the Baptist Magazine.

IN reading the history of the progress of religion among barbarous and savage nations, we invariably observe the effect which Christianity produces among even such a people, in making them peaceful one towards another, and destroying all hateful passions. Now a query arises in my mind, which I cannot satisfactorily answer; and it is this: When such effects are produced among barbarous nations, who have grown up in the practice of vice, how is it that Christians of our own country have such frequent and bitter quarrels one with another; and that, particularly in *religious societies*, there are so many divisions and strifes? I have often thought upon this subject, but have never come to a satisfactory conclusion; and I thought you might be so good as to insert this query in your magazine, with a view to call forth an explanation of this (as it appears to me) most strange phenomenon.

T. G.

DID Dr. Warburton finish his treatise on the Divine Legation of Moses, as he promised his reader in the second volume? The copy the querist read was bound in three volumes, but the *third* appeared incomplete; for his argument to prove the legation of Moses *divine*, from *the absence of the doctrine of* eternal reward and punishment taught in it, is not completed, but left like the two sides of a mighty arch without the middle stones to lock them together.

The insertion of this query, and an early answer to it, will gratify your constant reader, J. P.

POETRY.

PSALM CXXXVII.

At intervals of labour, when
By Babel's streams we sat and wept,
Remembering Jordan's sacred glen,
And Zion's hill where David slept;
Our cruel tyrants taunting cry,
"Now sing us one of Zion's songs;
Forget your toils, and raise on high
Some tuneful sound which joy prolongs."
Can we, surrounded thus with bands
Of scoffing sinners lewd and vain,
Sing the Lord's song in heathen lands,
Or tune these unstrung harps again?
Yet have we not forgot thee, Lord,
Or Salem, thy once favour'd rest;
Thy temple gates, thy holy word,
Thine ark, with glorious symbols blest.

If such remembrance leave the heart,
Let our tongues fail the song to raise,
Our hands no more their skill impart
To tune our harps to notes of praise.

O Babylon! thy lot is cast,
Thy doom is fix'd, thy fall decreed;
Thy days of mirth will soon be past,
And fearful days of wrath succeed.
As thy stern fury dash'd to stones
The helpless babe and aged sire;
So justice dooms thy sires and sons
To bloody deaths and vengeance dire.

REVIEW.

The Works of Jonathan Edwards, A.M., with an Essay on his Genius and Writings; by Henry Rogers: and a Memoir by Sereno E. Dwight. Revised and corrected by EDWARD HICKMAN, Pastor of the Congregational Church, Denton, Norfolk. In Two Vols.—Westley and Davis.

THE return of a highly esteemed friend, after a period of absence, is usually attended with renewed and enlarged enjoyment. The incidents which have transpired during the season of separation, added to the resuscitation of those perceptions and impressions which were produced by the original intimacy, communicate a more vivid and intense interest to the recurrence of previous intercourse, and the reiterated pleasure of former association. Having, it is possible, ourselves, since our last interview, made some small advance in the path of intellectual attainment, though not the less sensible to what we may consider to be the defects of our friend, we may be better qualified to appreciate the peculiar and exalted excellencies which essentially form his distinguished character, and present him to our view, at least, with an air of superior if not of pre-eminent attractiveness, we consequently welcome his return with indubitable evidence of a more warm and inviolable attachment.

Who, that has been admitted to the society of Jonathan Edwards (and who has not?) and remembers the admiring and unbroken silence with which he first listened to the predications and deductions of so extraordinary a mind, when discoursing on "the freedom of the will," "the religious affections," and "the history of redemption," but will exult whenever the auspicious opportunity shall recur of bringing himself again into fellowship with so much of mental opulence and of moral dignity? It is, *then, scarcely necessary* to remark, that, in this new and complete edition of the writings of President Edwards, our readers are re-introduced to the author, and that too under circumstances of a peculiarly favourable description. The advantages of it are thus enumerated: "1. It contains all the matter included in the first American edition, that which was published at Worcester; and is regarded in the United States as the only one entitled to confidence. 2. The various original extracts from the diary and papers of Edwards, first published in America by his descendant, Sereno E. Dwight, in the year 1830, are here incorporated. 3. Several smaller pieces, printed originally in a separate form, and not hitherto included in any collection of the works, are here introduced. 4. The valuable notes of Dr. Williams have been added. 5. The whole has been carefully revised by collation of all the previous editions." The entire work is comprised in two moderately sized volumes, beautifully printed in double columns, and brought within a price which no doubt will induce many to possess themselves of a treasure, the magnitude and value of which cannot easily be assigned.

But we must be more particular. The first volume opens with "An Essay on the Genius and Writings of Jonathan Edwards, by Henry Rogers," extending to fifty-two pages. The talented author of this elaborate introduction to the work now under consideration, has himself displayed no ordinary acumen and research. In his able analysis of the intellectual structure of the mind of Edwards, and the results of its prodigious efforts, he has exhibited considerable force of penetration, and much felicity of description. He observes:

"That faculty in which lay the secret of Edwards's intellectual strength—the

faculty of abstraction, was probably bestowed upon him in greater plenitude and perfection than on any other individual of his species. Nothing but this could have enabled him to keep so steadily and so luminously before the mind the propositions on which his reasoning was founded, and to call forth from the obscurity in which they dwelt their mutual relations; to pursue with such exactness and precision, and such never-tiring patience, the longest, the most subtle, and the most intricate trains of metaphysical reasoning; or to unravel, with such consummate skill, the most complex and elaborate mazes of sophistry. All who have in any measure been accustomed to abstract reasoning, especially upon those profound and difficult subjects which throughout life absorbed the mind of Edwards, must be aware of the extreme difficulty of transfixing before the microscopic gaze of the mind those volatile objects of thought which, though so difficult to be detained, demand such intense concentration. These subtle ideas keep shifting and dancing before the mental vision, like the objects in a landscape transiently seen through the rolling mists of an autumnal morning; now emerging from the vapour, and glittering in the momentary illumination of a sun-beam with an apparent definiteness of outline, and now enveloped again in obscurity, before the mind has had time to descry their exact nature, and still less their relations to one another. Quite as illusory, quite as feebly retained by minds in general, are those abstractions which Edwards delighted to contemplate. So attenuated are they, and in so thick a cloud do the imperfections and ambiguity of language often involve them, that it frequently requires many hours of anxious and perplexing meditation before the dense mist rolls away from the mind, leaving each object of thought revealed in the pure sunshine. All, therefore, who have ever been much engaged in such pursuits will know how to appreciate the wondrous powers of Edwards, in the glare of whose concentrated attention the most subtle ideas seem ever vivid and unobscured. He appears to feel no difficulty in compelling them to retain the same position for any length of time, in the very focus, so to speak, of intellectual vision. When he once sets himself to the investigation of any subject, no disturbing influences can reach him from without, or allure him from his purpose. As to the external world, the fall of the eyelid *does not more completely* shut out the intrusions of material existences from the mind, than he can exclude the presence of every foreign, every disturbing object, whenever he chooses to drop the curtain of his abstraction over the soul. No sooner does he enter the recesses of his own mind, than the ideas which he would make the objects of his contemplation gleam out, with a sort of phosphoric splendour, on the walls of the chambers of imagery—the brighter for the surrounding darkness. Nay, the perspicacity of Edwards often seems to increase with the obscurity and subtlety of the subjects of which he treats. We could point to many instances of this. In this respect his organs of intellectual vision resembled the eyesight of some classes of animals which, though they would be dazzled into blindness by the noon-day sun, can discern the minutest objects in the faintest twilight. No matter how profound those caverns of abstruse speculation into which he ventures; no matter how dim the twilight which penetrates them; in what would be to others 'middle' or 'nether darkness,' his intellect seems to dilate so as to collect every wandering ray of light, and to discern plainly those objects which to minds of inferior perspicacity would be absolutely invisible." p. 9.

To this powerfully written essay, which includes much interesting reasoning on the principles of Edwards, as well as the character of his mind, succeeds a copious history of his life, which, by those who have not previously been made acquainted with it, will be regarded as exceedingly valuable. Here the reader will find ample opportunities of remarking what an extent of learning, labour, and piety was compressed within a space of time wanting several months of fifty-five years. How variously soever the question may be determined, whether at such an age it was perfectly wise to anticipate the arrival of a virulent distemper, which it is at least possible might not have been inflicted, all will unite in lamenting the result, and in acknowledging that the means of prevention were resorted to under circumstances which could admit but little ground to doubt the propriety of their adoption.

Concerning this memorable and exceedingly important life, all that we have space to record is as fol-

lows: "Jonathan Edwards was born on the 5th of October, 1703, at Windsor, on the banks of the Connecticut." In his twenty-fourth year he "was ordained as a minister of the gospel, and placed over the church and congregation at Northampton, as the colleague of his grandfather, the Rev. Mr. Stoddard." Here rather more than twenty-three years of his devoted life were spent in the most pious, energetic, and successful exertions; till a root of bitterness springing up troubled him, and ultimately occasioned his removal to Stockbridge, where, in varied and important labours, the few last years of his continuance in this world, with the exception of three short months, which he occupied as president of the college at Princeton, where he died, were speedily passed away. His death is thus briefly related:

"The small-pox had now become very common in the country, and was then at Princeton, and likely to spread. And as Mr. Edwards had never had it, and inoculation was then practised with great success in those parts, he proposed to be inoculated, if the physician should advise it, and the corporation would give their consent. Accordingly, by the advice of the physician, and the consent of the corporation, he was inoculated February 13th. He had it favourably, and it was thought all danger was over; but a secondary fever set in, and, by reason of a number of pustules in his throat, the obstruction was such, that the medicines necessary to check the fever could not be administered. It therefore raged till it put an end to his life, on the 22nd of March, 1758, in the fifty-fifth year of his age." p. 220.

From the concluding remarks attached to these memoirs we must introduce the following paragraph:

"Perhaps there never was a man more constantly retired from the world, giving himself to reading and contemplation; and it was a wonder that his feeble frame could subsist under such fatigues, daily repeated, and so long continued. Yet upon this being alluded to by one of his friends, only a few months before his death, he said to him, 'I do not find but that I am now as well able to bear the closest study, as I was thirty years ago; and can go through the exercises of the pulpit with as little uneasiness or difficulty.' In his youth he appeared healthy, and with a great degree of vivacity, but was never robust. In middle life he appeared very much emaciated by severe study, and intense mental application. In his person he was tall of stature, and of a slender form. He had a high, broad, bold forehead, and an eye unusually piercing and luminous; and on his whole countenance the features of his mind—perspicacity, sincerity, and benevolence—were so strongly impressed, that no one could behold it without at once discovering the clearest indications of great intellectual and moral elevation. His manners were those of the Christian gentleman, easy, tranquil, modest, and dignified; yet they were the manners of the student, grave, sedate, and contemplative; and evinced an exact sense of propriety, and an undeviating attention to the rules of decorum. 'He had,' observes one of his contemporaries, 'a natural steadiness of temper, and fortitude of mind, which, being sanctified by the Spirit of God, was ever of vast advantage to him, to carry him through difficult services, and to support him under trying afflictions in the course of his life. Personal injuries he bore with a becoming meekness and patience, and a disposition of forgiveness.' According to Dr. Hopkins, himself an eye-witness, these traits of character were eminently discovered throughout the whole of his long continued trials at Northampton. His own narrative of that transaction, his remarks before the council, his letters relating to it, and his farewell sermon, all written in the midst of the passing occurrences, bespeak as calm, and meek, and unperturbed a state of mind, as they would have done had they been written by a third person, long after the events took place. The humility, modesty, and serenity of his behaviour much endeared him to his acquaintance, and made him appear amiable in the eyes of such as had the privilege of conversing with him. The several relations sustained by him he adorned with exemplary fidelity, and was solicitous to fill every station with its proper duty. In his private walk as a Christian, he appeared an example of truly rational, consistent, uniform religion and virtue; a shining instance of the efficacy of that holy faith to which he was so firmly attached, and of which he was so zealous a defender. He exhibited much of spirituality, and a heavenly bent of soul. In him one saw the loveliest appearance,

a rare assemblage of Christian graces, united with the richest gifts, and mutually subserving and recommending one another." p. 228.

The remaining portion of this volume comprises the following works: "A careful and strict Inquiry into the prevailing Notions of the Freedom of the Will—Dissertation on the End for which God created the World—Dissertation on the Nature of true Virtue—The great Christian Doctrine of Original Sin Defended—A Treatise concerning Religious Affections—Narrative of surprising Conversions—Thoughts on the Revival of Religion in New England—Inquiry Concerning Qualifications for Communion—Misrepresentations Corrected and Truth Vindicated—A History of the Work of Redemption—Five Discourses on the Soul's Eternal Salvation." Nothing from the pen of Jonathan Edwards can be considered as uninteresting; but in the enumeration just given the articles which have excited most attention, and which may be regarded as possessing a more permanent title to consideration, are those on the Freedom of the Will—On the Religious Affections—And the History of Redemption. On the two former there yet remains much difference of opinion, and still greater diversity of statement; owing partly to certain difficulties connected with the subjects themselves, and partly to their real or supposed relative influence on particular theories, which, in marshalling the principles of revealed truth, it has been deemed essential to maintain. The history of redemption is replete with instruction of the most valuable description, and must always be esteemed by every pious mind a rich treasure of itself.

It is now necessary that we should state, for the benefit of such of our readers as may not previously possess the information, that the second volume of this excellent work contains fourteen parts; of these six are occupied with series *of discourses,* and miscellaneous *sermons; the subjects* of the other eight parts are, "Distinguishing Marks of a Work of the Spirit of God—An humble Attempt to promote explicit Agreement, &c.—Life and Diary of the Rev. David Brainerd—Miscellaneous Observations on Important Theological Subjects—Remarks on Important Theological Controversies-Miscellaneous Observations—Types of the Messiah—Notes on the Bible." Any attempt at a critical analysis of these admirable pages, accompanied by illustrative extracts, would extend this article to a length altogether unsuitable to the nature of our publication. We must therefore content ourselves with such partial reference as the restricted nature of our limits will permit. From among the striking remarks on efficacious grace we select the following.

"A natural man has no degree of that relish and sense of spiritual things, or things of the Spirit, and of their divine truth and excellency, which a godly man has; as is evident by 1 Cor. ii. 14: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Here a natural man is represented as perfectly destitute of any sense, perception, or discernment of those things, for by the words he neither does nor can know them or discern them: so far from it, that they are foolishness unto him. He is such a stranger to them that he knows not what the talk of such things means; they are words without a meaning to him; he knows nothing of the matter, any more than a blind man of colours. Here it will follow, that the sense of things of religion that a natural man has is not only not to the same degree, but is not of the same nature with what a godly man has. Besides, if a natural person has that fruit of the Spirit which is of the same kind with what a spiritual person has, then he experiences within himself the things of the Spirit of God. How then can he be said to be such a stranger to them, and have no perception or discernment of them? The reason why natural men have no knowledge of spiritual things is, that they have nothing of the Spirit of God dwelling in them. This is evident by the context; for there we are told it is by the Spirit these things are taught, verse 10—12. Godly persons, in the text we

are upon, are called spiritual, evidently on this account, that they have the Spirit; and unregenerate men are called natural men, because they have nothing but nature. For natural men are in no degree spiritual; they have only nature and no Spirit. If they had any thing of the Spirit, though not in so great a degree as the godly, yet they would be taught spiritual things, or the things of the Spirit, in proportion; the Spirit that searcheth all things would teach them in some measure. There would not be so great a difference, that the one could perceive nothing of them, and that they should be foolishness to them, while, to the other, they appear divinely and unspeakably wise and excellent, as they are spoken of in the context, verses 6—9, and as such, the apostle speaks here of discerning them. The reason why natural men have no knowledge or perception of spiritual things, is, that they have none of that anointing spoken of, 1 John ii. 27: 'But the anointing, which ye have received of him, abideth in you; and ye need not that any man should teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.' This anointing is evidently here spoken of as a thing peculiar to true saints. Sinners never had any of that oil poured upon them, and because ungodly men have none of it, therefore they have no discerning of spiritual things. If they had any degree of it, they would discern it in some measure. Therefore, none of that sense that natural men have of spiritual things is of the same nature with what the godly have. And that natural men are wholly destitute of this knowledge, is further evident, because conversion is represented in Scripture by opening the eyes of the blind. But this would be very improperly so represented, if a man might have some sight, though not so clear and full, time after time, for scores of years before his conversion." p. 564.

These statements are not more in harmony with the principles of divine truth, than they are with the history of experience in all ages. They are in the highest degree adverse to the native pride of the human heart, but they are unspeakably refreshing and encouraging to the devoutly humble mind. The readers of Edwards need not be informed that *the above extract is a very inconsiderable part of his* lengthened, elaborate, and conclusive reasoning on the subject to which it refers. When we leave the precincts of revelation, seldom are we permitted to meet with anything, concerning heaven, so solid and sublime as the following.

"There is scarce any thing that can be conceived of or expressed, about the degree of the happiness of the saints in heaven, the degree of intimacy of union and communion with Christ and fulness of enjoyment of God, for which the consideration of the nature and circumstances of our redemption by Christ do not allow us and encourage us to hope. This redemption leaves nothing to hinder our highest exaltation, and the utmost intimacy and fulness of enjoyment of God. Our being such guilty creatures would be no hinderance, because the blood of Christ has perfectly removed that, and by his obedience he hath procured the contrary for us in the highest perfection and glory. The meanness of our nature need be no hinderance, for Christ is in our nature. There is an infinite distance between the human nature and the divine; the divine nature has that infinite majesty and greatness, whereby it is impossible that we should immediately approach to that, and converse with that, with that intimacy with which we might do to one who is in our own nature. Job wished for a near approach to God, but his complaint was that his mean nature did not allow of so near an approach to God as he desired: God's majesty was too great for him. Job ix. 32, &c. But now we have not this to keep us from the utmost nearness of access and intimacy of communion with Christ; for to remove this obstacle out of the way, Christ has come down and taken upon him our nature; he is, as Elihu tells Job he was, according to his wish. He is a man as we are; he also was formed out of clay. This the church anciently wished for, before it came to pass, to the end that she might have greater opportunity of near access and intimacy of communion. Cant. viii. 1: 'O that thou wert my brother, that sucked the breasts of my mother; when I should find thee without I would kiss thee, yea I should not be despised.' Christ descending so low in uniting himself to our nature, tends to invite and encourage us to ascend to the most intimate converse with him, and encourages us that we shall be accepted and not despised therein; for we have this to consider of, that let us be never so bold in this

kind of ascending, for Christ to allow us and accept us in it, will not be a greater humbling himself than to take upon him our nature. Christ was made flesh and dwelt among us in a nature infinitely below his original nature, for this end, that we might have as it were the full possession and enjoyment of him. Again, it shows how much God designed to communicate himself to men, that he so communicated to the first and chief of elect men, the elder brother, and the head and representative of the rest, even so that this man should be the same person with one of the persons of the Trinity. It seems by this to have been God's design to admit man, as it were, to the inmost fellowship with the Deity. There was, as it were, an eternal society in the Godhead in the Trinity of persons; and it seems to be God's design to admit the church into the divine family; so that which Satan made use of as a temptation to our first parents, '*Ye shall be as gods*,' shall be fulfilled contrary to his design. The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father, John xvii. 21—24. 'That they may be all one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world.' ver. 26. 'That the love wherewith thou hast loved me may be in them, and I in them.' The Son's intimate enjoyment of the Father is expressed by this, that he is *in the bosom of the Father*; so we read that one of Christ's disciples *leaned on his bosom*, John xiii. 23. These things imply not only that the saints shall have such an intimate enjoyment of the Son, but that they, through the Son, shall have a most intimate enjoyment of the Father; which may be argued from this, that the way which God hath contrived to bring them to their happiness is to unite them to the Son as members, which doubtless is that they may partake with the head, to whom they are so united, in his good. And so 'our fellowship is with the Father, and with his Son Jesus Christ.'" p. 628.

But we must here put a period to our notice of these valuable volumes. The extraordinary mind which originated them has long been regarded by us with admiring veneration. Even in those instances in which we demur to his propositions, or dissent from his arguments, his piety, his talents, and his ingenuity command and obtain our profound respect. The range of his thoughts, the sublimity of his conceptions, and the cogency of his reasoning, are so much beyond the ordinary reach of mental achievement, as deeply to convince the attentive reader of his works, that, while thus employed, his mind is elevated to sacred fellowship with one of those rare spirits which, at uncertain intervals, for a short season, visit and adorn this lower world.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Report from his Majesty's Commissioners for Inquiring into the Administration and Practical Operation of the Poor Laws. Fellowes.—This neat volume, containing an immense mass of information, deserves to be well studied by our legislators, parish officers, and all those benevolent persons who, enjoying ease and affluence themselves, are desirous of ameliorating the condition of the poor.

Zion's Trumpet; or the Penny Spiritual Magazine. Vol. I. pp. 202. Palmer.—Notwithstanding certain peculiarities by which this work is distinguished, and of which we are unable to speak with commendation, it will be found to contain much which to the pious reader will be highly acceptable, and in connexion with which he may derive both instruction and encouragement.

Counsels to the Aged, or a Companion for the Evening of Life. By John Morison, D. D. pp. 141. *Westley.*—Dr. Morison says, "I have a painful impression on my mind, that the aged are too much neglected, both in the ministrations of the pulpit, and the productions of the press; and that they suffer many spiritual privations, by not being made the objects more frequently of a distinct and specific appeal. I desire, therefore, to take my humble part in an attempt to single out the aged, and to address to them such instructions as may be suited to their advanced and advancing period of life." p. 2. This small neat volume contains three chapters, on "the condition of old age, the resources of old age, and counsels and cautions to the aged," in each of which our venerable friends will find much that is adapted to their circumstances, and admirably calculated to calm and solace the evening of their life.

Religion and Eternal Life, or Irreligion and Perpetual Ruin, the only Alternative for Mankind. By J. G. Pike. pp. 246. *Simpkin and Marshall.*—The author of this pious work, by his "Persuasives to Early Piety," &c., has established his claim to be allowed a serious hearing, on "religion and eternal life;" especially when we are informed that "the sacred Scriptures are the source whence its lessons and statements are drawn. It offers no metaphysical refinements of religious truth, but plain scriptural instruction. Its readers are addressed, not as churchmen or dissenters, but as fallen, undone, and dying, yet immortal beings, who need eternal salvation." In recommending this publication to the attention of our readers, it is only necessary to add, that it will not suffer by comparison with any of the writer's former productions.

1. *Missionary Records. pp.* 490. *Tract Society.*

2. *The Saint's Encouragement to Diligence in Christ's Service, &c. By James Janeway. pp.* 119. *Tract Society.*—The information contained in the first of these articles is extensive and interesting. It is not confined to the achievements of a particular sect, but takes a wide and liberal survey of the operations of Christian benevolence on behalf of the heathen as conducted by Missions and Missionaries originated by various denominations. The contents of this volume are well calculated to impress upon the mind of every reader the great importance of Missionary exertion, and the still higher importance of divine influence *in demolishing the kingdom* of darkness, and erecting the empire of truth and holiness.

"The Saint's Encouragement to diligence," is a valuable practical tract, beautifully illustrative of Solomon's words, "The diligent soul shall be made fat." It is a most suitable work for universal circulation.

The Necessity of Religion to the Well-being of a Nation, a Sermon Preached at the Rev. Dr. Bennett's Chapel, February 6th, 1834, &c. With an Appendix on the Subjects agitated between Churchmen and Dissenters. By John Pye Smith, D. D. Jackson and Walford.—A short sermon, and a long appendix; and both are worthy of the learned and amiable writer. We fully agree with him in reference to the present position of the Dissenters when he says, "We have no enemies so greatly to be feared as ourselves."

Political Christianity, State Patronage, and Government Support, &c. Illustrated in the Political, Ecclesiastical, and Educational Statistics of Ireland. Hamilton and Co.—A valuable mass of information (and more is promised), highly interesting to all who are seeking the welfare of the sister island.

Suggestions and Conclusions on Church Reform; by Thomas Webster, B.D., Vicar of Oakington, &c. Seeley and Sons.—A very sensible pamphlet by an evangelical clergyman, of liberal principles. We have room for only one short extract. "The Bible version of the Psalms should be adopted; and all Dissenters be allowed to marry as they like, and to register their marriages in registers kept by the clerk of the peace, or some such officer. The publication of banns in time of divine service is a very inconvenient interruption, and has long ceased to be any effectual precaution against clandestine marriages." p. 17.

On the Study of General History. An Introductory Lecture, delivered in the University of London, February 14th, 1834, by the Rev. Robert Vaughan, Professor of Ancient and Modern History. John Taylor.—Mr. Vaughan views history in relation to, 1. Legislation and government. 2. Commerce, science, and the arts. 3. Literature. 4. Religion. 5. National character, including manners and customs. He professes to lecture on Ancient History from our earliest historical notices to the fall of the Roman empire in the fifth century; then from the birth of Mohammed to the close of the fifteenth century. Modern History commences with the age of Charles V. His first course will extend from Charles V. to Louis XIV.; from Louis XIV. to the French revo-

lution; and thence to the present time. We heartily wish he may be able, under the divine blessing, to fill up the grand outlines he has so ably and eloquently sketched in this introductory lecture.

Brief Memoirs of the Rev. John Sarjant, late Missionary to the Mauritius, &c. By Thomas W. Bond. T. Hurst.—A modest, unpretending little book, including various extracts from the Journal of Mr. S., which cannot fail to be highly interesting to every Missionary, and to every young man who aspires to be one. The charge given by the late excellent Richard Watson, is worthy of being deeply studied.

The Teacher, or Moral Influences employed in the Instruction of the Young, &c. By Jacob Abbott, Principal of Mount Vernon School. Revised by the Rev. Charles Mayo, L.L.D. Late Fellow of St. John's College, Oxford. Seeley and Sons.—The value of this edition of Mr. Abbott's ingenious and lively work is greatly enhanced by the preface and notes of Dr. Mayo, who appears to be a teacher himself of much piety, good sense, and practical knowledge.

The Poetical Works of William Cowper, &c. Magnet Edition. William Mark Clark.—Good paper and type, correctness and cheapness, will be as a *magnet* to many readers; and who will ever be weary of their favourite Christian Poet?

The Miscellaneous Works of William Cowper, Esq. With a Life and Notes, by John S. Memes, L.L.D., &c. &c. In 3 *Vols. Smith, Elder, and Co.*—If the second and third shall be equal to the first, this elegant edition of "the great Poet of the Cross" will be in much greater demand than many of its predecessors.

Errors Regarding Religion. By James Douglas, Esq., of Cavers. Second Edition. Longman and Co.—We are happy to see a second edition of this learned and useful work, which we noticed some years ago; and we hope it will be followed by many others.

The Lord's Day Monthly Record.—In monthly numbers, price two-pence each, proposes "to convince the poor themselves that it is not true, as they have been told, that we wish to coerce them, but rather to set them free from the coercion now imposed upon them by the greediness of their employers."

A Practical View of the prevailing Religious System of Professed Christians in the higher and middle Classes in this Country, contrasted with real Christianity. By William Wilberforce, Esq. With a Memoir by the Rev. Thomas Price. Fisher and Jackson.—This admirable work needs no recommendation from us, nor from any other persons. And the value of this edition is enhanced by the well-written memoir which Mr. Price has prefixed.

An Essay on Moral Tuition, and the Influence of Good Example. By William Brand, Junior. Wightman.—This may be read with advantage, particularly by our Sunday-school teachers.

The True Christian, or the Way to have Assurance of Eternal Salvation. By the Rev. Thomas Jones, Rector of Creaton. Seeley.—This veteran in the holy war is now in the eighty-second year of his age, and has written, he says, first, "for the spiritual employment of his own mind;" secondly, "to assist the children of grace to take correct views of the doctrine of assurance of salvation."

Pædobaptism not only a stumbling-block to the Jews, but incompatible with the nature and genius of Christianity. By Theophilus. Wightman.—We are not quite sure that we understand the writer of this small tract in some parts of it. The reader, however, whether Jew or Christian—whether Baptist or Pædobaptist—whether an advocate for strict or open communion, will certainly find what is worthy of being considered.

On the Extent of the Atonement in its relation to God and the Universe. By Thomas W. Jenkyn. Hamilton, Adams, & Co.—An elaborate performance, dedicated to Dr. Pye Smith, the author's tutor, and meriting far greater attention than we can at present bestow upon it.

Literary Recreations; or Scenes from Real Life. By the Rev. J. Young. Whittaker & Co. Hamilton & Co.—Fourteen tales (the author assures us they are facts), and certainly his piety and ingenuity are finely displayed. Female readers will probably look first into the eighth of the series, entitled, "A Modern Zantippe (should be Xantippe), or a Sketch from Real Life."

Remains of James S. Carmichael, late Teacher in Circus Place School, Edinburgh; with a Memoir of his Life: by the Rev. David King. Hamilton and Co.—"Others might have more of the bold impetuosity of Peter, or the pressing enthusiasm of Paul, but few could exhibit more of the amiableness of John; and John, it will be remembered, was that disciple whom Jesus loved."

Manna in the Wilderness: No. I, containing selections from the Discourses of the late Rev. Gottfried Menken, Morning Preacher of St. Martin's, Bremen. Translated from the German, by Samuel Jackson. Seeley and Son.—We consider it high praise to say of this little book, that it answers to its title.

The Sacred Classics; or Cabinet Library of Divinity: Edited by the Rev. R. Cattermole, B. D., and the Rev. H. Stebbing, M. A., Vol. II. pp. 294. Hatchard.—The "Apostolici" of Cave has long and deservedly possessed the veneration of all the lovers of sacred antiquity; and especially that portion of the elaborate work which records the lives and deaths of the apostles Peter and Paul, whose history is transcribed in the volume before us. The introductory essay is written with great force and spirit; and, what is superior, displays a mind powerfully influenced by Christian principles. We sincerely hope that neither the editors nor the publisher will experience any want of encouragement in prosecuting the important and valuable undertaking which they have so ably commenced.

A Set of Hymn Tunes, in Four Parts, composed by Thomas Jordan. pp. 62. Groombridge.—The composer in a modest preface observes, "that the number of tunes of a strictly appropriate character is not so considerable as to preclude the propriety of an occasional adaptation of a strain in closer accordance with the tenor of certain pieces, not to say that even deficiencies have sometimes been complained of in a few measures now in constant use. He has no wish to detract from the merit of many, which he cheerfully acknowledges, of great excellency, nor to press his own farther than an enlightened public may judge them worthy of reception. If his productions should be found in any degree to subserve the interest of Christian congregations, and to enhance the gratification of this part of worship, he will consider himself amply repaid for his sincere though imperfect service."

It appears, though not from the title-page, that this is a second edition of this set of tunes; we are much gratified to find that the author's endeavours have so far proved acceptable; and we hope his contemplated efforts will not be impeded by any want of encouragement on the present occasion.

A Catechism of Natural Philosophy, illustrated by fifty-six Wood-cuts. Part I. By George Lees, A. M.

An Outline of Sacred Geography, &c. &c. By Alexander Reid, A. M., Rector of Circus Place School, Edinburgh.

The duty of Children to Love and Seek Christ. By the Rev. Duncan Grant, A. M. Minister of Fowes. Oliphant and Son.—The fifth edition of an address which, as we learn from the preface, was originally delivered *to above a thousand children at Aberdeen.*

A Catechism of Botany, &c., illustrated by Engravings.—Oliver and Boyd's Catechisms of elementary knowledge have great merit; and we heartily wish they may obtain all that encouragement from the reading public which they deserve. We have no doubt they will contribute much to the general diffusion of real and valuable knowledge.

Heart's-ease in Heart-trouble. Ascribed to John Bunyan.

Life of Mrs. Joanna Turner.—Both these from the Religious Tract Society, which is every day enriching the world by its valuable publications.

Notes on the Gospels; for Sunday-school Teachers, and Bible Classes. By the Rev. Albert Barnes. Condensed from the American Edition. Religious Tract Society.—One of the most valuable things that can be placed in the Sunday-school library. We rejoice in the assurance that it will contribute largely to the promotion of Christian knowledge.

Doctrines according to Godliness; or a Confession of Faith, &c. By Henry Heap, Minister of Bury Street Chapel, London, (formerly Dr. Watts's).

Funeral Sermon on the death of Richard Sturton, delivered October 20th, 1833. By Henry Heap.—In the former of these articles Mr. Heap has given us a solid body of divinity in his own lively way; and we rejoice to add, if Dr. Owen and Dr. Watts, who were among his illustrious predecessors, were now living, they would read it with pleasure. The funeral sermon we recommend especially to our Sunday-school teachers.

Farmer Goodall and his Friend. By the Author of "The last Day of the Week." Seeley.—A little book, full of Dialogues well fitted to entertain and instruct those who live in our agricultural districts. It will be found an excellent article in a farm-house, explaining elementary Christian truth by illustrations drawn from rural life and occupations.

The History of Jonah, &c. By the Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. Seeley.—Written with great simplicity, and very neatly embellished.

Prayer an infallible test of the Truth of God's Word. Nisbet.—The title is not happily expressed; but the reader will find it a very pungent tract, especially if he belongs to the class of those who treat the evidences of the truth of the Gospel as unsatisfactory.

The Nun. Seeley and Burnside.—An elegantly written book, designed to expose the pretensions, the superstitions, and the cruelties of the Roman Catholic Church.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BAPTIST CONTINENTAL SOCIETY.

Extracts of Letters from Mr. S. H. Froëhlich.

Zurich, 1st March, 1834.

It is now nearly four months ago since I set out upon my Missionary journey, of which I will give you some account.

In the first place, I visited the same neighbourhood where I had been a year before. I found the state of things rather worse than better. One rich man in particular had made great efforts to excite enmity against me, on account of baptism.

I then went to another neighbourhood, where I had never been before. I found there many persons seeking after salvation, who came to the meetings, and the blessing of God was evidently visible. But after a few days I was taken up by the police, and one of the district officers wrote the following in my passport: "The bearer has been about five days in this district, and has been presiding at sectarian meetings contrary to our law, on account of which he is sent by the police out of the district."

This made me suspected by all the police, and in one district they would not countersign my passport until they had the decision of the first commissioner upon the subject. Upon my going before him he took me into his room, and I found him so frank and open that I was freely able to declare to him the word of the kingdom. After that, I came to Lindau, and endeavoured to do something there for the kingdom of God. But I was taken ill, and was obliged to return to Switzerland by the lake of Constance, and a friend from Lindau accompanied me in order to visit a few Christian friends. But scarcely had we arrived before I was again taken ill, and suffered very great pain. This happened at the close of the last year, and the beginning of the present. When my friends in Hausstweil, in the Canton of Thurgau, where I was a year ago, understood that I was lying ill; they caused me to be brought to them. *For a year past they had* held regularly *their private assemblies* on the Sundays, and now I again took the lead amongst them.

But after a few days the clergyman of the national church complained of me to the magistrate of the district, and prayed that I might be sent out of the Canton. We however protested against it, and appealed to the ordinance of the state, which allows religious assemblies. The matter was brought before the Government, and after a long debate the following decision came forth: "Information having been given to the Government that Henry Samuel Froëhlich, a minister from Brugg, in the Canton of Argau, has been holding religious meetings at Hausstweil, the matter was brought before the undersigned magistrate for his decision. There is against Mr. Froëhlich no accusation made of any political misconduct, and the local officers of the district have the charge of regulating little unimportant matters, so that the public peace will not be disturbed by any meetings. Signed by the magistrate on the 12th of January." Now we had a free course for our meetings, which were very numerously attended (on the Sunday, about 200 persons came), and the Lord blessed us most evidently. By degrees there were as many as sixty baptized. But the blind zeal of the national clergy would not leave us in peace. They preached openly against me in all their pulpits, and excited the people and the government against us. Those who attended the meetings were almost daily followed with sticks and stones, and sometimes severely wounded. Twelve clergymen came personally to the government, and prayed for my banishment. I also actually received a writing to this effect, but still we were allowed to present our defence to the government in writing. But in the mean time a fearful storm was raised against us.

On Wednesday, the 19th of February, in the evening, a mob of several hundred persons came and surrounded the house, where a friend of mine was visiting (two leagues distant from where we were); they entirely destroyed the house, and the inhabitants with difficulty escaped with their lives; and when information of the melancholy circumstance came on the following day, I was obliged to

depart in order to appease the wrath of the people, such is the state of things; and what has taken place since I do not know.

What the result will be I leave entirely to God, whose I am, whether to live or to die.

In addition to what I told you in my last, I have now to inform you that God, according to his gracious will, has displayed his power towards the new church in Thurgau, by strengthening and preserving them, and increasing their numbers, and even by adding to them converts from amongst those who were their adversaries, for with God all things are possible when he reveals his arm, and makes his word victorious. I have lately received a letter from thence, and I think it will give you pleasure to read a few extracts from it. They say, among other things, "We thank God continually, through our Lord and Saviour, that he has counted us worthy, and enabled us to suffer for his holy name's sake. He gives us strength to overcome all by patience. Oh, it is indeed a comforting thought that, although men will not permit or suffer our meetings, we are yet united in spirit with you and with all the saints, and shall be so for ever.

"To-day brother V. came from Oberland (in the Canton of St. Gallen), who has also had to endure a good deal of persecution, but has happily been safely brought through it all. Yesterday he was present at a meeting in St. Gallen, which was much threatened, and a conspiracy was actually formed against it; but they were preserved by the grace of God, by the meeting being held in another house. We feel now every day more and more that we are only pilgrims and strangers here; and we feel daily a more earnest longing to depart hence and be with Christ. Our path becomes constantly more hedged up and difficult. Thanks be to God that our Lord and Master himself has gone before us, through tribulation and suffering, and that he will bring us all to himself. To him will we *live*, and to him will we *die*. To him we resign all that we *are*, and all that we *have*. May he lead us according to his holy will. To the Lord our Saviour be praise, glory, and thanksgiving. We can now apply his precious word to ourselves and feel that it is said *to us*. We experience, in meditating upon it, that peculiar peace and joy of God, which passeth all understanding; and thus we can say *with the apostle Paul*, 'We are troubled on every side, yet not distressed; we are perplexed, but not in despair," &c.

In another letter of the 11th inst., the same person writes, "Through the providence of God we have now occasion to send you a Timothy, namely, our dear brother W. B., who will himself inform you of the occasion, and he will give you an account of us all. May your heart be richly comforted in your care for us. You will especially rejoice in the Lord, our blessed Saviour, when you learn how the members of our church have multiplied, notwithstanding the wrath of the enemy. The Lord has hitherto protected us against the evil to which we have been daily exposed, and he gives us continually new strength and fresh courage through his precious word and his Holy Spirit. To him be glory, praise, and thanksgiving for ever.

"Our hearts very often long very earnestly after you, especially when we remember how by your instructions we might have been still further led on in the knowledge of our Lord and Saviour, and it would have given us sincere and hearty joy to have been under your kind care. It grieves us when we think of your constant sufferings from the bad state of your health." These letters are written by a sister. There are in one house six sons and six daughters living with their widowed mother, all believers in the Lord; may God strengthen and keep them in himself. Amen.

In addition to this I must observe that these events in Thurgan, by their publicity, have also had a reaction upon the church in Aargan. In the brethren it has awakened a holy zeal, but in the enemies a wicked zeal. The Lord has recently converted savingly, and added to us a goodly number.

N.B. To those friends who have contributed to the support of the Baptist Continental Society, and who have been anticipating some acknowledgment of their pecuniary kindness in the Magazine, the Secretary begs to say, that the whole will appear together in the Report after the annual meeting in June.

F. A. Cox, *Secretary.*

DOMESTIC.

THE YOUNG MEN'S SOCIETY.

The object of the above Society is to promote the intellectual and moral improvement of its members at times and

under rules suited to the circumstances of persons engaged in business, and connected with exercises of a nature calculated to benefit all ranks, in every sphere in which they may be called to move.

The following is a brief history of its rise and progress.

It is now about ten years since the origin of THE YOUNG MEN'S SOCIETY, the first having been instituted in Glasgow at the commencement of the year 1824. On the 28th of February, 1831, the American Young Men's Society was formed in New York, by the originator of the Glasgow Society, who witnessed with satisfaction the results of the Institution in Scotland, while he was a Sabbath-school teacher there. When afterwards travelling to promote the cause of Missions abroad, he was much affected by the details he received in America, of the state of morals among the young men of its cities and large towns, and therefore proposed the formation, not of a city, but of a NATIONAL Institution, that could with energy work the *general* establishment of the plan. The design succeeded, and the most sanguine anticipations of the benevolent and zealous proposer have been far exceeded by the wide outspreadings of the branches, which now appear to have extended themselves over a vast tract, and to be with great judgment and vigilance very systematically, prosperously, and beneficially carried forward. It appears that the design of the Society having been stated at a meeting of the Students of Princeton Theological Seminary, held 7th of March, 1831, a second meeting took place on the morning of the 8th, to consider the subject, when forty-nine of the students became members. On the 18th of March, a meeting was held in Philadelphia, and on the 14th of April a Society was organized there. The Brunswick was formed on the 22nd of March, and subsequently the Washington, Norfolk, Richmond, Alexandria, Georgetown, Baltimore, Hamilton, Rome, Syracuse, Weedsport, Auburn, Oswega, Rochester, Buffalo, Utaca, Andover, New Haven, Prattsburg, Wayne, Troy, Newark, Montreal, &c.; and all are combined by deputing members to the NATIONAL board of management. The American Society has had for a long period its weekly publication, upon the plan of a Newspaper, and named "The Young Men's Advocate," and Lectures have been delivered to its members by Drs. Cox, Mc Ilvain and Hawes; the latter two have been published in America, *and Dr. Hawes's republished in Scotland* with a recommendatory preface by Dr. Wardlaw.

Upon the 17th of April, 1832, the Society was adopted in EDINBURGH, and afterwards in Paisley, Greenock, Kirkintilloch, Kylsyth, Kilmarnock, Salcoats, Leith, Stewarton, &c. The Scottish Society has had a monthly journal for a considerable time past, called "The Glasgow Young Men's Journal," but recently changed to "The British Young Men's Journal."

In May, 1832, three Young Men's Societies were formed in IRELAND. On the 8th, the Dublin; on the 16th, the Irish; and on the 25th, the Belfast. In PARIS, on the 10th of July, 1832; and on the 23rd of the same month at Havre de Grace.

The LONDON Society commenced in June last; its first Association, "The London Wall," on the 23rd of July. "The Spitalfields," on the 9th of September; and the "Old Street," on the 7th of October; all of which have gradually increased, and go on well: several others are expected shortly to be formed.

RULES OF THE SOCIETY.

I. This Society shall be denominated "THE LONDON CHRISTIAN YOUNG MEN'S SOCIETY."

II. The objects of the Society shall be to promote the religious and intellectual improvement of its Members, to qualify them for being useful in Society, and to excite them to activity in doing good to others.

III. The Members of the Society shall be young men of 14 years of age and upwards, of good character, not professing opinions subversive of evangelical doctrine, and who are desirous of furthering the objects of the Society.

IV. The Society shall take the Holy Scriptures as its guide, and avoid religious controversy and political discussion.

V. The Society shall endeavour as soon as practicable to form an Association in each of the districts into which the metropolis may be divided.

VI. Each Association shall meet once every week, or fortnight, for devotion, reading of Scripture, religious, moral, and scientific essays, with conversation. Each alternate meeting at least shall be for devotion, reading of Scripture, and religious essays, with conversation.

VII. That young men may be separated from vicious society, and enjoy the influence of pious example, a list of boarding and lodging-houses, in which

the daily worship of God is maintained and no immorality tolerated, shall be kept by the Secretary for reference by the Members and young men coming to town.

VIII. The Society shall endeavour to establish a monthly Evening Lecture to young men.

IX. The Society shall direct its Members to such Libraries, Classes, and Lectures, as shall most certainly and at the least expense promote their general improvement.

X. The Society shall endeavour to engage its Members, according to their abilities, in such approved religious and benevolent Institutions as can be most effectually aided by them.

XI. The Committee of Management shall be elected at the Annual Meeting, and consist of a President, Treasurer, Secretary, and six or more Directors, together with a representative from each Association. Five Members of Committee shall form a quorum.

XII. The Treasurer shall make no payments, except by order of the Committee—keep a regular account of receipts and disbursements—and present a statement to the Committee quarterly, and to the Society at its Annual Meeting.

XIII. The Committee shall meet once a week or fortnight for conducting the business of the Society. In the absence of the President, a Chairman shall be chosen by the Meeting.

XIV. The Society shall hold a Quarterly Meeting in the months of March, June, September, and December, the last of which shall be the Annual Meeting, when the Report for the preceding year shall be presented, and Officers elected.

XV. The expenses of the Society shall be defrayed by voluntary contributions.

XVI. All the Society's Meetings shall be opened and closed with singing and prayer.

OBSERVANCE OF THE SABBATH.

At a meeting of the journeymen bakers of the borough of Brighton, held at the City of Hereford Tavern, Upper St. James's-street, Brighton, on the 10th day of March, 1834, for the purpose of taking into consideration the propriety of petitioning Parliament to enact a law to prohibit public baking on any part of the Sabbath; Mr. William Lower, *foreman to Mr. Manser, of Upper St. James's-street, in this town, in the chair*; the following Resolutions and Petition were unanimously agreed to:—

1. That it is not only improper, but contrary to the express command of God, that persons should do any works, but those of necessity and charity, on the Sabbath day.
2. That it is expedient that bakers should no longer be required to exercise their worldly calling on the Lord's Day, as they have hitherto done, to the serious injury both of their souls and bodies.
3. That the following petition to the Honourable the House of Commons be adopted, and that I. N. Wigney, Esq., one of the members for this Borough, be requested to present the same to the House, and that G. Faithfull, Esq., the other representative for this place, be solicited to support the prayer of the same.
4. That this meeting take this earliest opportunity of expressing their unanimous and very sincere thanks to their respected employers for their judicious and persevering efforts to obtain for their dependants those opportunities of rest and religious instruction which have been already petitioned for by the journeymen bakers of London, and which the persons present at this meeting also ardently seek.

(Signed) W. LOWER,
Chairman.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the undersigned Journeymen Bakers of the Borough of Brighton,

Sheweth,

That in consequence of bakers being permitted by law to bake dinners for the public on the Lord's Day, your petitioners are required to work on that sacred day, which is mercifully appointed and set apart for rest from secular affairs, and for the worship of Almighty God; and that such ceaseless toil is injurious to the soul as well as to the body, no considerate person will question, as your petitioners are thereby deprived of those opportunities of spiritual improvement and church communion which most other men enjoy. But the evils which the present system inflicts on the conscientious baker (from the want of protection by the law as it now stands), with the demoralizing effects it produces upon your petitioners, having been set forth at large before the Select Committee of your Honourable House in 1832, and still more recently and more clearly explained in a petition from our respected

employers to your Honourable House, render it superfluous here to enter into particulars.

That your petitioners beg most respectfully to assure your Honourable House that they are thoroughly convinced, from the practical knowledge which they possess, that no enactment which does not entirely prohibit public Sunday baking will secure to them the rest they pray for.

Your petitioners, therefore, earnestly implore your Honourable House that in any Bill which may be introduced for promoting the better observance of the Sabbath, a clause may be included which will altogether prohibit public Sunday baking on any part of the Sabbath, by such penalties as in the wisdom of your Honourable House it may seem good to enact.

And, as in duty bound, your petitioners will ever pray, &c.

THE DUTY OF PROFESSING CHRISTIANS RELATIVE TO THE SABBATH.

The following appropriate suggestions from a correspondent, on this subject, are not unworthy the consideration of every pious reader.—Ed.

Believing the observance of the Sabbath to be a civil good, many have united in applying to the legislature to step forward and give them this benefit. How far Government can legislate upon the subject is not for me to say, but heartily do I wish that wise measures may be adopted and wise plans executed; but still I feel sure, should even the wisest possible measures be enacted, much will remain to be done by individual Christians. Inefficient as legislation would be alone, yet I do think that if Christians took this great evil up as Christians ought and must do, it would at once be checked; and, between the power of Christian principle and Christian decision on the one hand, and wise legislative enactments on the other, the great evil will be destroyed. But legislation alone, I think, will not, cannot, effect the desirable object.

Let every Christian determine to cease dealing with any tradesman who keeps his shop open on Sunday.

Let this be a question before purchase, "Do you open shop on Sundays? Yes or No."

Let a society be formed for this great object, the members to agree not to buy *of any one who keeps* open shop on *Sunday (and surely* Sabbath-breaking *is as great a sin as* drunkenness, and *you have a Society formed against that).*

If Christians, individually and collectively, took the matter up, much would be done, and little left for Parliament to perform. The exact measure would be seen, and the proper remedy applied.

A FRIEND.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS, INSTITUTED AT BATH, 1816.

The meeting of the Committee to receive claims previous to the annual meeting of this Society will be held at the vestry in Somerset-street chapel, Bath, on Wednesday the seventh of May next. All claims upon the funds of the Society must be in the hands of the Secretary before 12 o'clock on that day.

This Society has already distributed above £2000, to claimants *entitled* to a share of its funds, besides having funded upwards of £3000, for future contingencies. If Baptist ministers in general were aware of the advantages which these funds cannot fail to confer on the members who survive a few years longer, they would not allow these advantages to be confined to less than 150 individuals. The Society is open to all Baptist ministers ordained within the last two years, and to all others who have not been aware of its existence. The Rules and other particulars may be had of the Rev. J. Dyer, Baptist Mission-house, Fen Court, London; or of the Secretary, Mr. E. Tucker, 35, St. James's Parade, Bath.

PROPOSED UNION AMONG THE TWO GREAT BODIES OF IRISH PRESBYTERIANS.

We understand that, at a meeting of ministers and others, held at Belfast, on the 7th instant, to promote the spirit of union and brotherly love among the ministers and people of the Synod of Ulster and the Secession Synod, it was resolved:—

"That a meeting shall be held in the Rev. Dr. Hanna's meeting-house, on Thursday, the 26th instant, at 6 o'clock P. M., for prayer, for the furtherance of this important object: Dr. Hanna to open with prayer and singing; Professor Edgar to read and expound a portion of scripture; Professor Cairnes to pray and sing; and the Rev. Mr. Morgan to conclude with prayer and the benediction."

It was also agreed that the Rev. Josiah Wilson, of Drogheda, and the Rev. Mr. Denham, of Brigh, should communicate this minute as extensively as possible among friends in the North.

Besides the above gentlemen, there were present on this occasion, the Rev. Messrs. Henry (Armagh), Coulter, Moffat (of Saintfield), Bellis, Campbell (of White Abbey), &c., with several laymen. It was the earnest desire of those assembled at Belfast, that meetings should take place on the same day, and at the same time, on the 26th inst., through various parts of the country.

We feel much gratified with the spirit of the above resolution, and we look forward with satisfaction to the proposed meeting at Belfast. There is no person but must admit that a union between the two great bodies of Orthodox Presbyterians in this country would be most desirable, as having a powerful influence in doing away with all unworthy jealousy between those who ought to be brethren, and as likely to present an additional barrier to the progress of error and immorality. The men with whom this movement has originated are well known to the public; and, distinguished as they are for purity of principle, great talents, and fervent piety, we have no doubt but that their opinion in this matter will have much weight with both ministers and people of the Synod of Ulster and the Secession Church. At all events, the agitation of the subject must do good; it will tend to draw the pious members of both communions more closely together in bonds of Christian love, and, as we trust, speedily lead to the consummation of a union, on scriptural principles, between two churches, which, separately, have done so much for the advancement of the Redeemer's kingdom.—*Newry Telegraph.*

CHAPELS OPENED.

LEDBURY, HEREFORD.

This chapel was opened on March 2nd, 1831, for the use of the church and congregation under the pastoral care of the Hon. G. H. R. Curzon. (See Baptist Magazine for January, 1832.) As the temporal circumstances of the members of the church at Ledbury rendered them unable to procure for themselves a suitable place in which to assemble for divine worship, a few friends, connected with the Baptist churches at Ross, Ryeford and Coleford, consented to become responsible for the sum *required in the erection of a plain, commodious, and substantial* place of worship. Previously, however, to resolving on such a step, they consulted with various ministers and other friends, and laid all the particulars of the case before the ministers and messengers of the Midland Association, met at Ross, in 1829, all of whom expressed their approbation of the measure, and pledged themselves to employ their best exertions in liquidating the debt which it might incur. About £700 of this debt remain to be paid; towards which the contributions of the friends of the Redeemer are earnestly solicited. It seems only proper to state that the individuals who are at present responsible have no personal advantage to promote; not one of them is connected with the church at Ledbury; but, being desirous of extending the cause of Christ in a town in which it has for many years been in a languishing condition, they were willing according to their power, and in some instances beyond their power, to assist in this undertaking. At present, however, they feel the truth of the sentiments expressed by the late Rev. Joseph Hughes, in a letter to a friend, which was accompanied by a liberal donation to the Ledbury case: "How small a portion of religious patriotism is found amongst us! If a few persons espouse a local interest from sheer good will to the cause of religion, how seldom do they hear a generous response even through the denomination, the one denomination with which the cause is specifically connected." It is earnestly hoped that this statement may induce some of the churches in the Baptist denomination from which no assistance has yet been received, or some benevolent individuals who are interested in the progress of the Saviour's cause, to render pecuniary assistance in a case so urgent. This is more anxiously solicited in order to avoid, if possible, the expense and inconvenience of personal application. Contributions will be thankfully received by John Bailey, Esq., Thomas's Hotel, Berkeley-square, London; Rev. Y. Waters, Worcester; Rev. John Fry, Coleford; Rev. E. A. Claypole, Ross; and the Rev. Micah Thomas, Abergavenny.

TWERTON, NEAR BATH.

This chapel, having been for some time closed for the purpose of erecting galleries and making other alterations, was re-opened on Easter day, March 30th, when three sermons were preached on the occasion; that in the morning by

the Rev. John Cooke, pastor of the church, from John xii. 24; that in the afternoon by the Rev. James Jackson, from 2 Samuel x. 12; and that in the evening by the Rev. John Jackson, from Mark xii. 8. Messrs. Cadby and Butterworth engaged in the devotional parts of the services. The congregations, which were large, and the collection, which was liberal, afford a pleasing evidence that the people feel interested in the prosperity of the Redeemer's kingdom; and the church have many cheering tokens of the divine sanction.

HATHERLEIGH, DEVON.

A most pleasing interest has been excited at Hatherleigh; several persons have been baptized, and six more are proposed for baptism. On Monday, the 31st of March, the foundation-stone of a new Baptist chapel, 24 feet by 33, was laid, on which occasion, an appropriate address was delivered from Joshua xxiv. 27: "Behold, this stone shall be a witness to us, lest ye deny your God." An appeal will soon be made to the Christian public for assistance in this erection. The population is 1600, the parish church will not contain more than 600, and there is no other place of worship. The late worthy and indefatigable labourer, the Rev. C. Glasscott, ministered here a long time with little success. Oh, that a large portion of his spirit may rest on his successor, and also on this infant cause!

BRECKNOCK.

In consequence of the dilapidated and dangerous state of the above chapel, and its being too small to accommodate the hearers, the church determined to take it down, and erect a new place of worship on the adjoining burying-ground. On the 21st of May, 1833, the foundation-stone was laid: the dimensions of the chapel are 40 by 33 feet, in the clear; the building of which and vestry, baptistry, &c., cost upwards of £550. The collections of the members and congregation, together with the subscriptions of the gentry of the town and neighbourhood, and those of different denominations, amount to upwards of £400; persons of all classes have evinced great kindness in contributing towards defraying the expense of erecting the chapel.

It was opened for public worship on *Wednesday, January 1st, 1834. At seven o'clock in the morning there was a prayer-meeting held;* at ten in the forenoon the Rev. David Blow (Indep.) prayed, and the Rev. T. Harries, of Merthyr, preached in English from Micah iv. 1, 2; the Rev. D. D. Evans, of Pontrhydyrun, from Job. iv. 18. At two o'clock in the afternoon, the Rev. Timothy Evans (Indep.) prayed, and Rev. John Edwards, of Nantyglo, and Rev. David Richards, of Maesyberllar, preached from Acts x. 43. Psalm cii. 16. At six in the evening Rev. J. W. Cooke (Wesleyan) prayed, Rev. T. Thomas, of Henrietta Street, London, and Rev. Mr. Clarke, of Bath, preached from 1 John iii. 2, 3; John xxi. 17. The collections after the services amounted to £16. 7. 10½. On the preceding evening, at six o'clock, in the English Baptist chapel, where the Welsh preached while the Watergate chapel was in building, the Rev. T. Harries, of Merthyr, prayed; Rev. W. Jenkins, of Dolen, preached from Col. ii. 6, and the Rev. T. Thomas, of Henrietta Street, preached in English, from Matt. iv. 1—11. The whole of the services were highly interesting, and well attended.

SNAILBEACH.

The new Baptist chapel at Snailbeach was opened for divine worship on the 1st and 2d of October, 1833. On Tuesday evening the Rev. J. Francis, of Pontesbury, read and prayed; the Rev. Mr. Keay, of Wellington, preached from Isaiah xxxv. 6, 7, and concluded with prayer. At 10 o'clock on Wednesday morning, Mr. E. Evans, late of Newtown, Montgomeryshire, was set apart for the work of the ministry. The Rev. G. Thomas, Newtown, read and prayed; the Rev. J. Francis, of Pontesbury, stated the nature of a gospel church, and asked the usual questions; the Rev. Mr. Cooke, of Oswestry, offered up the ordination prayer with imposition of hands; the Rev. Mr. Pryce, of Newtown, gave the charge to the minister from 2 Cor. ii. 16; the Rev. Mr. Cooke of Oswestry, addressed the church from 1 Cor. xvi. 10, and concluded with prayer. Afternoon, two o'clock, Mr. Owen, of Llandrinio, read and prayed; Rev. Mr. Thomas, of Newtown, preached from Heb. vi. 19, and concluded with prayer. Evening, six o'clock, Mr. Williams, of Welshpool, read and prayed; Rev. Mr. Pryce, of Newtown, preached from Matt. iii. 17, and concluded with prayer. The attendance was good through the whole of the day. Collections were made after each service, which amounted to £21.

The Baptist church and congregation

at Snailbeach have for many years suffered great inconvenience for want of a commodious place of worship. The place in which they have been accustomed to meet (a room over a blacksmith's shop) has of late been crowded almost to suffocation, and many were prevented attending for want of accommodation. About three years ago application was made to the present Earl of Tankerville for a grant of land whereon to build a chapel, when his Lordship was pleased to give for this purpose three-quarters of an acre. The land has since been invested in trust and enrolled in the court of Chancery. In the month of May the first stone was laid, and on the 30th of September the building was completed; a dwelling-house for the minister is added to the place of worship. The money expended in the erection is £370, towards which £130 have been collected, leaving a debt of £240. The people are generally poor, so that we are under the necessity of applying to the religious public for pecuniary assistance to liquidate the remaining debt. In a short time, we intend sending our minister, Rev. E. Evans, to visit the various churches and congregations, to solicit their benevolent aid towards our urgent case. The smallest donations will be thankfully received and faithfully applied.

Signed, in behalf of the church,

Thomas Young. } Deacons.
John Bolton. }

ORDINATION.

TITTLESHALL, NORFOLK.

On Friday, 28th of March, Mr. George Ward was ordained to the pastoral office over the Baptist church at Tittleshall, Norfolk. The Rev. W. F. Poile, of Lynn, introduced the services of the day by reading and prayer. The Rev. J. Williams, of East Dereham, stated the nature of a Gospel church. The Rev. D. Thompson, of Fakenham, detailed the history of the Baptist church at Tittleshall, and received Mr. W.'s confession of faith. John Hewett, of Swaffham, offered the ordination prayer. The Rev. J. Bane, of Aylsham, delivered the charge to Mr. Ward; and the Rev. John Hewett, of Swaffham, addressed the church.

NOTICES.

The next meeting of the Bristol Association *will be held at Chipping Sodbury, Gloucestershire, on* Wednesday and Thursday in the Whitsun-week, May 21st and 22nd, 1834. Brother Walton to preach the association sermon. Brethren Viney and Cantlow to be the other preachers. Brother Crisp to write the circular letter; subject, "The methods by which private Christians may most effectually promote the prosperity of the Redeemer's kingdom."

The Anniversary of the Bedfordshire Union of Christians is appointed to be held at Bedford on Wednesday, the 28th of May; when the Rev. John Leifchild, of Craven chapel, is expected to preach in the morning at 11 o'clock, and Rev. — Miall, of St. Neots, in the evening.

The Rev. D. Denham, of Margate, has accepted the unanimous invitation of the church meeting at Unicorn Yard, Tooley-street, London, to supply the pulpit for three months with a view to his settlement as their pastor; and commenced his probationary service on Lord's-day, April 6th.

The Association of Baptist congregational churches in Oxfordshire and adjacent counties, will hold its Annual Meeting at Oxford (Rev. W. Copley's) on Tuesday and Wednesday, in the Whitsun-week, the 20th and 21st of May. The letters from the churches will be read on the Tuesday evening; Association sermon, Rev. James Smith, Astwood; in case of failure, Rev. T. Coles, A.M., Bourton on the Water.

The third Anniversary of the settlement of the Rev. J. Belcher, at Paradise Chapel, Chelsea, will be held (D.V.) on Whit-Tuesday, the 20th inst. Preachers, the Rev. H. Townley, and the Rev. E. Steane. Services at three, and half-past-six. Tea will be provided.

The Annual Meeting of the ministers and friends of the Southern Association is to take place on Tuesday and Wednesday, May the 26th and 27th, at Long Parish, near Whitchurch, Hants. Brother Grant, of Sway, is expected to preach on Tuesday evening; brother Birt, of Portsea, on Wednesday morning; and brother Gill, of Parley, in the evening.

N.B. This association meets usually in the Whitsun-week, but the local cir-

cumstances of the place rendered it necessary to hold its meeting this year on the following week. Brother Watts of Andover, is to draw up the circular letter.

The Annual Meeting of "The Protestant Society for the protection of Religious Liberty," will be held at the City of London Tavern, on Saturday, May 17th, at eleven o'clock, precisely. Some distinguished Peer will preside.

The fifty-fifth Annual Meeting of the Kent and Sussex Association of Baptist churches will be held (Providence permitting) at Gravesend, on Tuesday and Wednesday, June 3rd and 4th. Brother Groser to preach on Tuesday evening, and brother Gates on Wednesday morning. On Wednesday evening, the Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held. Put up at the Nelson Inn.

Whit-Monday, 19th May, the Rev. John Yockney will preach the Annual Sermon to Young People, at Lower-street, Islington. Service, half-past Six o'clock.

The Annual Meeting of the Essex Baptist Association will be held this year at Tillingham, on the 13th and 14th of May, instead of the 20th and 21st, in consequence of the fair and other anniversaries which will be held there in the course of that week. Messrs. Humphries, of Bourton, and Wilkinson, of Saffron Walden, are expected to preach. In case of failure, Messrs. Clements, of Halstead, and Hargreaves, of Waltham Abbey.

RECENT DEATHS.

MR. JOHN WOODRUFF.

Died, on the 3rd of March, after an illness of about ten weeks, Mr. John Woodruff, an highly-esteemed Deacon of the Baptist church, Unicorn-yard, London, which office he honourably filled for upwards of thirty-two years.

MRS. MARTHA WHITEWOOD.

On Tuesday, March 4th, 1834, at Halifax, Yorkshire, Martha, the wife of Rev. S. Whitewood, in the 34th year of her age. Some further particulars of this pious female will be given in a subsequent number.

REV. TITUS JENKINS.

At Clifton, near Bristol, on the 6th of April, Rev. Titus Jenkins, late Pastor of the Baptist church at Romsey, of whose life and character a brief memorial, is promised for our pages.

NEW PUBLICATIONS.

Just Published.

The ultimate object of Evangelical Dissenters avowed and advocated: a sermon preached at the King's Weigh House, London, previous to notice being given that petitions to Parliament for the removal of Dissenters' grievances would lie for signature in the Vestry during the week. By Thomas Binney.

Preparing for Publication.

At the earnest request of the family, Mr. Leifchild is preparing for the press a life of the late Rev. Joseph Hughes, one of the Secretaries of the British and Foreign Bible Society. Any communication respecting him that may be deemed acceptable to the public, will be thankfully received and faithfully returned by the Editor, Alfred-place, Bedford-square.

The Rev. J. B. Innes, of Norwich, is preparing, and will speedily publish, a Reply to the Rev. William Hull's Pamphlet on "Ecclesiastical Establishments."

Shortly will appear, in foolscap 8vo., with a vignette by Corbould, a volume consisting of Original Pieces by some of the most eminent writers of the day, on subjects connected with the evils of Slavery, or the prospects of the emancipated Negroes.

A Memoir of the Life, Character, and Writings of Sir Matthew Hale, Knt., Lord Chief Justice of England. By J. B. Williams, Esq., L.L.D., F.S.A.

Six Lectures on the Atheistic Controversy, delivered at Sion Chapel, Bradford. By the Rev. B. Godwin, author of Lectures on Colonial Slavery. Forming the first part of a course of Lectures on Infidelity. These Lectures will be published in as cheap a form as possible, to render them accessible to all classes.

The Improved Version truly designated a Creed: a letter to the Rev. James Yates, M.A., Secretary to the Unitarian Association, in reply to his letter to the Vice-Chancellor in reference to the case of Lady Hewley's trust. By Robert Halley, Classical Tutor in Highbury College.

IRISH CHRONICLE.

MAY, 1834.

The readers of the Chronicle, we doubt not, will sincerely sympathize with the Rev. James Allen, of Ballina, under the severe trial he has been called to endure in the sudden and unexpected removal of his pious and amiable wife, by the sudden stroke of death, shortly after her confinement; and, two days after her funeral, the babe to whom she had given birth was deposited in the same grave with the mother! The zeal and activity which this excellent female discovered in distributing the bounty of the Christian public during a period of partial famine in Ireland, will long be remembered in Ballina and the surrounding country to a considerable extent. Nor can her effective and persevering compassion, in the case of Eliza Cain and the other orphan children, so kindly relieved by the liberality of the friends of the Society, be soon forgotten. The testimonies of respect and esteem for the memory of Mrs. A. contained in the letters of Messrs. Bates and Mullarky, which will be found in this number of the Chronicle, must be very gratifying to the bereaved and afflicted husband; and it is earnestly hoped that, in connexion with submission to the divine will, he is deriving the most substantial consolation from the presence of Him who said to one of his followers, "What I do thou knowest not now, but thou shalt know hereafter;" and to the same disciple, on another occasion, "The cup which my Father hath given me, shall I not drink it?"

The conductors of the Society experience daily anxiety on account of its financial state, and most urgently solicit the zealous and benevolent co-operation of its supporters and friends in endeavouring to supply the deficiency of its present income, and to maintain, if not extend, its acknowledged important exertions.

Many thanks are due to a kind anonymous benefactor for a second donation of £30. A few contributors at this critical period, equally generous, would do much towards dissipating the fear and inspiring the confidence of those on whom the weight of the Society principally rests.

From Mr. Thomas *to the* Secretaries.

Limerick, March 19, 1834.

With this I forward to you the Readers' Journal for the past month, and the school statement for the quarter. I think you will admit that (not even making any allowance for the unusually wet and stormy winter we have had, and the extirpating fury of the cholera, which is very general, and has almost depopulated some villages), the schools have been well attended, and some very crowded.

Immediately after my last monthly communication I proceeded to Finchley, near Croagh, in order to preach at Rath Keal next day, which I did in the afternoon and evening to considerable congregations; for Mr. M., brother to the present high sheriff of the county, and Mr. and Mrs. F., who are very much attached to me, kindly took me in their carriage, and were my attentive hearers, as well as Mr. L., the late high sheriff of the county of Limerick, and who is dreadfully denounced by the priest for his most praiseworthy efforts to do good. I also preached at Rath Keal last Lord's day, after my return to this place from Clough Jordan, Venagh, and other places in the county of Tipperary. Rath Keal is a large, populous, poor, popish town, about eighteen English

miles south-west from the city of Limerick in the county. But I must refer to the idolatry which, indeed, I often witness in Ireland. I had occasion about three weeks back to go four times through Patrick's Well, a village on the Rath Keal road, that week; each time I saw a number of people worshipping the well on their knees. The village takes its name from the well. It is situated seven English miles south-west from Limerick. Numbers of persons came great distances to this place to worship, and to take some of the waters back with them, as it was believed by the superstitious people that the cholera could not touch those who worshipped the well, and had its waters; and they believed it was the well that kept the cholera from the village. However, they were awfully undeceived; the cholera came with all its malignant and desolating fury. Though there were only about 60 poor cottages in the village, there were 120 cases, and over 90 deaths. It was awful to see it last Saturday, when I went through it, and returned yesterday from Rath Keal. Those who were not deceased or sick, fled; there were only a very few, I think three or four, straggling people, and the poor cottages were shut up. It was expected there would have been at least 6,000 people at the well on the 17th instant, Patrick's day, but the Lord soon and unexpectedly prevented them by the dreadful scourge. I have reason with the warmest gratitude and thankfulness to acknowledge the mercy and the care of my blessed Lord in protecting and preserving me in the regions of danger, of pestilence, and death. I was indeed a very unfit person to leave home on Saturday morning last, and it was contrary to the advice of my medical friends and others I did so. As I shortly returned home from my journeys, having changed my bed often, and often out before day on a coach travelling, I caught cold, and my bowels and stomach were severely attacked with cramps. I inspected the Society's schools at Croagh, within three miles of Rath Keal. It delighted me and filled my heart with gratitude. There were present 105 children; 162 on the list; 45 reading the Testament, and committed to memory since the last inspection, 219 chapters. There were 29 in the second spelling-book, reading the excellent chapters and spelling; the rest in first spelling-book, and 12 in the alphabet. I repeatedly tutored at Finchley, also at Maryvill, and gave some persecuted people some important advice and instruction. I trust that at Beechmount, where I went on Monday, to see Mr. Lloyd, to comfort and advise him, of which he and Mr. John Finch, who accompanied me, and also Mr. Lloyd's agent, Mr. E. Mannsell, saw the importance. He gave me £7. 10s. for the Society. I greatly fear he will become an absentee, from the conduct of the priests.

I have not room to mention the kind conduct of my worthy friends the Messrs. B., and their most worthy wives, at Venagh. They have given me their horse and gig frequently to go to Clough Jordan from Venagh and back, eighteen miles; and Mrs. B. frequently took me in her car to Clough Jordan and back, treated me with the greatest kindness, and gave £3 for the schools, even without asking. May the Lord abundantly bless them!

From Mr. Bates *to* Mr. Allen.

Ballina, March 27, 1834.

The work in which we are engaged is great and important, and the field is large and barren. In looking around us on every side, we may with much propriety adopt the language of our Saviour when he said unto his disciples, "The harvest truly is plenteous, but faithful labourers are comparatively few." I hope, however, that God has begun a work around us which will never cease for want of instruments to carry it on. We are assured that it does not depend upon our feeble exertions for support; "the government is upon His shoulders, and of the increase of His kingdom there shall be no end." God is able to raise up a succession of men in the churches around us to carry on his work, and make known his salvation amongst the children of men.

I trust the congregation is gradually increasing in Sligo. There are more attend now than there were at first; at present, however, the number is small, and there is much need for humiliation and earnest prayer to Him who alone is able to increase us with all the increase of God. I think that I am continually learning the truth of what our Saviour said unto his disciples, when he said, "Without me ye can do nothing." And perhaps if my life should be spared a few years longer, I shall feel more of its importance hereafter than I do now.

During the past month I preached once at Boyle, and inspected the school.

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in the furnace of affliction, and
this painful bereavement work
present good, and be productive
everlasting welfare. I pray
r mind may be stayed upon God,
you may find all the consolation
port your circumstances may

Mr. Mullarky *to* Mr. Allen.

Ballina, March 28, 1834.

feelings of deep regret I beg
sympathize with you in the
s you sustained by the death of
of wives. You have not been
e to lament the removal of Mrs.
om this world. Her numerous
ances have been deprived of a
example, the poor of a kind
nd the church of a bright orna-
Although her death has inflicted
wound on the hearts of her
we have reason to magnify the
f divine grace, that our loss is
nal gain. This painful bereave-
s, I trust, produced a salutary
It has been overruled by God
for the good of the church. Her affectionate addresses, unbounded confidence in the Redeemer for salvation, and the Christian patience which she manifested during her illness, have, I trust, left a lasting impression. To one female who she considered was careless about the one thing needful, she said, "You know I wish you well; hear this as the language of a dying woman; believe on the Lord Jesus Christ, and thou shalt be saved; if you believe not you shall be damned; Christ has been the anchor of my soul."

In the commencement of this month I inspected several of the schools in Liney and Tyreragh. From the number and progress in most of those I saw, I was led to conclude that the seed is sowing in good ground, and by the assistance of Him who hath said his word shall not return unto him void, ere long an abundance of fruit will appear. In the Leafenny school I found 93 children present, although the priest was hearing confession in the next village, 20 of whom were in the alphabet class, 34 in the spelling class, and 39 read the scriptures; 22 repeated several chapters of the New Testament. In the Templehouse male school there were 79 present; 15 alphabeters, 41 spellers, and 23 read the scriptures, 16 of whom repeated several chapters. In the Templehouse female school were 64 present; alphabeters 6, spellers 38, readers 20, all of whom repeated correctly from one to one hundred chapters. In the Ballinacarrow school I found 104 present; 21 of whom were readers, and 18 repeated chapters.

Since my last letter I preached occasionally at Easky, Coolaney, Drummartin, and Mullefany. During the last two days I availed myself of various opportunities of exposing the errors of popery in the parish of Kilmatigue.

Extract from the Journal of Mr. M'Carthy.

Kilbeggan, March 8, 1834.

Friday 21st. Left home again, very weak indeed. Rode eight miles, and inspected the school at Moate. Tuesday rode to the county Langford. The next evening rode about twelve miles; lectured in the evening. Friday 28th. Preached at Corrigbay to a large, discerning, and attentive audience. After preaching a rather decent looking woman came to me; from the expression of her countenance and words I judged she was deeply afflicted. When she could

give vent to her feelings she said, I have heard various preachers and preaching, but never found myself so powerfully wrought upon as I have been to night. I exhorted her to look to Christ, whose blood alone is the balsam for a wounded conscience. The balmy dew seemed to descend from the immortal region on all present. When I preached at Reharny the time before this visit, a singlar occurrence took place. While preaching and dwelling upon the words *shall be saved*, I observed a respectable farmer's wife, deeply affected during that part of the sermon, make two or three attempts to rise from her seat. At length she did rise, and in the most energetic manner gave expression to her feelings. She wept and spoke, and spoke and wept, and said, "*Shall be saved, shall be saved*, without merit! Through the blood of Christ I shall be saved! Oh wondrous love! Oh boundless goodness! to save me, unworthy me! But I believe now; he has said it, and he will do it: I shall be saved." The effect produced on all present was wonderful. I would have suppressed it in one moment if I had seen anything enthusiastic or ranting; but I did not, but believed it to be of God. One or two of the brethren then went to prayer, and I rose and finished my sermon. It was a memorable time. Saturday, March 1st. Inspected the school at Barry, and only visited the school at Kenagh; 6 children were waiting for admittance, and about 20 at Kenagh. I never remember to have preached with more satisfaction than I did at Kenagh in the evening. This was succeeded by a controversial investigation on the subject of baptism, which lasted until ten o'clock at night. I concluded, saying to my two friends, The ministers of your church are quite satisfied with having naturally-born persons members of their church; God will acknowledge none but heaven-born children the members of his. Lord's day 2nd. Preached twice at Barry; I had a very large audience in the evening. Lectured the next evening near Ballymore. Proceeded to Moate, again inspected the school, and added four names. I have admitted 24 children this quarter, only dismissed 13, leaving on the book 62. 173 chapters have been committed to memory by 23 children; the other branches of their learning in proportion. It is now daily increasing. In the evening I finished my third sermon from one text (2 Cor. ii. 16). This was by the request of a friend. After this I had a long religious conversation with several persons desirous to know the whole counsel of God. The school at Clanshanny is now lifting its once drooping head. On the book 67: present 49; repetitioners 11, chapters 60; readers 4; writers, also, 11; spelling 14; alphabet 17. Protestants 13; Catholics 54. Admitted 18; dismissed this quarter 13: leaving on the book 72. The school at Tullamore: Book 66; present 42; repetitioners 14, chapters this quarter 132; readers 4; writers 27; spellers 11; alphabet 10. Protestants 43; Catholics 23. Admitted 15; dismissed 11: leaving now on the book 70. In all the schools, besides the other exercises, the scriptures are read, appropriate questions asked, and answers given, in general very satisfactory. Were I to give you an account of the nights' conversations, the controversies, the expositions upon chapters and verses, the prayer meetings, the visiting the sick, and so on, besides daily preaching and visiting the schools, it would be tiresome to the writer and wearisome to the reader to notice the whole.

CONTRIBUTIONS.

Collected by Rev. S. Davis:

Bridgnorth	10	5	2
Leicester	26	18	6
Sutton	4	10	6
Arnsby	6	3	0
Husband Bosworth	2	10	3
Nottingham	22	12	10
Leeds	33	6	0
Mr. Wilkins, Trowbridge	0	10	0
B. B. per General Post	30	0	0
Collected by Rev. J. E. Giles, at Cambridge	26	13	1

Received by Mr. Pritchard:

Mr. J. B. Burt, Beaulieu, sub.	1	0	0
Ditto donation	2	0	0
Ditto for a friend	1	0	0
Harlow	7	0	0
Bradford, Yorksh., Westgate Sabbath evening School	3	0	0
Mrs. Barnjum, Ponders End.	1	0	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. *Dickie, 13, Bank Street*, and Rev. Mr. Innes, Frederick Street, Edinburgh; and *P. Brown, Esq.*, Cardigan.

MISSIONARY HERALD.

CLXXXV. MAY, 1834.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the list of Subscribers, &c., in alphabetical order.

Particular attention is solicited to this notice; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 18, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

FOREIGN INTELLIGENCE.

DIGAH.

We have been favoured by a friend with the following extracts from a letter lately received from Mr. Lawrence.

Perhaps it may be interesting to hear in what manner I proceed in exertions to impart some knowledge of the way of salvation to the poor heathens around me. We cannot get them to assemble in a place of worship, at least very few will venture to come in; we are therefore obliged to go out into the "highways and hedges," that by invitations and persuasions we may compel them to come in to the gospel feast. You are, in some measure, aware of the ignorance and superstitions which *prevail amongst them*; but *nothing can give you a just idea of their moral degradation but actually beholding it.* Many assertions, which would appear the veriest truisms, even to the most illiterate in England, need to be clearly explained and demonstrated to a Hindoo. Frequently, after spending considerable time and taking great pains in explaining to them the way of salvation, a remark will be made, or a question asked, which tells us that they have either not understood us, or not believed "our report." Sometimes the inquiry is made, "For what do you explain to us in this way?" suspecting that we are influenced by selfish motives. In other instances, some, who have discernment to perceive that Christianity strikes at the root of their system, will tell us to our faces that we are "liars," &c. Some will say, "Your religion is very good for you, and ours is very good for us." Others, with the greatest indifference, will observe, "We are ignorant people; we do all we can to provide ourselves with eating and drinking, and what more can we do? When we die our souls will go into some cow, or goat, or other animal,

as God pleases; what can we therefore do?" Many of them entertain the idea that God is every thing, and that every thing is God. Men, beasts, trees, stones, &c., are all, they say, God. A man, holding this sentiment, told me one day that God was every thing, and did every thing; that he brought sin into the world and every thing else. I asked him if he would allow God to be holy. He replied, Yes. Then, how can God be the author of sin? Is not sin very bad and deserving of punishment? He answered, No; there is no harm in sin. Is there no harm in telling lies, committing adultery, stealing, &c.? He said, No; God does all these. Then, if there is no harm in stealing, I may take away your turban (gently displacing it from his head), and I shall still be a very good man. To this he made no reply; and finding that his companions were smiling at his folly, he abruptly broke off the conversation, with a request that I would come again at a more convenient time, as he was then very busy. Such are the blasphemous sentiments which a very great number of the Hindoos entertain, and the fruit of these errors may be seen in all kinds of wickedness.

Since January, 1833, we have opened a small place of worship, but at present very few will venture to enter and sit down; a congregation of twenty or thirty will assemble before the door and listen attentively for a short time, then pass on, and others will come and go in like manner. Every day we have native worship with the servants in my bungalow, and on the Sabbath in the native chapel. I have also commenced a native English school, in which I intend to teach the boys the English language, history, geography, &c., keeping their moral and religious instruction chiefly in view.

August 26th, 1833. For some days past it has been very hot and close, and this evening particularly sultry. About half-past eleven, as I was sitting at my desk writing, I suddenly became giddy, and felt as though I could not sit still. For a few seconds I thought that I was taken ill, and was about to rise, unable to account for so singular a sensation, when I perceived every thing around me moving, and heard the doors and windows begin gently to clatter. I was then convinced that it was an earthquake. I proceeded to Mrs. L., who was in bed, and in a few minutes another shock, somewhat more severe than the former, commenced; *it lasted scarcely* a minute, but it made *every thing in* the house tremble, and *produced a sensation* very much resembling *sea sickness*. There have been several other slight tremblings of the earth, but they can scarcely be called shocks.

27th. This morning I have been informed that the earthquake was felt severely in the Bazar; several houses were thrown down, and many of the natives ran out of their houses in consternation, expecting they would fall upon them. My Moonshee informs me that about thirteen years ago a similar shock was felt in Dinapore and different parts of the country, but he does not remember any very severe shocks.

CEYLON.

A letter from Mr. Daniel, dated July 10, 1833, contains a list of the Schools under his care, thirteen in number, containing in the whole 536 pupils. He then proceeds as follows:—

The expense of these schools to the Society last year, in teachers' salaries, books, payment of a visitor, and in a few incidental expenses, was about £158. It would have been about £8 more, had it not been for books and articles connected with them, that were kindly sent us by our friends from England. The children are taught to read in the English, Portuguese, Tamul, and Singalese languages, according as they are vernacular to them, or as the wishes of their friends may require. Some of the boys and girls learn to write, and some of the boys are instructed in arithmetic. The female children are instructed in making lace, and various kinds of needle-work. To all of them religious instruction is communicated, by what they read, or the lessons they commit to memory, and the oral instructions which are continually given to them. In all the village schools, and in some of the Colombo ones, the Gospel is preached both to the children and the adults who can be induced to come and hear the word of God. In addition to a salaried visitant, whose work is to go round at uncertain intervals to all the schools, to inspect them, to mark the negligence or diligence of the teachers, and the improvement of the scholars, and to converse with the children on the great business of the salvation of the Gospel,—Brother Siers and myself are often engaged on these visitations. He chiefly takes the schools in Colombo, I generally confine myself to the visitation of those in the villages. We have thus in operation a means, in the hand of God,

towards enlightening the dark minds of the people around us. But we want the power of God to make the means efficient. I am often pleased at the propriety of some of the answers the children return to many of the extemporaneous questions which are put to them. But we want in addition to this, the power of divine grace, to change their hearts. O that our friends in England would aid us by their incessant and earnest prayers.

I mentioned in my last letter our three Sunday-schools, these are still continued; but in consequence of the long continued rains which have attended the present monsoon, they have not been so large as they were some time before. I trust when the weather is settled we shall see them again increase.

As to my own direct Missionary work, I proceed amidst trials and encouragements. We some time since were obliged to exclude one of our Singalese members for drunkenness and quarrelling; I trust he may be brought to repentance. The discipline of the church seems to have produced a good effect upon him. I mentioned in my last the case of a young person who appeared to receive benefit from a tract he received at a Budhist festival, and that he appeared hopefully seeking the Lord. I have reason to fear that he came to visit me under the influence of sinister motives, and not being able to obtain his wishes, I have for many weeks seen nothing of him. Thus you see we are often called on to reap bitter disappointment after our hopes have been highly excited. We still, however, see some few tokens of good among us. Since my last letter, in a village which I have before mentioned, I baptized six Singalese persons, and received them into the church; these, with six other persons, who are Singalese, and one Portuguese, baptized by brother Siers, make thirteen natives who, within less than a year from this time, have been baptized and admitted to Christian fellowship at the Lord's table. They all appear to be walking in the fear of the Lord. May the good Lord be with them, preserve them, and finally bring them and me to his heavenly kingdom and glory!

Through mercy my own health is good; but I am sorry to say that Mrs. Daniel and my eldest daughter are very feeble; arising partly from the influence of climate, and the uninterrupted attention of the latter to the instruction of her native children. I sometimes fear it is a burden greater than she will have strength to endure.

SAMARANG, (*Java*).

Letter from Mr. Bruckner to Mr. Dyer, dated September 12, 1833.

Since I wrote to you last, I have received two letters from you, one bearing date December 25, 1832, and the other February 12, 1833; with the latter I have received the reports of the Society, pamphlets, and the books for my boy; for which I most heartily thank you. My boy was indeed delighted with the Child's Companion, and reads diligently in it. I was just absent from this place when the box with tracts arrived. I had gone on a trip to Batavia, for several reasons. I felt my state of health required a change of air; having spent two years in this sultry climate since my return from Bengal, I felt indeed very languid. Mr. Medhurst, with whom I am on the best terms, and who has been always a brother to me, desired me strenuously to come over to him, to set the Javanese press agoing for the sake of printing Javanese tracts, our stock of them being nearly exhausted. While I was with him we printed a new tract, drawn up by me, on the Holiness of God and the Law; an edition of 3000. It has long been evident to me that the native population of this country have no idea whatever on these subjects. I thought it therefore proper to compose a tract in particular on them. In addition to the former reasons of my trip, I was desirous to meet with the Governor-general, and request for an entire removal of the prohibition of Javanese tracts, which has existed from the first opposition, two years ago, until now; although I have not thought it my duty to act up to such a prohibition as to bring no Javanese tracts in circulation at all. I have ever judged this prohibition most arbitrary and most unjust on the side of government, and have distributed in the meantime as many of these tracts as I have been able to procure and to distribute safely, thinking that God in these matters is rather to be obeyed than man: though I must confess that this prohibition has been a check on my circulating tracts so freely, cheerfully, and amply as I should have done, had it not existed. You will recollect, that two years ago this unjust resolution was annulled, and fair promises given that the circulation of tracts among the Javanese should be left free, provided I should submit a copy of each tract I intended to circulate to the inspection of government. This demand has been acted upon by me

but the governor has failed to make good his promise; pretending the gloomy state of things in the Netherlands, on account of which no troops could come from thence in case any disturbance should arise among the natives. This former governor, with whom I had then to deal, having constituted himself as commissioner-general, and gone on a warlike expedition to Sumatra, and another governor here being appointed in his stead, I conceived that I might perhaps now succeed better in my application against the prohibition of circulating Javanese tracts freely. I interested in this my friend the Rev. Mr. Lenting, Dutch minister of Batavia, and made thus a joint effort for the cause; but, to our great surprise, we met again with a refusal, but with the fairest promises, that when things should be settled in the Netherlands, our request should be granted. The voice of the majority, yea, I may say in truth, a few excepted, of the whole mass, of the European population is, "Let the Javanese remain what they are; it does not agree with our politics to enlighten them." They themselves being so deep sunk in carnality and disregard of religion, that they either do not think it worth while, or even dangerous for their own safety, to make any efforts to bring the Javanese to Christ.

You will readily perceive, from this statement, with what powerful foes our cause has to contend here, and we might utterly despair, if we did not know that He whose cause it is, and who is with us, is infinitely stronger than he is who is in the world. The truth of the gospel will and must be victorious even in this benighted land, as it has been victorious in all countries in which it has been promulgated with faith and patient perseverance. The natives, in spite of their prejudices against the Europeans, with whom they closely unite Christianity, become more inquisitive after the truth of the gospel, expressing not seldom the distinction which they make between me and the other Europeans. I have prevailed so far on them, that in every village where I come and am known, I get always a few around me to listen to what I have to say; sometimes I see their countenances grow more serious while discoursing to them; a sign that the truth displays its power on their minds.

JAMAICA.

A variety of intelligence from Jamaica has lately arrived, the *general aspect of which* is highly encouraging; and in no respect more so, than in the striking change which has taken place in the feelings and conduct of some who, a few months ago, were most violently opposed to our Missionaries. In the Eastern part of the island, Mr. Kingdon, in the month of December, was taken ill of the fever, and for some days his life was despaired of. At the critical period when every moment was expected to be the last, Mrs. Kingdon, being alone, sent for aid to the house of a neighbouring proprietor, who had, some time before, so violently threatened Mr. K., that he felt it needful to retire to Kingston for safety. Now, that very gentleman responded to the call of distress, took with him some Hock wine, which he administered with his own hands, and was thus instrumental in preserving the life of our Missionary. Observing that the house in which Mr. K. resided was so damp, owing to the want of repair, as to be quite unfit for his habitation, he invited the Missionary and his wife to his own mansion for a while. Since then, he has intimated his wish that Mr. Kingdon should undertake the tuition of his sons, and has desired all his slaves to attend on his ministry! *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

Equally encouraging are the accounts from the other parts of the isla[illegible] As one specimen, we subjoin a letter received by one of our brethren from a neighbour, who had, during the insurrection, shown the most awful malignity. We forbear, for obvious reasons, giving any clue to the locality; the letter is published, to encourage faith and

onfidence in God, and to pro-note the pious wish of the es-eemed brother who sends it—'that it may excite to prayer on ehalf of the writer."

I have the pleasure to acknowledge the eceipt of some religious pamphlets from ou, through the medium of ———. cannot sufficiently express to you my eelings on the occasion, particularly oming as they do from a gentleman hom I have done all I could to injure, a also every one of his followers, without ver having received injury at their ands. I hope I shall read them with rofit, both for my temporal and eternal elfare. Situated as I am, absorbed in in, and having every allurement which ither gratifies the eye, or satisfies the aste, and knowing, as I well do, the sin-ulness of such a continuance, I cannot well upon these circumstances without egretting that the many virtuous precepts hich a dear religious mother attempted o instil into my mind, have been thrown pon hitherto barren ground. Except at ertain periods feeling a poignancy of re-ret that my mind cannot dilate upon, I ave brought forth no fruit, not even hat of repentance; and when I review ny past life, I cannot but think that one f the greatest mercies of the Almighty s, that of allowing a man to live who was capable of organising a band of sin-ners to destroy a temple devoted to his worship. Live I do, a monument of my own shame. I thank you for the pre-sent: I am more than obliged.

BAHAMAS.

Our friends, Mr. and Mrs. Pearson, arrived at Nassau, after a very favourable voyage of nine days, from New York, on Monday, November 25, and were received with the utmost cordiality by our brethren, pre-viously occupying the station. The health of Mr. Nichols[illegible] gret to say, does not appear to improve, and it is highly probable that he must return to his native land. Mr. Burton availed himself of the arrival of Mr. Pearson to visit Rum Kay, a small but popu-lous island, about 150 miles dis-tant from New Providence. His Excellency the Governor had expressed a wish that this island should be visited, and one of the merchants of Nassau kindly fur-nished Mr. B. with a gratuitous passage. His reception at Rum Kay, the population of which is about a thousand, nearly all nominally Baptists, was very en-couraging, and it appears very desirable that some Missionary should be fixed there, not merely for the sake of the inhabitants of that island, but also to supply Crooked Island and Long Island, each about ten hours' sail from Rum Kay, with a numerous po-pulation, anxious to be taught. From Turk's Island, also, another of the same groupe, urgent ap-plication has been made to our brethren at Nassau, for a visit. At this island the Baptist bre-thren are building a stone chapel, measuring fifty-nine feet by forty-nine, and they appear very de-sirous to be more fully instructed in the word of God. It seems wonderful that with such exceed-ingly slender means of instruction as they possess, few even of their ministers being able to read, a regard for religion and its ob-servances should prevail so exten-sively among them; but we may hope much real good will follow the entrance of men among them able to teach them the way of God more perfectly, and willing, not only to impart the gospel unto them, but their own souls also.

During the absence of Mr. Burton from Nassau, Mr. Pearson occupied his house, and entered into his labours. Some account of these, and of the feelings in which they are conducted, is given in the following extract from a letter dated Dec. 9.

For ourselves, when we look upon all the way by which our heavenly Father

has led us, we are filled with gratitude and joy. Sometimes, indeed, I am fearful lest the work which lies so near my heart should lie too heavily. I feel at times almost overwhelmed with the responsibilities which seem to me as a nation born in a day. Some account of them I know is demanded, in duty to the Society, of which I am an agent. Otherwise I should suppress it, fearing lest I should provoke God to withhold his blessing by the indulgence of any thing like fondness for display. The labours of one of the most indefatigable Missionaries have devolved upon me. We have preaching seven times during the week, class meetings, examination meetings, and prayer meetings. A spirit of deep attention and much feeling has universally prevailed. May the feeling prove to be of a sanctified character! On most occasions the places have been too strait for the numbers that have crowded to hear the word. Allowance, however, must be made for novelty. We are doing what we can in the Sabbath-school: the Testament class read tolerably well. Yesterday (Sabbath) preached three times to crowded congregations, and administered the Lord's supper in the morning to those examined at one of the churches; the Governor and many white persons were present in the afternoon, as also on the preceding Sabbath. The places of worship have hitherto been filled before the time for commencing service. Oh, for grace, faithfully to preach Christ and him crucified, that I may not be charged with the blood of souls, that I may not strew the path to hell with flowers, but preach the gospel which Paul preached—a gospel with a Saviour in it. I have constant applications from persons who come to my house, to converse upon spiritual subjects, principally with a view to admission to the Lord's table. They bear reproof with patience, and the members of the Societies are anxious to be brought under the influence of more scriptural discipline. Since the commencement of this letter, two persons have come into my study to converse on these matters, and two couples, who are anxious for admission, have sent me a portion of their wedding cake. Much allowance is to be made for the ignorance in which they have so long remained, for the influence of bad example, and for the *actual hinderance* which in many instances existed to lawful marriage.

Last Saturday his Excellency sent word that we might use the King's School-room for preaching, which will hold I suppose 600 or 700 persons. I hope to avail myself of this kind offer next Sabbath, and subsequently. We only want benches to make this place exceedingly eligible.

In a subsequent letter, dated Jan. 15, after stating that he had successfully exerted himself to suppress various absurd and superstitious practices which had been common among the New Providence Baptists at the Christmas season, Mr. Pearson continues:—

Some differences, existing between the two churches who recognize the Missionaries as their overseers, have been happily adjusted, and they united together in public worship on new year's day. Our examination meetings are attended with increased desire, and a spirit of inquiry does extensively prevail. A very large portion of my time is occupied in conversing with inquirers at my own house. We have now in church-fellowship, in one church at Nassau, twenty-eight members, and in the other thirty-seven, all received after frequent examinations and inquiries. Four candidates are accepted for Baptism, and there are several of whom we hope favourably. Church meetings have been established, to which all are referred with whose Christian profession the Missionary is satisfied, and care has been taken, publicly to remind them that only the communicants constitute the church, at either place. Upon the whole, when we compare the condition and prospects of these churches with the state in which our dear brother found them, we cannot but exclaim, "What hath God wrought?" There is indeed much, very much, yet to [redacted]; much lamentable ignorance, [redacted] of a legal self-righteous spirit to be removed; and who is sufficient for these things? May God revive us!

We stop the press to insert the following letter from the Rev. W. Knibb, dated *Manchester, April 23rd.*

Allow me, in a brief manner, to call your attention to a subject in which I, and many of the friends of injured Africa, feel a deep interest.

During my recent journies on behalf of the Mission, the first day of August has been frequently mentioned, and the propriety of keeping it as a day of holy festivity and sacred joy, as frequently discussed and admitted.

My own wish, and that of *many* of my friends, is, that in all our chapels, meetings be held for the purpose of devoutly acknowledging the hand of God in the deliverance which will then be wrought, of imploring his blessing on the enfranchised negro, and of humbly supplicating his mercy for the persecutors of the cause of Jesus, that thus the triumph of mercy may be complete, by the oppressor and the oppressed sitting clothed in their right minds, and enjoying all the high fruitions of that better freedom which Christ died to bestow.

In full consistency with the joys and the triumphs which this holy day records, I would have every thankful person then present an offering for the further extension of the Gospel among those poor, yet interesting people. If our *young* friends would, *from this time till then*, employ their leisure time in raising small subscriptions from among their acquaintances, much might be done, which, I trust, would be acceptable to that God who has permitted them to rejoice in the freedom of the slave.

If the ministers and active friends of the Redeemer, throughout our denomination, would kindly take up this subject—if our young female friends (to whom we never appeal in vain), would bestir themselves, a sum might be raised which would be as beneficial to the objects of their compassion, as creditable to the donors who on that delightful morning consecrated a portion of their substance to extend the triumphs of the cross.

Surely there is not one who would not, on that August day, cheerfully contribute his mite, as a thank-offering to that God who has broken the chain of the oppressed, and has bid him go free.

W. KNIBB.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES.....	Rev. William Yates..	Calcutta.....	Aug. 17.
—	H. Beddy.....	Patna.....	Aug. 7.
—	J. Lawrence.....	Digah.....	May 27.
	Do. ..	Do.....	Aug. 24.
	Do. ..	Do.....	Oct. 11.
—	Andrew Leslie...	Monghyr.....	Aug. 29.
	Do. ...	Do.....	Sept. 9.
—	J. Thomas.....	Sulkea.....	July 30.
	Do. ..	Do.	Oct. 7.
—	J. D. Ellis.....	Chitpore.....	May 20.
—	G. Pearce..	Calcutta.....	Sept. 23.
—	W. H. Pearce...	Do.	Oct. 18.
—	J. [illegible]	[illegible]ry.....	Sept. 29.
—	G. [illegible]	[illegible]marang.....	Sept. 12.
WEST INDIES....	— H. C. Taylor....	Spanish Town.....	Dec. 17.
—	W. Whitehorne..	Mount Charles.....	20.
—	T. F. Abbott	Montego Bay.....	18.
—	W. Dendy.	Falmouth.....	18.
—	Joshua Tinson...	Kingston	14.
—	E. Baylis.....	Port Maria.....	10.
—	Joseph Burton...	Rum Kay.....	9.
—	*K. Pearson*.....	Nassau.....	9.

HOME PROCEEDINGS.

NORTH EAST CAMBRIDGESHIRE.

The Annual Meeting of the North East Cambridgeshire Auxiliary Missionary Society, was held at Fordham, on Monday, March 17th. The Rev. Messrs. Carey and Salmon attended as a deputation from the Baptist and London Missionary Societies. It appeared by the Report, which was presented to the meeting, that the sum of £50 had been contributed during the past year, by this Auxiliary, in aid of the objects of the two Societies.

The collections at this Anniversary amounted to nearly £24.

Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1834, not including individual subscriptions.

Clapham, Society in Aid of Missions, by Rev. George Browne		20	0 0
Leeds, Subscriptions, &c., by Rev. J. Acworth		19	15 9
Great Missenden, Missionary Association, by Mr. ———, moiety		15	13 1
Wilts. and East Somerset Auxiliary:			
On account, by Mr. Anstie.	40 0 0		
Salisbury	45 13 10		
Frome	59 6 8		
Do. Interest on Legacy	8 18 0		
Crockerton	5 0 0		
Philips Norton	1 8 0		
Beckington	1 4 0		
Melksham	6 10 0		
Warminster	9 12 0		
		117	12 6
Cambridge, Ladies, by Mrs. Foster, (Female Education)		10	19 0
Kislingbury, Subscriptions, &c, by Rev. T. Wake		6	6 7
Carlton Rode, Collection, by Rev. W. Brock		2	2 6
Totteridge and Whetstone, Association, by Rev. Mr. Pinkerton		8	11 11
Paisley, Society for Religious Purposes, at Rev. W. Smart's, by Mr. Hardie		10	0 0
Bedfordshire Auxiliary, by John Foster, Esq.:			
Leighton Buzzard	32 16 6		
Hitchin	32 16 9		
Luton	83 6 11		
		149	0 2
Boxmoor, Collection, (Sabbath School Children 12s.)		6	12 0
Bradford, (Yorkshire), Sabbath Evening School Missionary Society, Westgate		5	0 0
Beaulieu, Penny Subscriptions and Donations, by Rev. J. B. Burt		14	15 0
Perth, Ladies' Society, for Female Education, by Miss Millar		8	18 6
Oxford, Subscriptions and Collections, by Samuel Collingwood, Esq.		76	18 3

DONATIONS.

A. B. C	by the Secretary	20	0	0
Thomas Wontner, Esq	Do. do.	10	10	0
Ebenezer	Do. do.	10	0	0
J. J. Robinson, Esq., *Peckham*	by Rev. B. Lewis	2	0	0

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

Plymouth, (in addition to £40 previously remitted), by Rev. S. Nicholson	8	11	0
"Payment of an old debt."	44	3	3
William Wigney, Esq., *Brighton*	10	0	0
Misses Franklin, *Coventry*	5	0	0
Sheffield: a special effort of contribution for Jamaica, from the Congregation and Friends of Townhead Street Chapel, under the care of the Rev. C. Larom	72	15	2
A Friend, from a grateful sense of Divine goodness manifested in a chamber of affliction	5	0	0

Towards the Erection of the School House at Spanish Town, Jamaica.

Chelmsford, Ladies' Negro's Friend Society, by Mrs. Gray and Mrs. Candler, Treasurers	47	15	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to George Hunt, Esq., Bath, for 100 copies of Bunyan's Pilgrim's Progress, for the East Indies, to the charge of Mr. Penney; and for a like number for Jamaica, for distribution by Mr. Knibb.

The thanks of the Committee are also returned to Mrs. Wedd, Watford; Mrs. Carter, Royston; Mr. R. Rankin; and Mr. Sloan, for sundry books for the Mission. Also, to the Ladies' Negro's Friend Society, of Reading, for two boxes, containing books, toys, and various fancy articles, to be forwarded to Mr. Philippo.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JUNE, 1834.

MEMOIR OF THE LATE REV. TITUS JENKINS.

The Rev. Titus Jenkins was born January 15th, 1804, near Gellygare, Glamorganshire. His father, who has been pastor of the Baptist church at Hengoed for many years, is well known in Wales as the author of an approved Commentary on the Old and New Testaments, the only work of this kind in the Welsh language embracing the whole Scriptures, and which has been well received. Of six children, who have all been found walking in the truth, Mr. Titus Jenkins was the eldest. He was the subject of deep religious impressions from his childhood; and at the age of thirteen years was admitted into the church by baptism. From this time, according to the testimony of those who have known him best, he has uniformly and highly adorned the doctrine of Christ. When about sixteen years of age, he manifested a desire to devote himself to the work of the ministry, and often engaged in preaching in the Welsh language. In the year 1823 he was put under the instruction of the Rev. Mr. Price, of Aston; and the year following was admitted into the Stepney Academical Institution. For nearly four years he was a diligent and highly esteemed pupil of Dr. Newman and the late Mr. Young. In 1828 he accepted the invitation of the Baptist church at Ramsey to become their pastor, and for about five years this has been the scene of his talented and faithful labours. In 1832 he was married to Mrs. Young, and it appeared that, thus increased in comfort and in means of usefulness, he might continue to be an increasing blessing to the church of Christ. No one could more studiously and anxiously devote himself to an object than Mr. Jenkins did to the interest of the cause at Ramsey, and in this he was warmly seconded by his excellent partner. But it was the will of God to withdraw him from his labours. In the end of that year an inflammation of the chest was followed by threatening symptoms, which prevented his preaching and as these continued more or less till Midsummer, he felt it his duty to resign his charge at Ramsey, August, 1833, and try the effect of complete retirement from pastoral labours and solicitudes. A visit to the sea-side

at Cromer, in August and September, appeared almost to have restored him to his wonted health; but the winter season, and especially the spring of the present year, proved, too surely, that the disease was fatally rooted in his frame. Early in February last he, with Mrs. Jenkins, went to Clifton, near Bristol, and there he received the skilful and kindly assiduous attentions of Dr. Symonds, but without ultimate avail.

It is often observed in the case of Christians who have been called at an early age to enter into their rest, that the grace of God had been preparing them with more than common rapidity for their great change. With regard to Mr. Jenkins indeed, though his course of life had been but short, his pilgrimage as a Christian had borne an unusually large proportion to it; and from all that can be judged of his experience by his conversation amongst men, the course which he commenced so early he steadily pursued, without those alternations of backsliding and returning which make the progress of ordinary Christians doubtful. And as he had become thus ripened in character, so it appears his mind had long been prepared for the will of God. His lamp was trimmed, and his light was burning, and he was waiting for the coming of his Lord, even when nothing in himself suggested the probability of a speedy summons. One simple circumstance which he mentioned in his last illness as having occurred to him when in health, is interesting, as manifesting the readiness with which his thoughts were guided into serious meditation. A young, healthy, flourishing, and fruitful *tree in his garden* was about to be cut down to make way for some improvement. It was not unnatural that a passing thought should occur to him respecting the ways of Providence; but in this instance an extraordinary impression was produced on his mind, and he made it the subject of earnest prayer for several days, that he might be as passive in the hands of God, as that tree was in the hands of him who cut it down. And he did not cease till he was conscious his prayer was answered. Accordingly, when it became evident that it was the will of his heavenly Father to remove him, he was permitted to enjoy a calm and steady reliance on the hopes of the gospel. A few days before his death, he said, "I have a humble hope in that Saviour whom I have endeavoured to preach to others. He is my support and comfort now." He frequently declared that the distress his removal would occasion to others, and especially to Mrs. Jenkins, was his only source of trouble; that he was quite prepared, and had long been so. He was much engaged in earnest prayer, especially for the blessing of God on his late charge at Ramsey, and in serious exhortations to those about him. At length, for a short time his faculties gave way, and on Sabbath evening, April 6th, he entered into the joy of his Lord.

In his manner, Mr. Jenkins had the appearance of reserve to strangers, and even with his friends he was sometimes not so communicative as they were led to desire by the general excellency of his observations. His understanding was of the first order, and his judgment, though always deliberate, was always remarkably sound. He was a diligent student, his attain-

ments were most respectable, and his knowledge was firmly held and well digested. In his disposition he was gentle and kind, and generous without a shade of selfishness. The grace of God, as we have seen, had long been engaged in forming his character, and from very early youth he had meekly received the engrafted word. His reverence for the truth of God, his reliance on its promises and provisions, his confidence in its prospects, and his attainments in its holiness, were such as to render him a Christian of no ordinary eminence.

As a preacher he was far above the common level in most of the higher qualities. His discourses were distinguished by strong and luminous thinking, animated by a good imagination, and pointed by earnest faithfulness. His delivery was not very fluent, but yet not painfully the reverse; and perhaps none but strangers would be sensible of any deficiency in this respect. As a pastor, his care for the welfare of his flock amounted to solicitude; any serious departure from propriety in any of his people would deeply wound his peace, and sometimes prey upon his health. His circumstances during the latter part of his life rendered the pecuniary efforts of his people of small importance to him, but his affectionate desire for their prosperity suffered no diminution. In fact, the consciousness, towards the latter part of his pastoral connexion with them, that he could not from want of health perform towards them the duties of a pastor, together with some cases in which his faithfulness seemed especially required, became seriously oppressive to him, and induced his friends to urge upon him an entire relinquishment of his charge. It is however but just to the people to say, that they were much attached to him; they loved and reverenced him in a high degree; they admired his preaching, and were edified under it; and they deeply felt the separation. The demonstration amongst them of sorrow at his death, and of respect to his memory, could scarcely have been exceeded.

May the great Head of the church, who in his mysterious wisdom has thus early removed from his usefulness on earth this good and faithful servant of his, send forth other labourers into his vineyard, who shall like him adorn the heavenly doctrine, and more permanently, if it please him, diffuse their influence amongst men!

EXPERIENCE THE ANTIDOTE TO INFIDELITY.

To the Editor of the Baptist Magazine.

The accompanying letter was written some short time ago, to a highly valued Christian friend, whose mind had been painfully unsettled by the prevailing and seductive arguments of modern infidelity. If you think it calculated to be *useful to any in similar circumstances, and see* fit to insert it in your pages, it is at your service.

I am, Sir,
Yours, very respectfully,
W.

My dear Friend,

The request you made the other evening has been the subject of

much anxious thought, and I now attempt to comply with it, in humble dependance on a strength and wisdom superior to my own. You will not, I am sure, expect from me a *studied defence of Christianity*. I have not ability for such a task, and I tremble lest I should injure the cause I am desirous of advocating. But if a simple statement of my own views and feelings on the doctrines of the gospel can be of any service to you, I feel myself called to give it, as much by the obligations of religion, as by the claims of a sincere and ardent friendship. (1 Peter iii. 15.)

I will tell you, then, my reasons for faith in the word of God; and, though they may not be satisfactory to the infidel or to the philosopher, I feel that they are such as would leave me without excuse if I either rejected or slighted them. With respect to the *existence of a God*, I suppose few have any *real* doubts. It appears to me impossible to look at the varied and beautiful displays of a great creative power in the works of nature around us, and not discover the impress of a *master hand*, which formed and governs and sustains the whole. Nor can I doubt the existence of my own soul, and that it is of an immortal and undying nature. Thus far I think we might proceed even without a divine revelation; but when I ask, What is the nature and what are the attributes of God? I *must go to revelation* for an answer; or if I wish to know how *I* may approach Him, and what provision is made to feed the desires of an immortal spirit, here again I look at nature in vain.

But I meet with a revelation *which answers all my inquiries*; *before, however, I* can avail myself of it, it is necessary that I should feel satisfied of its authenticity and divine origin. This I imagine to be the main point; for when once our minds are brought to rest on the word of God as on an immoveable foundation, I think there are few difficulties but will meet with a ready solution in the sacred page. You will ask me then, why I receive the Bible as the word of God. I answer, there are two kinds of evidence on this point, *external* and *internal*. As it respects the first of these, we have undoubtedly as fair grounds to receive it as an historical testimony, as we have any other record whatever. It contains sixty-six different books, written by a variety of individuals, at remote periods of time, yet forming one grand, and beautiful, and harmonious chain of testimony, which could only be the effects of a divine and supernatural agency. It relates facts confirmed by other historians; prophecies, many of which have already met with the minutest fulfilment, and others which are receiving their accomplishment in the daily events which occur around us. The facts which it records might have been easily contradicted if they had not actually taken place; but, though so many have rejected and despised the Bible, I do not find that any one has ever *disproved* it; and surely all the art of man, and all the malignity of the devil, would have done this long ago if it had been possible. As to its *internal evidence*, it appears to be irresistible. The Scriptures carry with them the marks of their divine origin; and if the *existence of a God* may be learnt from creation around us, surely the *inspiration of his Spirit* may be traced in every page of holy writ. It is

true, that in this revelation I find much that is *above* my reason; there are in it heights to which the human mind cannot soar, and depths which it cannot fathom; nor should I feel satisfied that it came from God if this were not the case. But am I to reject it on this ground? Which of us can understand the mysterious union of the soul and body? yet we have an evidence which rendres it impossible to deny the fact, though we cannot *explain* it. (1 John v. 9, 10.)

The grand cause of infidelity, I apprehend, lies, not in the want of evidence, but in the depravity of our nature. This makes carnal, unregenerate man ready to cavil at the word of God; it is opposed to his fallen and depraved state; it exhibits *God* a perfectly holy Being, as the Creator of all things, and therefore having a moral right to govern all his creatures; and *man*, as the dependant creature of his power, under a moral obligation to obey; and it is our departure from moral rectitude which lays the foundation of all our unbelief. Could the revelation of God be offered to *sinless* beings, I feel persuaded they would see nothing in it but harmony and beauty; but we look at it through a *depraved* medium. It shows us our own departure from all the requirements of a holy and righteous government, and our consequent exposure to divine and inflexible justice; and this it is which prompts us to doubt and disbelieve what we fear to be true. But if man has lost his disposition to obey, God cannot have surrendered his right to command. With this conviction, then, I come to the word of God: I feel that I am a fallen creature; his book *professes to be a revelation of the mind and will of* God concerning our ruined race. And finding my own character described, finding a remedy offered, a plan of salvation meeting all my wants, I come to it, *not to judge it at the bar of my depraved reason, but to bow my reason to its authority*, to learn from it what is the will of God concerning me, what it requires me to do, and what are the hopes and prospects it unfolds to my immortal spirit. I must either reject it as an imposition, or I must submit to its authority. If it be the word of God, I shall be eternally lost or saved as I either reject or receive it; and if I cannot prove it to be false, I am under imperative obligations to receive it as true! And what are the truths which it makes known? That God made man upright (for be it remembered, there was only *one man created*, and he was created a perfect being, in the image of God. Gen. i. 31. All the rest of mankind are his descendants; and consequently partakers of his fallen nature). That man fell by sin, and lost the image of God. This is matter of *revelation*, and therefore I believe it. *Why God permitted* the entrance of moral evil into the world *is not revealed;* and therefore, when my carnal reason starts the inquiry, I feel that I have no right to ask it—that God could not do wrong—and that I am not to arraign his wisdom because I cannot grasp it, nor to doubt the immutable justice of his proceedings, because I have lost that moral rectitude which alone could enable me to estimate the harmony and beauty of his counsels.

Oh! it is the pride of the human heart that would lead us to call in question the right of God to legislate for us! Can we wish a greater proof of the divine origin of the Bible than the clear

and perfect exhibition it has given us of the depths of human depravity; of the distance at which sin has placed us from God; of the opposition of the carnal heart to all the demands of the holy and righteous law of God? Man would not have drawn such a picture of himself; and it is this faithful exhibition of his own deformity on the pages of inspired truth which induces him to cast away the record altogether.

But the Bible also reveals a plan of salvation every way calculated to do honour to the character of God, and meet the wants of man. In this glorious plan, not one of the perfections of God are compromised. The spotless obedience required by the law of God has been satisfactorily rendered by our adorable Redeemer, while the penalty of its broken requirements has been inflicted on him to its fullest extent. This is the ground of our reconciliation with God, this opens the way of access to him. There is also a remedy provided for the lost and sinful state of man, in the work of the ever-blessed Spirit carried on in the sanctification of our natures, and vouchsafed to us in virtue of this atonement. This suits the wretched condition in which I find myself; this is the means of casting down every high thought that would exalt itself against God, of subduing the enmity of the heart, rooting up the pride of our stubborn natures, and bringing us to the footstool of mercy in that teachable and childlike spirit, without which we cannot enter the kingdom of heaven.

I am firmly persuaded that God will honour his own word, and that when we bow to its decisions, *and come in the spirit of prayer to search in it as for* hidden treasure, the teachings of the Holy Spirit will be vouchsafed to us, and difficulties which unassisted reason might contend with for ever in vain, will all disappear to the eye of faith. I know that I cannot *explain* the doctrine of the Trinity, yet I firmly *believe* it; I cannot tell how the divine and human natures of Christ could exist in one and the same person; nor can I give any account of the way in which the work of the Spirit in regeneration is carried on in the soul. But though my finite mind cannot comprehend these sublime truths, my faith can rest upon them all with the most unshaken confidence; and while I bless God that the way of access to him through Jesus Christ is so plain, that the wayfaring man, though a fool, shall not err therein; I can cheerfully wait the light of eternity to clear up every mystery, to unfold all the wonders of that glorious plan which the Bible simply announces, and which, as far as it is revealed, it is equally my honour and duty to embrace.

These, as far as I know my own heart, are my views of revealed truths, and the reasons why I rest my eternal all upon them; and weak and imperfect as my faith is, I can truly say I would not give it up for all the riches of the universe. I trust my judgment has not only been convinced of the truths of the Bible, but that my heart has been opened by the Holy Spirit to embrace and depend on them. The word of God is not addressed to my carnal reason, but makes an appeal to my faith. "Believe, and thou shalt be saved," is its simple requirement. May the language of my heart ever be, "Lord, I believe; help thou my unbelief."

I fear I may have wearied you

with this long letter, but the importance of the subject must be my excuse. If I have advanced one sentiment contrary to the word of God, *reject it*; but if any thing I have written should, under the divine blessing, tend to your establishment in the faith, to His name be all the glory!

W.

ON THE OBSERVANCE OF THE SABBATH.

To the Editor of the Baptist Magazine.

As an individual I fearlessly avow myself favourable to legislative measures, to a certain extent, concerning the Sabbath, and regret that a second bill has failed which was intended to enforce its observance, because fully convinced on the one hand, that it is both as proper and necessary for a Christian government to enforce a due regard to this, as to any other of the commands of God, and that they have no more authority to make laws to punish adultery, perjury, dishonesty, or murder, than they have to punish the awful profanation of the Lord's-day; and equally convinced on the other hand, that such is the *deep-rooted* infidelity now rapidly spreading among all classes of society in this country, and such the awful multitudes of rich and poor that are now *living on the wages of sin, and are gettingfortunes* by bidding *defiance* to the authority of God, encouraging the desecration of the Sabbath, and *ruining the souls of men*, that no human eloquence, nor even Christian efforts, will be able to arrest its awful progress while unaided by legislative authority. That its guilty career cannot fail ultimately to bring down some dreadful manifestation of the vengeance of the Most High, to alarm a scoffing age, and awaken a sinful nation from its death-like slumbers.

Yet, *aware that many pious* persons, some of whom I highly esteem, differ in opinion from me on this subject, I write not for the purpose of provoking controversy, of which, however, I am by no means afraid; but I consider controversy on this subject like the disputations of a crowd while a town is burning, where the spectators are contending about the question, whether the fire originated in the cellar or the attic, the parlour or the out-house. In this business God is dishonoured, sin is encouraged, men are ensnared, and souls are ruined. But while we dispute the moments fly —men enter eternity—they pass beyond the reach of mercy, and take their eternal abode in heaven or hell. We must soon follow, and answer our Judge how far we viewed the scene with indifference, or used *our efforts* to save them. The important inquiry returns, What can Christians do? What *ought* they to do?

Your Correspondent, A Friend, page 208, recommends that they should not deal at all with any person who trades on the Sabbath. This is a good proposition, and I am pleased with it; but on account of family and commercial relations and dependencies, I believe it to be very impracticable. Permit me, Sir, to suggest another plan, in which I think Christians of every denomination may unite.

Let Societies be immediately formed in different congregations,

nearly on the plan and principles of the Temperance Societies, whose grand object shall be to discountenance *Sabbath desecration of every kind by their own example*, and to extend their influence in this way to the utmost of their power. Suppose the following to form in substance some of their fundamental rules.

1. That this Society, deeply lamenting the alarming progress of Sabbath profanation, as highly offensive to God, ruinous to the souls of men, productive of misery to the various classes of society, injurious to the moral and spiritual welfare of the nation at large, and pregnant with the most awful consequences; and feeling, as professed believers in the Lord Jesus Christ, and as ministers of his gospel, the awful responsibility that rests on themselves to aid in stopping its guilty progress by the exercise of every Christian principle; does hereby voluntarily bind itself in every one of its members to carry into effect, both by precept and example, the following rules.

2. That we will no longer either buy or sell, or countenance any of our families, relatives, children, or servants, to buy or sell any article whatsoever on any part of the Lord's-day, unless compelled to it by such circumstances as conscience and Scripture will justify us in believing to be of urgent necessity, and where the health or life of man or beast is endangered.

3. That we will set no bad example by allowing our servants or children to clean our steps and doorways on the Lord's-day; that we will employ no person whatever for us, at home or abroad, on any part of the Christian Sabbath, in *any unnecessary* preparation of food or dress; that we will discountenance all idle visits, and all unnecessary travelling for business or pleasure; and will particularly urge on our friends a conscientious attention to these things, and also show our decided disapprobation of crying about any article whatever for sale on the Lord's-day.

4. That we cannot but feel grieved that any persons should be so lost to feelings of common decency as to plead for any kind of sports on the Lord's-day as *innocent amusements*, while directly opposed to the word of God, and to every right view of Christian obligation; and feeling that we cannot countenance juvenile diversions, in public or private, on the Sabbath, without the danger of impressing the minds of youth with an indifference to the awful and sacred solemnities of this day, and counteracting in very early life the Christian instruction we wish them to receive, we feel it of high importance that their relaxation between and after the hours of worship should be more conducive to intellectual improvement, and therefore pledge ourselves that playthings and articles of public diversion shall not be allowed in our families on any part of the Christian Sabbath.

Other things would of course be taken into the account. And I would only add, if but six persons in all London could be found who would form such a society, I feel persuaded that the sooner it is formed the better; leaving its success in the hands of Him who can soon make the mustard-seed become a great tree, and the little leaven leaven the whole lump.

OBSERVER.

May 10th, 1834.

THE *FIRST OF AUGUST* ANTICIPATED.

To the Editor of the Baptist Magazine.

THERE is a hint thrown out by our dear brother Knibb in the Missionary Herald for last month,* which I trust will be acted upon by all the churches throughout the kingdom; the effect of which, I am convinced, would have a most beneficial influence on our Jamaica Mission.

It refers to the "thank-offering" to be presented on the 1st of August by every sincere Christian, but more especially to that passage which relates to our *young friends*, that if they would "from this time till then employ their leisure in raising small subscriptions," for the specific objects of educating the children of the emancipated slaves and the building of school-rooms, a lasting blessing would be conferred upon them.

Our dear brother, at a recent meeting at which I was present, again suggested the above plan; the hint was taken, approved, and is now being acted upon, and I do hope that no inconsiderable amount will be collected, and that our *young friends*, male and female, will exert themselves to the utmost, and testify their gratitude to Him who hath caused the wrath of man to praise him.

Now, Sir, if this plan were once set afloat in our churches, what an immense "offering" it would make—it would exceed that in the temple of old in point of numbers, if not in value. Let me therefore humbly recommend to the serious consideration of the pastors, deacons, and members of our churches, whether they could not at once adopt the plan, and not only on that blessed day (1st of August) contribute their mite, or thank-offering, but set a subscription of a penny a week or more afloat *at once*, and let it be seen what can be accomplished by the exertion of our *young friends*.

ALBAN.

* Missionary Herald, p. 223.

APPROACHING ANNIVERSARY OF THE MISSION.

To the Editor of the Baptist Magazine.

I AM desirous, with your permission, to call attention to the approaching Missionary meeting of our denomination. It is, I apprehend, generally known, that for some time past the claims of our Jamaica Mission have been under the consideration of Government, and at length their answer has been received. The property destroyed in the demolition of chapels, and the liabilities of Missionaries, with *other extraordinary expenses, amounted together to* nearly £18,000 sterling. Of this sum Government, it is understood, propose to give us only £5,510. When, and by what means, is the rest to be raised? It is obvious to reply, "Appeal to the Christian public. On the West India branch of your mission, the sympathies of all denominations are with you, and you may confidently reckon on their aid." Such an appeal should certainly be made, and to some good extent it would in all probability be successful. But,

Sir, other denominations have their own missions to support. The two largest, with the exception of the Established Church, are making great exertions among themselves to send their own missionaries to Jamaica, and the other islands of the west. Whatever assistance, consequently, may be derived from them, our chief resources must be found among ourselves. *We* must find the means to rebuild our desolated sanctuaries, if they are again to rise from their ruins, and receive within them the thousands of our negro brethren who have there been accustomed to unite in the sweet praises of our God. And great as the effort may seem which is needed, we are competent to make it. I may, perhaps, be deemed extravagant in my calculations, but I give it as an opinion deliberately formed, and formed not without a knowledge of facts which justify it fully, to my own apprehension, that the Baptist denomination, if it pleased, could rebuild every one of those chapels immediately. Great emergencies call for great exertions. We must not measure them by our ordinary mode of contribution. What is done now requires to be done upon another scale; and if we only feel as we ought, the influence of those divine motives by which, in such a case, we should be impelled to liberality, it will be done upon a scale demanded by the occasion and adequate to it. The opportunity of the Annual Meeting should not be suffered to pass over unimproved. Indeed, it already begins, in different circles, to be asked, "Will not some extraordinary effort at that time be made?" The first attempt of the kind was made four or five years ago, at Spa-fields chapel, and the contribution then commenced, amounted before it was closed to nearly £5,000. A second effort, Sir, and we might double the first. Only let us have confidence in the excellency of our cause, co-operation among all our friends in town and country, good management in the executive, and then "the God of heaven he will prosper us, and we his servants will arise and build."

I was about to close my letter, but I will venture to add another sentence. In such a crisis as the present, concert among all our friends is of the first importance. I think I know enough of what is passing in London to say, without committing any one, that some generous individuals here are contemplating what they can do when the meeting arrives. Their intentions should be seconded and sustained by our country friends. The subject is both earnestly and respectfully commended to their attention. If they will reflect upon it, and converse about it in their several circles, they may come up to town prepared at once to co-operate affectionately and heartily in whatever plan may be deemed most calculated to give their united benevolence its best demonstration and effect.

ONE OF THE COMMITTEE.

May 22nd, 1834.

EXPERIENCE AND DUTY OF CHRISTIANS.

To the Editor of the Baptist Magazine.

IN the experience of every devout servant of God there is a *beautiful rising gradation*. In proportion as he maintains intimate and habitual communion with God, he will "mount up as

on the wings of eagles," towards that region of light, of purity, and of peace, in which the Sun of Righteousness will be seen for ever and ever. When he first emerges from the ruins of the fall, he knows but little comparatively of divine things; he has sufficient light to discover his own deformity, and the beauty of holiness, though not to read his title to that "inheritance which is incorruptible and undefiled, and that fadeth not away." But his path is as "the shining light, which shineth more and more unto the perfect day." In answer to prayer, the influence of the divine Spirit is shed forth abundantly on his mind, and his faith is invigorated, his love is enkindled, his knowledge is increased, he becomes more acquainted with the sinfulness of sin, the vanity of earth, the deceitfulness of his own heart; the things of the world lose their relish, and he aspires after the blessedness of a "better country, that is, an heavenly."

At length he approaches near to the confines of eternity, and, like Moses the man of God on Pisgah's summit, can take a view of heaven. He looks down on earth with a noble indifference, and says, "The world is crucified unto me, and I unto the world. I desire to depart and be with Christ, which is far better." He is, however, destined to remain a short season longer in the "earthly house of this tabernacle;" then to his unspeakable joy he hears a voice saying unto him, "Come up hither." "Even so Father," he says, "for so it seemeth good in thy sight;" he then rises from things temporal to things eternal, to dwell for ever amidst the splendours of the *eternal throne* and *"beatific vision."*

*But that which we would particularly impress on the mind of every Christian is, that while he is walking in the road which leads to eternal life, it is his duty to endeavour to promote the spiritual welfare of those around him. "Come with us," his language should be, "and we will surely do thee good." If each Christian were to *select one* unconverted person in his immediate neighbourhood, and converse with him respecting the eternal interests of his soul, endeavour to induce him to attend regularly the house of God, and pray for him daily in retirement, he would be the means probably of saving a soul from death. The attendance, also, in every sanctuary of God would be considerably increased, the mind of every good minister of Jesus Christ would be animated, angels in heaven would rejoice, and the name of the Eternal Being would be glorified.

I have great reason to hope that this method of doing good is likely to be adopted by some churches immediately, and it is to be hoped that it will be soon by all. Christian brethren, we entreat each one of you, in the name of our Divine Master, to arise and to come forward to the help of the Lord. Let not your minister toil in his work alone. Let not your talent be kept out of sight; but consider that individual exertion is necessary. Your great enemy is at the present period particularly busy; he is now combining all his efforts, and using all his stratagems, to impede the cause of truth. This, then, should be your particular time to resist him, and to endeavour to increase the Redeemer's kingdom; then at the last day you will receive his divine approbation, and be admitted into the joy of your Lord.

Δοῦλος Ἰησοῦ Χριστοῦ.

Devon.

ORIGINAL LETTER OF THE LATE REV. J. BERRIDGE.

Everton, July 22, 1781.

DEAR THOMAS,

I find you have been long standing on the banks of Jordan, looking and longing for a passage over the river into Canaan. What a mercy! to meet death, not only without fear, but with a well-grounded hope of eternal life! If the water of Jordan seems cold, faith will keep you from fainting; if the water seems deep, faith will keep you from sinking. Whosoever believeth in Jesus shall never perish, but have eternal life. Everlasting arms are placed underneath you; and He that has led you to the river's brink, will bring you safe through. A few more painful days and restless nights, and then you will be launched into the world of spirits, where the Lord will be your everlasting light, and the days of your mourning shall be ended. Now, many things in yourself or in your children may occasion some grief at times; but, when the body of sin is broken down, all sorrow and earthly relationship will cease, and God will be all in all. You must die, my old friend, to get to Jesus; and Jesus has perfumed the grave, by lying there himself. Yet a while, and you will have done with sinning, and sighing, and praying, and enter the world of everlasting peace. The Lord grant you a gentle dismission, and a joyful entrance into his heavenly kingdom. Amen and Amen. J. B.

POETRY.

DIVINE FAVOUR THE HIGHEST HONOUR.

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only. John v. 44.

What are earth's honours and allies,
Titles and noble blood, [rise
Compared with theirs, thro' grace who
To sons and heirs of God!

Princes confide in kindred dust,
Their persons to protect;
Angels are guardians of the just,
And wait on God's elect.

All earthly thrones have tottering prov'd;
Here empires wax and wane;
There is a kingdom, can't be mov'd,
Where saints for ever reign.

Warriors, who far-famed victories win,
Wear but a fading plume;
The man who conquers self and sin,
Shall triumph o'er the tomb.

Great God! unite my soul with theirs
Whose honours come from thee;
All that is truly noble, bears
*Thy stamp—*ETERNITY. G. T.

HAPPINESS OF CELESTIAL ORIGIN.

True happiness is not the growth of earth,
The toil is fruitless if you seek it there;
'Tis an exotic of celestial birth,
And never blooms but in celestial air.

Sweet plant of paradise! its seeds are sown
In here and there a mind of heavenly mould;
It rises slow, and buds, but ne'er is known
To blossom forth—the climate is too cold.

Oh, may my erring wishes learn to rise
Beyond the transient bliss which earth bestows;
Stretch forth my wings, and gain my native skies—
There happiness in full perfection grows.

L. S.

REVIEWS.

The Life, Character, and Literary Labours of Samuel Drew, A.M. By his Eldest Son.—Longman and Co. Fisher and Co.

A noble monument of filial piety to the memory of a great and good man.

We are happy to learn, from Mr. Jacob Halls Drew, that he is preparing a supplementary volume, to contain, besides Mr. Drew's letters, his sermons which have already appeared in print, with others from the notes of friends, some of his skeleton or outline discourses, and a selection from his anonymous and unpublished papers. His Essay on the Being and Perfections of the Deity, first published in two volumes, it is intended to reprint in one compact volume.

Mr. Samuel Drew was born in the parish of St. Austell, in the county of Cornwall, March 3rd, 1765. At the age of ten years and a half he was apprenticed to a shoemaker, about three miles from his native town. His term of apprenticeship was nine years, but having been very harshly used when about seventeen he absconded. All the first part of his life was marked by privations, hardships, and adventures, in some instances romantic and marvellous, far beyond what is usually found in the history of the sons of poverty. After a variety of changes in his residence, Providence brought him to reside at St. Austell in 1787; and here he became a member of the Methodist Society, and soon appeared a new creature, intellectually and spiritually. A neighbouring gentleman brought to his master "Locke's Essay," to be bound. He looked into it, and this accident gave a tinge to the current of his thoughts through all his subsequent life. To a friend he observed, "This book set all my soul to think, to feel, and to reason, from all without, and from all within. It gave the first metaphysical turn to my mind; and I cultivated the *little knowledge of writing I had acquired, in order to put down my reflections.*"

After some time he was recommended to begin shoemaking on his own account. Fourteen shillings being the total of his cash, he accepts the loan of five pounds from a pious miller—works eighteen hours out of the twenty-four—and at the year's end repays the loan.

"Not many years afterwards, the miller, who had shown so much kindness to Mr. Drew, forgot his God, became an abandoned drunkard, and, as a natural consequence, reduced himself and his family to want. He came one day into Mr. D.'s shop and said, 'Sam, I want you to lend me five pounds.' 'For some time,' said Mr. Drew, 'I hesitated whether I ought to let him have it or not. I knew very well that I should never be repaid; but this was not the difficulty. If I put five pounds into his hands, I thought, it will be but tempting him to commit sin; and perhaps it is my duty to deny him. On the other hand, I considered, here stands the man to whose kindness I owe all that I possess in the world; I know he is poor, and his family wanting necessaries. He asks me to return the favour he once conferred upon me. I am not certain that he will misapply the money; and I dare not refuse.' I had not the money by me; but I borrowed it of a friend, in order to help him to whose former kindness I was so deeply indebted."

On the 17th of April, 1791, he married Honour, eldest daughter of Jacob and grand-daughter of Thomas Halls, a member of the first Methodist society of St. Austell, by whom he had four sons and three daughters.

"Here," he would say, "I have no study, I have no retirement; I write amidst the cries and cradles of my children," &c. "His usual seat, after closing the business of the day, was a low nursing chair beside the kitchen fire. Here, with the bellows on his knees for a desk, and the usual culinary and domestic matters in progress around him, his works, prior to 1805, were chiefly written."

The following extract from a letter of Mr. Britton, a gentleman of great literary eminence, will not be unacceptable to the reader. "Two

sons of Crispin have obtained great fame and some fortune by stretching their faculties; and it is nobly proved that academic instruction is not absolutely necessary to call forth the genius of a Gifford, a Bloomfield, and a Drew, three shoemakers. I presume you know one of them, and are not totally unacquainted with the other two. London, February 22nd, 1803." Gifford was the author of a translation of Juvenal's Satires; Bloomfield wrote "The Farmer's Boy." To this illustrious trio we may add Carey of Serampore, who in early life was a poor shoemaker, though now in the list of the most learned of our Oriental scholars.

But we have neither time nor space (and what can be done without both?) to trace the steps by which he ascended to celebrity. His introduction to several literary men in the establishment and out of it—his removal to Liverpool—his connexion with the Imperial Magazine—his intimacy with Dr. Adam Clarke (and to him *Adam* was the *first* of men)—his coming to London—his return to his native county, are all highly interesting as they appear in the pages of his excellent biographer. Mr. Drew died at Helston, March 29th, 1833, aged 68 years.

Mr. Drew's *forte*, unquestionably, was his power in the abstractions of metaphysical science; though, as this volume will show, he appeared to great advantage as an epistolary correspondent. The "Essay" on the Soul, which a Cornish bookseller had refused at the price of *ten* pounds, and was sold to Edwards of Bristol for *twenty*, after passing through four editions in England, two in America, and being translated and printed in France, at the end of twenty-eight years became again his property. He then gave it a final revision, added much important matter, and sold it a second time to Fisher and Co. for two hundred and fifty pounds.

Mr. Drew's long and valuable correspondence with the Rev. Professor James Kidd, of Aberdeen, 'ed him to undertake his most ela- 'rate work—a Treatise on the Being, Attributes, and Providence of God. We shall wave however, entirely, for the present at least, any attempt to analyze his system, or to compare it with others, and confine ourselves to a few miscellaneous particulars with which this entertaining work abounds.

"In one of his letters, he says, 'Besides the Magazine, I have at this time six different works in hand, either as author, compiler, or corrector. 'Tis plain, therefore, I do not want work; and while I have health and strength I have no desire to live a life of idleness; yet I am sometimes oppressed with unremitting exertion, and occasionally sigh for leisure which I cannot command.' This incessant application to study was insensibly wearing him out." p. 289.

"Mrs. Drew died in 1828. 'When my wife died,' he has often been heard to say, 'my earthly sun set for ever. I have no doubt,' he then observed, 'that these afflictive dispensations are sent in mercy; and if we could always connect causes and effects together, we should be ready to say,

'For us they sicken, and for us they die.'

The light of eternity will, however, soon beam upon the shadows of time; and the tears of this life, if properly improved, will be a prelude to the smiles of the next. Such strokes cut the fibres that twine round the heart, and anchor it to the world; and when we follow our departed friends to the grave, the ties verge towards that future world where all must go, and where parting will be no more; on these occasions judgment and feeling are at war, and time only can reconcile their decisions.'

"When he perceived any diffidence or backwardness among his young friends in proposing to him their doubts, he urged them to cast aside all such needless reserve. 'Questions,' he would remark, 'are the keys that unlock the treasures of knowledge. It is better to admit your ignorance than to show it. The candid inquirer is always welcome; and don't fear hazarding a blunder now and then. Remember that he who never made a blunder never made a discovery.'

"Talking at one time on *dreaming*, and on Professor Stewart's attempted solution of its phenomena, he remarked, in confirmation of the Professor's views, 'Dreams frequently take their complexion from the events of the day. When the mind is absorbed in or par-

ticularly anxious about any subject, it will probably revert to the same in sleep. While I was writing my Essay on the Soul, all the powers of my mind were bent upon it—it occupied my whole thoughts by day, and frequently gave a colouring to my dreams at night. On one occasion, retiring to bed, after thinking and writing as usual, a train of argument presented itself to me in favour of my subject, entirely new and satisfactory. I followed it out in all its bearings to a conclusion that appeared to be irresistible. Overjoyed, I awoke, and was surprised to know that it was a dream. The outlines of the demonstration being fresh in my recollection, I laid hold of them, examined them, traced them up, and brought them to the same conclusion. I considered and reconsidered the argument, sifted and weighed it, and was satisfied that it was strong, firm, and substantial, and entirely new in its character. I esteemed it the most fortunate event in my life. I then thought of getting up and striking a light, that I might put down the heads; but altered my mind, intending to do it in the morning, and suffered myself to fall asleep. When the morning came, I did not forget the circumstance, but had entirely lost every vestige of the argument and the manner of reasoning, nor have I been able, from that day to this, to recall any idea of it. I have frequently regretted my not getting up immediately and making notes of it."

One of the most prominent features in the character of Mr. Drew was his independence of mind. He acted on the maxim inculcated by his friend Dr. Clarke, who said to him, in a letter dated London, Harpur-street, November 9th, 1812. "Be free; and

> Scorn to have your free-born toe
> Dragoon'd into a wooden shoe."

"On the marriage of his youngest daughter (we are borrowing again the words of the biographer) the only wedding in his family at which he was present, his sensibility was pleasingly shown. After the ceremony, leading his daughter to the parents of his son-in-law, he said to them, 'I now present you with the most precious gift which Heaven has put into my power to bestow. If I thought she would be unhappy, I should break my heart.' Then pausing a moment or two, very much affected, he added, 'But no; I have better hopes. I shall not consider that I have *lost a daughter, but that I have gained a son—and may God bless them together.' Alluding to the circumstance* in conversation with his children, he remarked, 'After you and the rest were gone I threw myself on the sofa, and

> 'Some natural tears I dropped, but
> wiped them soon.'

We could with pleasure transcribe many other passages, but we must forbear. The *Appendix* contains miscellaneous sayings, opinions, and conversational remarks. Here there are some things of doubtful disputation—a few we should entirely disapprove—and a great many which we apprehend all our readers must be pleased with. Of the last class the following may serve as a specimen.

"A young lady lamenting to him the weakness of her faith, 'Recollect,' said Mr. D., 'that among all Bunyan's pilgrims there was but one Greatheart.'"

"A gentleman, in defending an untenable position, having tried to entrench himself behind a great name, Mr. D. remarked, 'Precedent and authority, not divinely sanctioned, are but the refuge of a weak understanding. One sound argument is worth a thousand authorities.'"

"Alluding to the extreme aptitude of some persons, who have more pride than understanding, to take offence at little things, he said, 'There is nothing but combustible matter that will take fire at a squib.'"

"To a young man in trade he said, 'Never shrink from doing any thing which your business calls you to. The man who is above his business, may one day find his business above him.'"

"Advising an acquaintance who was disposed to be needlessly busy about other people's affairs, he remarked, 'About my own concerns I have scarcely ever got into trouble; but in many cases I have burnt my fingers in other people's fires.'"

"To a lady who asked his opinion on the true source of connubial happiness, he replied, 'A mutual affection, lighted on the altar of virtue, is the only lamp that is inextinguishable. This, under the influence of divine grace, will continue to burn with undiminished lustre, amidst the storms, the adversities, and the vicissitudes of this chequered life.'"

We cannot take our leave of this work without again expressing our obligations to Mr. Drew's son for the admirable volume he has presented to the Christian public; which we hope he will revise and reprint in successive editions for many years to come.

An Exposition of the Gospels of St. Matthew and St. Mark, and of some other detached parts of Holy Scripture. By the Rev. RICHARD WATSON.

Those of our readers who are acquainted with the character and writings of a man whose piety and talents reflect perhaps more lustre upon his denomination than that of any individual since its founder, will expect to find in this posthumous publication the full strength of Mr. Watson's vigorous understanding, and the matured fruits of his clear and penetrating judgment. He must have felt that the sacred work in which he was engaged demanded the fullest exertion of his genius and industry in the discovery and elucidation of truth; and had he brought to this examination a mind entirely unbiassed by system, there is probably no individual from whom we might more reasonably have anticipated that harmonious exhibition of the doctrines of divine revelation, which places every part of holy writ in accordance with itself, and with the revealed character of its Divine Author. Perhaps, however, it may be said that he has done *as well* as any man, what no man yet ever did *well;* and for one who shall approach the sacred text with an entire submission of the will and understanding to truth, and a perfect readiness to sacrifice *all* preconceived opinions upon this altar, we must wait, until a larger measure of that holy influence descends upon us, at whose unsealed fount the present commentator has now "purged the visual ray," as he sits amidst the redeemed of all sects around the eternal throne. One of the most gratifying characteristics of the piety of the present day is that a large majority of Christians are biblical *students*, anxiously investigating the meaning of all Scripture, really labouring, as their leisure and means permit, in this inexhaustible mine of all wisdom; and, though fancy and enthusiasm sometimes bring dross instead of gold, yet the result is on the whole eminently conducive to personal progress in religion, and to the *advancement of real* knowledge. *Such students will find Mr. Watson's work a valuable acquisition*, and they will, we are persuaded, unite with us in regretting that he had proceeded no farther than the two first Gospels, and a few chapters in Romans, when he was summoned from his labours to his reward.

In the remarks on the nineteenth verse of the first chapter of Matthew, the succeeding observations occur, on the conduct of Joseph and Mary, evincing in many points the most delicate touches of a master hand in delineating beautiful traits of the less obvious but discriminating features of character.

"Then Joseph her husband, being a just man, &c. Δικαιος, is by some taken to signify *merciful*, or *compassionate*, a sense in which the word is seldom or never used; and which, though it appears to harmonize with the moderate conduct which Joseph purposed to pursue towards Mary, destroys in fact the force of the passage. That he was a mild and considerate man, appears from his being unwilling to make her *a public example;* but it was because he was a *just* man, that is, a man who regarded the law and was observant of moral duties, that he resolved *to put her away*, though *privily;* so that here we have the character of this excellent man drawn by a brief but striking touch of the pencil of inspiration. His sense of justice prevented his affection from stooping to what then appeared to be a disgrace, and yet the mildness of his character led him to perform an act of justice without severity. Παραδειγματισαι, *to make her a public example*, here means either to bring her before the magistrate in order to her being punished capitally according to the law, Deut. xxii. 23, 24; or more probably, as this case required witnesses of the crime which Joseph could not produce, to divorce her in a public manner, and thereby openly expose her shame. There was however a method of divorce so private as to require to be done in the presence of only two persons, by simply giving the woman a bill of divorce without assigning any reasons. This Joseph resolved to adopt; and as this proceeding illustrates the character of Joseph, so the whole circumstance of the case exhibits that of Mary. She does not appear to have made any communication to Joseph of the message of the angel. She might be forbidden to do this, or she might wisely conclude that it would be treated as an idle tale; and so she left the matter in the hands of God, supported only by her noble faith, and submitting

to temporary suspicion in patient expectation of a divine interposition at the fittest time. The idolatrous worship paid to the Virgin has perhaps led Protestants too much to overlook those striking illustrations of her character, which incidentally but powerfully break forth in the narratives of the evangelists. They however prove her to have been a woman equally eminent in the order of intellect and piety; retired and humble, but firm, thoughtful, and singularly qualified to pass through that succession of mysterious scenes, which could only be opened fully by the resurrection of her glorious son from the dead. Never was mother so honoured or so tried."

Some may not be displeased that by the premature termination of this commentary they are saved from encountering anti-calvinistic statements which might have been introduced had Mr. Watson proceeded beyond the threshold of that sublime argument which the great Apostle holds in the Epistle to the Romans, and where he soars to heights, explores depths, and penetrates into mysteries, where our reason fails, and where faith in the posture of a suppliant, can only wonder and adore. For ourselves we regret however that we have not the opportunity of seeing his honest and powerful mind grappling with the overwhelming difficulties which this Epistle presents to some parts of the Arminian system, and we conceive that a sincere inquirer after the true meaning of every part of holy writ, will gladly avail himself of the light thrown upon it by minds accustomed to view certain passages through a totally different medium from his own. It is by thus collecting and comparing all opinions and all prejudices we shall be greatly assisted in forming and correcting our own, while the evident uniformity of *principle* between the pious of every name, strengthens the universal bond of charity. We make another quotation from the annotations on the 14th and 15th verses of the 2nd chapter of Romans, relating to a question of much interest and difficulty.

"Still it may be asked, how this doctrine of *the possible salvation of the Gentiles in a course of "well doing"* comports with his main design to show that both Jews and Gentiles were under wrath, and needed that gospel which he gloried to preach as the power of God unto salvation? Let it be remarked in answer, that although he states the possibility, his general representation of the actual condition of the Gentiles shows that in point of fact he thought the number of pious Gentiles to be exceeding few. He admits of course, that a Jew might be saved, but dwells upon the corrupt state of his own nation every where, as a proof how much they needed the gospel; both required the administration of the remedy in its most efficient form, in order to save those who would not be saved without it, although the possibility of salvation remained to both. Besides, St. Paul did not attribute the salvation of a pious Gentile, any more than of a pious Jew, to a constitution of moral government at all different from that of the gospel; so that it could not be said, as some have dreamed, here is one man saved by the law of nature, another by the law of Moses, a third by the gospel. When we speak now of sin and punishment, we refer to the moral law as contained in the gospel; and so when we speak of good works and holiness, their root, for that moral law is the rule of both. But it does not follow from this, that we separate that law from that gracious constitution of free and unmerited mercy in Christ, under which we are all by the kindness of God our Saviour placed. We may indeed make the separation of the preceptive part from the evangelical part, as did the Jews, as to their own law; but in the kind of moral government, under which man has been placed, ever since he was placed in the hands of a Mediator, they have been united. With the law of Moses, there was therefore in all ages an evangelical grace united; and so with the law written on the heart. It was taught and handed down by the Patriarchs in connexion with the doctrine of typical sacrifices, and the means of propitiation for sin, and obtaining the favour and help of God; whilst independent of the degree of distinct knowledge which the Gentiles might have, they were the subjects of Christ's redemption, and were never treated on the ground of rigid law. This doctrine of the participation of all men in the benefits of the obedience of Christ, as all had participated in the effects of the disobedience of Adam, he expressly dwells upon in chapter v. By whatever means therefore any Gentiles had been rescued

from vice, and brought to do the things enjoined by the law, they all emanated from, and were rendered efficient by, that scheme of redemption which had been laid from the beginning as the basis of God's moral government of a fallen world. Had Jews and Gentiles preserved even that clear knowledge of this which they all originally possessed, they would have been bound to receive the gospel in its perfected form; for that had been, in type and promise, the only ground of their hope from the beginning, and now presented to them in the great substance. How much more was it necessary to their salvation, now that their original light, both as to law and grace, had become so deeply darkened, and a special interposition of revelation and supernatural influence upon the heart, sunk into the very death of sin, was necessary to save the world.!"

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Gradations of Sin. A Sermon occasioned by the execution of Thomas Cee, at Northampton, for Incendiarism, and Preached at Guilsborough on Sabbath Morning, March 30th, 1834. By the Rev. James Clark. Wightman.—In this respectable sermon the preacher traces distinctly the usual progress of sin, from James i. 15: 'When lust hath conceived,' &c. The reflections on our sanguinary code are striking; and we are glad to learn that they have been favourably received by Lord Althorp, to whom the sermon was dedicated by permission.

Pastoral Vigilance. A charge at the Ordination of the Rev. Samuel Davis, at Needham Market, April 18th, 1834. To which are appended Notes, critical and illustrative, on Acts xx. 28. By E. Henderson. Westley and Davis.—A very judicious, comprehensive, solemn, and affectionate charge. The notes will be much valued by the Biblical scholar. Recollecting Dr. Henderson's station and influence in a large circle of students and young pastors, we rejoice to see him boldly advocating the deity and the atonement of Christ, and the spirituality of his kingdom.

The Improved Version truly designated a Creed. A Letter to the Rev. James Yates, M.A., &c., containing an examination of his Defence of the Improved Version, in his Letter to the Vice-Chancellor on the case of Lady Hewley's Trust. By Robert Halley, of Highbury College. Westley and Davis.—Mr. Halley's letter is strongly marked by erudition, acuteness, wit, and humour. How Mr. Yates, whom his opponent acknowledges to be a scholar and a gentleman, will be able to answer it, we are utterly at a loss to imagine.

A Voice for Dissent and Truth; or Strictures on "The Case of the Church," &c. Simpkin and Marshall.—A very smart pamphlet, which, in the present *eventful crisis*, we recommend to all *churchmen* and all dissenters. As to comparative *numbers*, we give the author's Table iv.

Total Population of the United Kingdom . .	23,750,381
Church-goers . . .	4,715,035
Dissenters or non-attendants	19,035,346

The Dissenters Vindicated in their Opposition to the Union of Church and State: the Substance of a Speech delivered at a Public Meeting held at Luton. By Henry Burgess. Dinnis.—We are happy to state that in this very sensible and eloquent speech we have not found that sarcastic bitterness which, we lament to think, has already done immense mischief to the cause of dissenters. Mr. Burgess says, "I would be understood as being the advocate of no hasty and headstrong measures. Let us act temperately, and our end will be better secured."

Preparedness for the Day of Christ urged on all Christians: being the Substance of four Sermons by the Rev. E. Bickersteth, Rector of Walton. Seeley.—Containing a few doubtful speculations; but the practical lessons are enforced with the solemnity and earnestness which properly belong to the Christian minister.

Stenographical Accidence: or Byrom's System of Short-hand made easy, &c. By R. Roffe, Pupil of Mr. Molyneux. Wightman. — Of the merits of Dr. Byrom's system, it is sufficient to say that it has been chosen, in preference to all others, for admission into those great works, the Encyclopædias of Dr. Rees and Mr. Nicholson.

An Historical and Descriptive Account of Persia, &c. By James B. Fraser, Esq. Simpkin and Marshall.—This is No. 15 of the Edinburgh Cabinet Library, illustrated by a map, and thirteen engravings by Jackson. We heartily recommend this elegant and entertaining book to those who would acquaint themselves with the history of Persia, from the earliest ages to the present time.

RELIGIOUS INTELLIGENCE.

PUBLIC MEETINGS.

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.

The twenty-third anniversary meeting of this Society was held on Saturday afternoon, May 17th, at the City of London Tavern, the large room of which was filled with Dissenters of various sects; at least one half of the meeting consisted of ladies. Several members of Parliament were present, among whom we noticed the Right Hon. J. Abercrombie, Mr. Lambton, Mr. Wilks, the Right Hon. C. Tennyson, Mr. Stanley (Cheshire), Mr. Baines, Mr. Wason, Mr. Langton. The Rev. Dr. Newman, Dr. Styles, Dr. Bennett, J. A. James, and other eminent dissenting ministers.

The chair was taken at half-past twelve by Lord Durham, who was received with considerable applause. His Lordship, on taking the Chair, called upon the Honorary Secretary, Mr. Wilks, to open the proceedings of the meeting.

Mr. W. observed: You are all aware of the origin of this Society. It began after the attempt made by Lord Sidmouth, some five-and-twenty years ago, to purify dissent by interfering with our rights. Fain would he have made us more dignified and more select. He would have filtered and purified our ministers and people, and made us more worthy of notice and greeting by an Established Church. But we spurned the proffered honours, and with a unanimity which demonstrated at once our intelligence and power. By combined, general, and enthusiastic efforts, the design was frustrated; and religious liberty gained the first great triumph she had achieved for more than one hundred years. We then perceived that we ought to form some institution which should avert similar innovation, and protect us from the perpetually recurring efforts of those who, with their local tyranny and peculiar prejudices, were ever interfering even with the comparatively partial rights we then enjoyed. This society was founded, and at its commencement included, not only hundreds of our congregations, but also several enlightened churchmen, attached with us to pure religion and religious liberty, and we experienced a support, kind and most cordial, from those distinguished and enlightened *statesmen who came forward* with intrepidity and zeal against the measure of Lord Sidmouth in the house of Peers, and there defended our rights, and contributed much to the achievement of our great and glorious victory. At the successive annual meetings of this Society, we have been delighted to witness amongst us the most distinguished men. His Royal Highness the duke of Sussex set the good example. He was succeeded by Sir James Mackintosh, whose taste and talent, and kindliness of heart, and love to piety and freedom, merit unperishable praise. Our friend, Lord Holland needed no solicitation: ever ready to promote the social happiness of man, he needed no urging to come amongst, and, on three different occasions, to assure us, that, from conviction and in his soul, he was attached to our good cause; that there was no indignity by which dissenters were oppressed, no chain which galled and wrung them, which he was not anxious should be instantly broken and eternally removed. He became our champion upon all occasions, and prevailed successively on Mr. Whitbread, on Lord John Russell, on the Marquis of Lansdowne, Lord Dacre, Earl Fitzwilliam, Viscount Ebrington, and Lord Nugent, to charm us by their eloquence and spirit, and to assure us that they deemed the rights of conscience, the most momentous of all human rights—that beings or institutions that infringed those rights, merited contempt and scorn—and that they who best maintained them, best helped on the interests of religion, and the welfare of mankind.

In detailing the operations of the Society, Mr. W. proceeded to state, that upon miscellaneous aggression seven applications have been received. That for the protection of dissenting and Methodist ministers and laymen in various parts of the country, going to their usual places of worship, from the demand of turnpike tolls on the Sabbath-day, twenty-one applications have been made. On the subject of poor's-rates demanded for our chapels, and which demand had been a long and frequent subject of bitter and extreme complaint, twenty-eight applications have been answered since the last anniversary was held. But now most happily I can offer my congratulation that those oft-re-

peated and just complaints will no more be heard. Since I obtained a seat in parliament, in glad obedience to the committee and the universal wish, I have sought and have received redress. In my hand I hold the act to which government consented, which passed in July 1833, and by which all our chapels and other places of religious worship are for ever exempted from rates for the church and for the poor. And by that act a copious fountain of insult and exaction will flow no more! Among the other evils which have occupied our attention have been several applications for relief from the extravagant demand of church-rates on protestant dissenters, made in various parts of the country, often illegally and rigorously and cruelly enforced. On that subject our correspondence has been indeed immense, and the difficulties with which we have had to grapple have been enormous and extreme. Ardent was our hope that this great evil would have been terminated, and little did I expect that I must meet you only to express disappointment and regret—and to invite you to concur with the whole country, from the Tweed to our southern shores, in the rejection of a bill which, however well intended, is rather an evil than a benefit—rather an insult than a relief. As to the assessed taxes attempted to be charged upon places of worship, and as to mortuaries and Easter dues, several applications have arrived, and their claims for mortuaries and Easter dues are among the obscure, annoying, and antiquated tyrannies from which, ere long, indubitably dissenters must be released. Three applications too have been made for the protection of our society from demands, by clergymen at Baldock, at Newcastle, Emlyn, and at Chesham, for fees, not upon the interment of dissenters entombed in the parochial cemeteries, but, forsooth, for burial fees to the parochial clergy for dissenters interred in burial-grounds attached to their own places of worship, and for which, undoubtedly, neither English law nor Christian charity could supply a shadow of pretence. Sorry also am I to say that there have been sixteen cases of interruption of our public worship. It is these disturbances, and similar affairs, which render needful the existence of our society, and prevent your committee from lapsing into indolence and ease.

We regret that we cannot follow the honorary secretary through his eloquent address, who was sustained and followed by the Rev. Mr. Chaplin, of Bishop Stortford, J. A. James, R. W. Hamilton, of Leeds, A. Fletcher, C. Colton, Edwards, of Brighton, Dr. Styles, T. Turnbull, T. Russell, J. Carlile, Belfast. Also Col. Addison, of Chilton Hall, W. May, Esq., of Ipswich, J. B. Brown, Esq., L.L.D., G. Bennet, Esq., of Hackney, J. Wilson, Esq., T. Challis, Esq., H. Waymouth, Esq., J. Conder, Esq., the Right Hon. J. Abercrombie, M.P., E. Baines, Esq., M.P., and the Hon. C. Tennyson, M.P.

The following Resolutions were passed at the meeting:—

1. That this Society, including hundreds of congregations in England and Wales, cherish with unabated regard their attachment to the great principles of religious freedom; and that, neither enervated by past successes, nor appalled by continued opposition, they will persevere in wise and just endeavours to develope their importance, to remove objections, and to promote their progress; till, in their native country, and throughout the world, their triumph shall be universal and complete.

2. That, enlightened by reasoning, and instructed by experience, this Society will, again and aloud, proclaim their conviction that religion will most beneficially flourish where it receives only voluntary support; and that all compulsory and extorted contributions rather stint its growth, deform its loveliness, and embitter its fruit, than assist a blessing essential to social happiness, pre-eminently useful to mankind and acceptable to God; and that, in the avowal of these sentiments, they would distinctly disclaim, in language most positive and with sincerity most profound, any design or desire to obtain for themselves the exclusive privileges or state revenues of existing establishments, which, even if proffered and attainable, they would reject with disdain.

3. That while this Society announce principles whose eventual prevalence will uproot for ever wretched superstitions, persecuting selfishness, tyrannous obtrusion on the rights of conscience, and many an hypocritical abuse, they cannot overlook the peculiar and practical grievances by which the vast body of dissenters are in this country oppressed; nor can they conceal their utter disappointment and regret that adequate and prompt relief has not been supplied or attempted, by an administration to whom they were truly attached, many of whose illustrious members have presided in this room at the meetings of this Society, and who have achieved, in the good cause of freedom and reform, victories which the present

generation gratefully acknowledge, and posterity can never forget.

4. That such disappointment and regret are aggravated by their high expectations from the patriotism and justice of several members of the government—by their persuasion that a great majority of the Commons' House of Parliament would have supported cheerfully any liberal constitutional proposal—by their loyal reliance on the grace and goodness of a Sovereign, during whose reign parliamentary reform has been bestowed—and by a real confidence that no church or body in the state would or could have withheld the reasonable redress of wrongs claimed by millions of the people, if those claims had received from the government generous, cordial, and decided support.

5. That this Society concur with "The United Committee for the Redress of those Grievances," and to which they belong—and with the multitudes of congregations of wise, and well-informed, unambitious, peaceful, and holy men, who have urged those grievances on public attention—in a reprobation of the ill-judged Marriage Bill submitted to parliament; and of the church-rate commutation proposed by Lord Althorp, and which they deem an evil rather than a benefit, and must decline and oppose; and that they instruct their Committee, with unslumbering energy and undiminished perseverance to make every proper exertion to prevent the success of that measure, to obtain an early abrogation of their grievances, and of all the wrongs that yet annoy and degrade them, and to diffuse throughout all classes of the country, accurate knowledge of the principle and utilities of religious freedom, and of the sad and wide-spreading evils which existing abuses create, and which the perfect prevalence of religious freedom alone can correct or destroy.

6. That, though attentive to their own peculiar affairs, this Society would not allow them to engross their exclusive attention, but would generally recommend that all the members, as well as the Committee, should exert their parliamentary influence to banish intolerance in every form from our eastern empire and colonial possessions, to remove all civil disabilities from the British Jews, to ensure to the hundreds of thousands of emancipated negroes the blessings of education and moral and religious knowledge, and earnestly to promote that appropriation of the tithes of Ireland which may conciliate her people, may lessen their *calamities, and may form* an excellent and splendid example for imitation and praise.

7. That the following ministers and gentlemen of different denominations constitute the Committee of the Society, with power to add to their number, and appoint all other officers:—

Rev. F. A. Cox, LL.D.
— W. B. Collyer, D.D.
— George Collison.
— Joseph Fletcher, D.D.
— Alexander Fletcher. A.M,
— Thomas Jackson.
— John Lewis.
— Thomas Russell, A.M.
— John Styles, D.D.
Mr. Edward Ashby.
J. B. Brown, Esq., LL.D.
William Bateman, Esq.
James Esdaile, Esq.
Martin Prior, Esq.
Thomas Wilson, Esq.,
Matthew Wood, Esq., M.P.
John Wilks, Esq., M.P.
J. Broadley Wilson, Esq.
James Young, Esq.

And that most cordial thanks be presented to those members of the Committee who have heretofore rendered their assistance, for the combination of zeal and prudence they have long and usefully displayed.

8. That this meeting embrace with gladness an opportunity to renew their acknowledgments to John Wilks, Esq., M.P., the honorary secretary to this Society from its formation, for his continued interest in its welfare, and dedication of his time and talents to its affairs, and especially for his parliamentary exertions to obtain returns of the church-cess—to introduce and pass the act for exempting places of worship from rates, and to bring before the legislature and the country the imperfections and injustice of our parochial registration, of which now the nation, as well as the dissenters, complain; and that he be assured of the confidence and gratitude which his arduous and useful labours every where and justly excite.

9. That this Society discharge with cheerfulness their debt of gratitude to all the members of both houses of parliament, who have presented their petitions and advocated their cause; but especially would express their obligations to the Right Hon. J. Abercrombie, M.P., Edward Baines, Esq., M.P., H. Lambton, Esq., M.P., E. J. Stanley, Esq., M.P., R. Wason, Esq., M.P., the Right Hon. Charles Tennyson, M.P., and any other gentlemen who have favoured them by their attendance at this meeting, and afforded anew a most ac-

ceptable pledge, that religious liberty will find always in them consistent and devoted friends.

DURHAM, Chairman.

10. That last, but most willingly, this Society express their grateful delight that the Right Hon. the Earl of Durham has presided at this meeting, and they profit eagerly by the occasion to apprise him of the general admiration and attachment he has won, not merely by his high rank and eminent talent, but by his exertions in the cause of reform—by the liberal principles he has ever avowed—by his frequent and spontaneous interpositions on behalf of dissenters—and by the sacrifices he must have made to increase the welfare of the people, and to promote knowledge, freedom, and happiness throughout the land.

Though we have already extended our report of this interesting society much beyond our usual limits, we must make room for the sentiments uttered by the noble Chairman at the close of the meeting. After adverting with grateful emotions to the flattering terms in which his conduct had been mentioned, and the motives which induced him to preside over the meeting, viz., —to show the respect he bore to the dissenters as a body, and his attachment to the principles of civil and religious liberty which constitute the basis of this society, his Lordship proceeded :—

Here, perhaps, I should have closed the few observations I have to make, even if I had not been so exhausted by the time which this discussion has occupied, and the attention I have endeavoured to pay to those interesting and beautiful sentiments which have been expressed during the hours we have been assembled at this meeting. But there has been a question of such vital importance mentioned—a question upon which you have heard the opinions of those who belong to your body, as dissenters, and upon which you ought also to know the sentiments of all those engaged in public life, and especially of the person who has been selected to preside over you this day—that I must entreat your attention for a few moments. The question I allude to is that of a separation of church and state. My honourable friend will admit that I stated frankly and freely to him, as I also now state to you, that I could not conscientiously agree to any proposition which involved in it the propriety of a separation between church and state. I will briefly offer my reasons. My opinion is, and it is one not lightly formed, which I have expressed in Parliament, and which I shall avow whenever this question comes under discussion in that or any other place, that a state is bound to tender religious instruction to all the members of that state. In the present ignorant and uneducated condition of the great mass of the population of this country, I consider that it would be most improper to leave them without any religious instruction at all, and most unwise to leave them to the canvassing of religious sects, some of whom might endeavour to gain their favour and support by flattering their prejudices, or working upon their ignorance. If, indeed, they were all as enlightened as the assembly I have now the honour of addressing, as capable of forming a correct judgment, they might then be safely left to the formation of their own religious opinions, without any assistance whatever. But such, in my opinion, is unfortunately not the case; and I should consider, therefore, that it would be as improper and as unwise in me, as a statesman, not to tender religious instruction to the people in their present uneducated condition, as it would be culpable in me as a parent not to provide it for my children in their state of infantile and imperfect judgment. My principle therefore is, that the religious, as well as the moral or secular, instruction of the people ought to be one of the most sacred and imperative duties of the state—that it ought not to be left to chance, or in your words, and according to the interpretation which you have this day given, the voluntary principle. I am aware this may not agree with your opinions, but it is my decided and conscientious conviction,—and these are my reasons for differing with those who advocate a separation of church and state, or, as I interpret it, religion and the state; my object being always to advance the cause of religion, which I consider to be the great security for the welfare, prosperity, and happiness of every community. But even if I could agree with you in principle as to the propriety of a separation of church and state, I would still press upon you the propriety of not urging it upon the legislature—both branches of which are hostile to it. In the House of Commons, from the best information I can obtain, out of more than 600 members, not thirty would vote for it; and in the House of Lords, not a single Peer would support it. It has been already stated to you, and I must re-assert the fact, that the most ardent calculators, the most enthu-

siastic among the dissenters, cannot expect a majority of opinions to be expressed in favour of a separation of church and state. Moreover, there is not one single individual in public life upon whose aid or assistance you could calculate—whose aid or assistance is worth having. Such is the real state of the case. Besides which, the very agitation of the question will raise fears, prejudices, and such a bitter hostility, as, believe me, will operate, not merely upon the speculative question itself, but will affect the redress of those acknowledged grievances of which nothing but your own wilful imprudence can prevent the settlement. By pressing this point, therefore, upon the attention of the legislature, you disqualify your friends, and increase the power of your enemies tenfold. The effects of this may be already seen. Only mark the delight with which it is taken up by that Tory faction which has ever been opposed to your civil emancipation. Observe the avidity with which it has been seized by those who can only hope to rise to eminence by civil discord, and who would irrevocably commit the dissenters at this moment. These are points worthy your attention, and I earnestly pray that you will give them due consideration, and disappoint the unhallowed designs of both parties; that you will devote your great powers, your energy, and your enthusiasm—to the full extent of which I am as ready to subscribe as any man—that you will devote this power to the attainment of practical objects, in which you will have a right to command and must obtain the assistance of every true lover of his country. In humbly tendering you this advice, do not let me be misunderstood. I have told you I wish to connect religion with the state, but I do not wish to identify the state with the abuses and corruptions of any church establishment. And here allow me to say that the evils of which Mr. Wilks complains are, in my opinion, not so much to be found in the establishment itself, as in the abuses that disfigure it. In whatever form, quarter, or shape they exist in the establishment, let them be firmly and unsparingly corrected, and for that object you shall always command the best services I can render you. Now as to the grievances under which you labour, and the vexations to which you are exposed, they have been so fully detailed by all those who have addressed you, that it is not necessary for me to say more than that I agree with almost all that has been said. *As regards myself, I will mention one fact with reference to the* University of Durham. A complaint has been this day made of the non-admission of dissenters to the Universities, and that institution has been particularly mentioned. I can assure you that when the question came before the House of Lords I did make an attempt to have all the advantages of that University thrown open to dissenters as well as churchmen. Allow me now, having expressed my concurrence in your endeavours to obtain redress of your practical grievances, to say, and I do it with great sincerity, that no man more deeply regrets than I do, upon all grounds, both public and private, the inadequacy of some of the measures proposed on your behalf. But your cause is plain; such of them as you can agree to and you believe to meet your wishes and expectations, you will support; as to those which do not, pray for their withdrawal; but at the same time press upon this government, or any other government which political events may create, the knowledge of your firm determination never to rest satisfied until you have had a full, unqualified compliance with your just claims. By pursuing this course your success must be certain, and in doing so you will command the assistance of all friends of religious freedom, both churchmen and dissenters, the retirement of whom, permit me to say, from your rank upon a question of speculative and notorously impracticable policy, would tend, in my estimation, more than any other event to retard the progress of that march of reform and amelioration in which we have been so long and latterly so beneficially engaged. I once more beg to tender you my best acknowledgments for the manner in which you have supported me this day, and I beg to assure you that you may ever rely on my zealous services in the cause of civil and religious liberty.

The meeting separated at nearly five o'clock.

LONDON MISSIONARY SOCIETY.

The annual meeting of this noble institution was held at Exeter Hall, on Thursday, the 15th of May. The attendance was, if possible, greater than on any preceding occasion. The large hall was totally inadequate to accommodate those who sought admission; the lower room was then opened, and in a few minutes crowded to excess, and hundreds were obliged to retire. At ten o'clock Thomas Fowell Buxton, Esq., M.P. appeared on the platform, accompanied by several of the directors, and was received with enthusiastic cheering.

A part of the 65th missionary hymn was sung, after which the Rev. John Leifchild offered up prayer.

T. F. Buxton, Esq., on taking the chair, said that it afforded him much unfeigned satisfaction to witness so large an assembly on the present occasion. But while he saw so magnificent a meeting, he could not but remember that at former anniversaries of that Society they had had a gratification of which they were now deprived. He remembered that when, on one occasion, he was urging the claims of the negro, his voice was drowned by acclamations of satisfaction at the unexpected arrival of Mr. Wilberforce. He (Mr. B) would not speak of his (Mr. W.'s) wit or his eloquence; those were but the adjuncts to a heart abounding in love to man, and filled with the grace of God. How heartily did he (Mr. B.) respond to that passage in the prayer which they had just heard, thanking God for some who had left them, who had loved them so long, who had laboured so abundantly, who had finished so well, and who had died so happy. He had not the satisfaction of seeing Mr. Wilberforce at his last short visit to London, for an intimation was conveyed to him, by those who watched over him with unceasing solicitude, that a conversation with him, turning as it was sure to do upon the all-absorbing question of negro emancipation, might be too much for his feeble strength. But as he was almost approaching the agonies of death, he lifted up his emaciated hands and said, "Oh! that I should have lived to see the day in which the country will give twenty millions of money for the emancipation of the slaves!" It was a singular fact, showing the hand of Providence, that on the very night on which they were successfully engaged in the House of Commons in passing the words, the most important ever used—"Be it enacted, that all and every the persons who on the said first day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon, and from and after, the said first day of August, 1834, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, *slavery be and is* hereby utterly and *for ever abolished*, and declared *unlawful throughout* the British colonies, plantations, and possessions abroad"—about the time these words were carried, his spirit left the world. The day that saw the termination of his labours saw also the termination of his life. But let it not be supposed by any one that they gave the praise to Mr. Wilberforce, or to one whom they must call his worthy equal in the cause, Zachary Macauley, or to any man. He knew the obligations which they owed them, but the voice of the Christian people of England was the instrument of victory; its Author, however, was not of human race, but infinite in power; and what his mercy devised, his fiat effected. On the first of August next what a change would be effected in one day! To-day a man would be a slave, to-morrow a freeman; to-day a chattel, to-morrow a man; to-day a slave, vile in his own eyes, and vile in the eyes of others, who must bow and tremble and look upon a fellow-being as a man of a superior order, to-morrow his equal; to-day no law but the whip and the will of the master, to-morrow the whole authority of Great Britain pledged to defend the smallest injury. Between the rising and the setting of the sun that glorious transformation would be effected.

W. A. Hankey, Esq., Mr. Baines, M. P., Rev. Dr. Heugh, of Glasgow, David Abeel, American Missionary to China, James Hill, of Calcutta, R. Knill, Dr. Burns, of Paisley, T. Lessey, and J. A. James, echoed the sentiments of the worthy chairman, and powerfully advocated the claims of the Society.

Letters were read from Lord Morpeth and Lord Bexley, stating their intention of being present at the meeting, and expressing their regret at their inability to realize it. The letter of the latter inclosed a check of £20 towards the Chinese mission.

The Rev. William Ellis read an abstract of the Report, which was highly encouraging in all its details. The following is the number of Missionary stations and out-stations belonging to the Society, in different parts of the world, Missionaries labouring at the same, &c.:

	Stations and Out-Stations.	Miss.	Native Teachers, &c.
South Seas.....	37 ..	17 ..	42
Beyond the Ganges.	6 ..	7 ..	4
East Indies.....	154 ..	31 ..	112
Russia.....	4 ..	4 ..	—
Mediterranean.....	2 ..	2 ..	—
South Africa.....	25 ..	24 ..	20
African Islands....	3 ..	4 ..	—
British Guiana. ...	8 ..	8 ..	1
	239	97	179

making, with upwards of 400 schoolmasters and assistants, more than 700 persons, more or less dependant on the Society, exclusive of families. The directors have sent forth ten missionaries during the past year, and purpose sending about twenty more in the course of the year ensuing, chiefly to the East and West Indies. The number of native churches is 69, and that of native communicants 5,149: of schools the number is 437, and that of scholars 24,144. The number of printing establishments is 14, from seven of which have been printed 153,925 books, including 5,200 portions of scripture, and from twenty-two stations 119,078 copies of books have been put into circulation during the past year.

The contributions for the usual objects during the year amount to...	£45,177	4	8
Special, for the British colonies.	4,261	19	9
Making a total of.....	£49,439	4	5

BRITISH REFORMATION SOCIETY.

On Friday, May 9th, the seventh annual meeting of this Society was held in the great room, Exeter Hall; George Finch, Esq., M.P., in the chair.

The chairman, in speaking of the Society's finances, expressed his regret at a diminution of its income to the amount of £360 during the past year; so that it was now £700 in debt. He partly attributed this want of support to the circumstance of its not being exclusively Episcopalian; yet, although a few Dissenters supported it as individuals, it was not supported by them as a body. Another reason for its not receiving general patronage among the protestants was, that it is opposed to the popery of the human heart as well as to that of the church of Rome.

The Rev. Mr. Farrell, the acting Secretary, read the Report. After some introductory observations, it stated that there are at present in Great Britain nearly 500 Roman Catholic chapels, to which may be added eight colleges, and about thirty preparatory schools. During the last year nine new chapels have been opened in England and Scotland, and six or seven additional places of worship are at this moment in progress. The Roman Catholic population of some of the larger towns, such as Liverpool, Manchester, Glasgow, &c., is very considerable, amounting in some cases to one-fourth, and even one-third *of the entire population.* And we find that the ranks of the Papacy are strengthened, not merely by importation and by increase of population generally, but also by secessions from the Protestant churches. Adult converts are constantly received by the vicars apostolic into the bosom of the papal church. For example, Dr. Walsh, vicar apostolic of the Midland district, received publicly on different occasions, during the last year, sixty-three adult converts at Wolverhampton, thirty at Worcester, fifty at Norwich, forty-five at Cossey, twenty-two at Kidderminster, and thirty at Birmingham; while Dr. Penswick, vicar apostolic of the Northern district, received on one occasion fifty at Ashton-under-Lyne; and Dr. Kyle, one of the vicars apostolic in Scotland, a considerable number at Aberdeen. The Report then adverted to the labours of the Society's deputation, the Rev. Messrs. Tottenham and Farrell, in various parts of England; and gave a very interesting account of the controversy at the Roman Catholic college, near Bath, between the Rev. C. Tottenham and the Rev. J. Lyons, as the advocates of Protestantism, and the Rev. Professor Brown, the Rev. T. Macdonnell, and the Rev. Abbe Edgeworth, as the advocates of popery. A letter, containing an account of this important discussion, is published in the twenty-seventh number of the Society's Quarterly Extracts, and the whole of the controversy will soon be sent to press. In Scotland the Report stated that the Society's Missionary, the Rev. R. Shanks, was making successful exertions; but in Ireland the committee had been able to accomplish but little. They intended, however, sending the Rev. J. Lyons, whom they had appointed Missionary to that country, and the Rev. Mr. Tottenham, as a deputation to Ireland, in the course of the summer. The Report then announced that the *Protestant Journal,* which has, during the last three years, been conducted by the Rev. J. Allport, of Birmingham, will in future be conducted by the Society, and that all the Society's Tracts are being revised; and concluded by announcing that the Society's income, during the past year, had exceeded £2,000, and by an anticipation of the downfal of popery, however great might be the exertions of its abettors for its preservation and extension.

The Rev. W. Bickersteth, J. Cumming, A. S. Thelwall, E. Tottenham, J. R. Brown, G. W. Philips, the Marquiss of Cholmondeley, Lord Mountsandford, and Captain Gordon, in their

respective addresses, deplored the rapid spread of popery in these kingdoms, and urged the necessity of increased exertion on the part of the Society. The last speaker drew the following affecting contrast:—

In 1796, it would be found that in London there were but two chapels in addition to those belonging to the ambassadors. In 1834, there are no fewer than twenty-five chapels, exclusive of those of the ambassadors. In 1796, there were but twenty-four chapels licensed in Great Britain; now, as he had stated, there were not fewer than 500. In 1796 the Catholics had no college in England, and he believed that at that period, if it had been attempted to erect one, it would either have been burnt to the ground, or the materials thrown into the river. In the present year, the Catholics have upwards of nine colleges. In 1796 the Catholics had only two schools or seminaries here: now they had above fifty throughout the country. In Scotland, in a country the very name of which they all knew was associated with any thing but Catholicism—in Scotland, where such a struggle had been made for the preservation of the Reformed Religion—even in that land the Catholic church was rising rapidly. When he was last in Edinburgh he found that a nunnery was about being established, and thus all the errors of the Catholic church were to be seen flaunting before the eyes of the Protestants of Scotland. But what was more, he found that Scotch provosts and Scotch magistrates were sanctioning and patronising the oratorios in Catholic chapels, and the ignorant multitude rushing into the snares thus artfully prepared for them by the church of Rome.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The first anniversary meeting of this Society was held on Tuesday evening, April the 29th, at the City of London Tavern, Bishopsgate-street.

Lord Mountsandford, the president, having taken the chair, observed, that in early life he had served in the navy under Lord Gambier, and wishing, as far as was possible, to walk in the steps of that excellent nobleman, he should propose that a blessing be implored on the evening's business; which was done by the Rev. Mr. Drury.

Captain Gillett, the assistant secretary, read the Report.

After some introductory observations the Report states that "sixteen years have elapsed since Christian benevolence was specially directed to our maritime population, which has been attended with obstructions and difficulties that are familiarly known to every one zealous for the best interests of our country.

"Determined, in the divine strength, on surmounting the obstacles in the way of benefiting our neglected seafaring countrymen, arrangements were made for the more effectual directing of Christian zeal for their welfare; and thus arose, from the steady friends of seamen, the 'Sailors' Society, which was formed May 6th, last year, when the Right Hon. the Lord Mayor presided.

"Prudence, policy, and religion, equally recommended the union of the 'Port of London Bethel Union Society' with the committee of the new institution; and this desirable event was consummated July 3rd, last year, when the Right Hon. Lord Henley presided."

The Report then details the objects aimed at, and, commencing with preaching, says:

"The Floating chapel claims our first notice, inasmuch as this has been for so many years an object of peculiar solicitude with the public. Persevering endeavours have been made to revive the interest and increase the attendance on the Lord's-day ministry on board; in these efforts the result has not been equal to their anticipations. The novelty of a floating chapel having ceased, the congregations have not been sufficient to give full satisfaction to the committee. Cordial thanks are due to those respected ministers who have gratuitously, generously, and acceptably officiated on board the Floating Chapel; yet the expenses necessarily having been so considerable, as those attendant on the preserving the vessel in safety and repairs, it is thought by the directors that they might be more efficiently employed in support of a chapel on shore, to the providing of which, after much anxious deliberation, they have directed their successful attention. They have been led to some premises, which in their judgment, and that of many experienced friends of the Society, are most eligibly situated, abutting on the river, near Bell Wharf, in Dean-street, Lower Shadwell. These extensive premises, formerly a distillery, have been taken, and they are being prepared for opening in a few weeks as a chapel capable of holding about 500 persons, and a refuge for about 150 distressed sailors. In the chapel it is intended to have public ser-

vices on the Lord's day, with an early prayer-meeting, and other services during the week.

"The Thames Agency in Bethel meetings, and preaching the gospel to sailors every night on board their own ships in the port of London, has steadily been carried forward, and with increasing zeal and regularity during the past year. The Reports of the several agents, amply confirmed by visitors, as witnesses of their general accuracy, afford the most delightful testimony to the progress of the gospel and of evangelical godliness among captains, mates, and sailors.

"A Thames Missionary, who should devote the whole of his time to the spiritual interests of sailors and watermen, was one of the great objects contemplated at the formation of the new Society, and this having been anxiously kept in view, a suitable individual has been found in the person of Captain Prynne, late of the merchant service. He entered upon his extensive sphere of operations at the beginning of this year, and the most beneficial results are confidently anticipated from the divine blessing on his diligence and devotion to the welfare of sailors.

"The Sunday and day-schools at Wapping for the children of sailors and watermen, are in a most prosperous condition. The day-school consists of about 150 boys and 80 girls; and from a recent visitation, it is stated to be in a more flourishing condition than at any former period, both for regularity of attendance and improvement of the scholars.

"Operations so varied and extensive as those carried on by your Society must necessarily require considerable pecuniary supplies. They regret to state that at present they have been but very partially afforded, so far as the claims of the institution have been known to the Christian public."

"Balance at present due to the treasurer, £341. 19s. 6d. Disbursements during the year, £974. 8s. 6d.

G. F. Young, Esq., M.P., R. H. Marten, Esq., late treasurer of the Port of London Society, Capt. Prynne, Lieut. Fabian, R.N., the Rev. J. Clayton, jun., Temple, of Plaistow, Belcher, of Chelsea, and N. M. Harry, of Broad-street, &c., addressed the meeting. G. F. Angas, Esq., one of the treasurers, and the Rev. Mr. Timpson, one of the secretaries, *apologized for the unavoidable absence of their respective colleagues, Mr. Pirie, and the Rev. Dr. Cox.*

CHURCH MISSIONARY SOCIETY.

The Thirty-fourth Anniversary Meeting of this Society, held on Tuesday, May 6th, at Exeter Hall, was attended by a most numerous and brilliant assemblage.

Soon after eleven o'clock the Bishop of Chester proposed that the Marquis of Cholmondeley do take the chair.

The Noble Marquis called upon the Rev. Mr. Jowett to invoke a blessing on their proceedings. The Rev. Gentleman having read a printed form of prayer, the Marquis Cholmondeley addressed the meeting.

The Secretary read the report, which began by deploring the loss of some excellent and distinguished friends of the society whom it had pleased God to remove during the past year. Amongst these it mentioned the names of Lord Galway, Lord Teignmouth, William Wilberforce, William Taylor, and —— Murray, Esqrs. It also mentioned Mrs. Hannah More, who had been a zealous patroness of this Institution during her life, and had remembered it at her death, by a bequest of 1,000*l.* The report then called the attention of the meeting in terms of congratulation to the state of the Society's funds. The total amount of its disposable income in the present year, including the balance which stood over on account of the last year, was 52,922*l.* 1*s.* 9*d.* This was an excess on the amount of the preceding year by 3,572*l.*; but in this year the amount of the legacies left to the Society had been considerable, being 3,700*l.* The total expenditure of the year, including a grant of 2,000*l.* to the Disabled Missionaries' Fund, and outlays of every other description, nearly equalled the income, leaving a balance in the hands of the Treasurer of 934*l.*

The Society has been enabled, through divine goodness, to extend its operations by enlarging their Missions in the Mediterranean, in Ceylon, and in the South Sea Islands.

In Malta their printing had greatly increased. In Greece and Smyrna their labours had also been extended and successful. A Turkish school had been established for boys and girls; but though the schoolmaster had for a time been imprisoned in consequence, yet from the disposition evinced by many of the Turks to send their children to the school, great hopes were entertained that the difficulties with which the Society had to contend in that country would be gradually overcome. In Egypt and Abyssinia the labours of the Society were continued, and were successful. The principal station in Egypt was

Cairo, where the Missionaries, Krutz and Miller, were unremitting in their labours.

In Bombay and Western India, the progress of the Society was, taken altogether, described as favourable. In Ceylon there was a decline of the religion of Bhudd, but arising from a desire to live without any religion, rather than from a disposition to embrace the gospel of Christ. In some places, however, such as at Nellore and Candy, there was a disposition increased to hear the truths of the gospel. The Australasian Missions afforded many interesting instances of the progress made by this Society in that part of the globe. The report then referred to the proceedings of the West India Missions, and to the North-Western American Mission, which was described as making a successful progress. In conclusion, it expressed humble gratitude to Almighty God for the blessing it had pleased him to give to the Society's labours.

The Bishop of Winchester, the Earl of Chichester, Colonel Phipps, of the East India Company's Service, Rev. J. W. Cunningham, H. Stowell, Professor Scholefield, J. Haldane Stewart, E. Bickersteth, Mr. J. P. Plumptre, M.P., and Sir Oswald Mosley, Bart, M.P., proposed and seconded the respective resolutions.

WESLEYAN METHODIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Monday, the 5th of May, at Exeter Hall. Thomas Fowell Buxton, Esq., M.P., in the Chair.

The Rev. Jabez Bunting, one of the Secretaries, read the Report, which, after expressing deep regret at the death of the Rev. Richard Watson, who had for many years written the Society's reports, noticed with gratitude that only one out of 232 (the number of the Society's Missionaries) had died during the last year, viz., the Rev. E. Grieves of Barbadoes. It then adverted to the losses other Societies had sustained, in the death of Lord Teignmouth, the Rev. Mr. Hughes, and Mr. Wilberforce. The Report proceeded to give an account of the progress and present state of the Society's missions in Ireland; on the Continent of Europe; the Mediterranean Sea; Continental India; Ceylon; the South Sea Islands; Africa; the West Indies; *and British America*; from nearly the *whole of which the* accounts were very *encouraging. The* whole number of *Missionary Stations* was stated to be 166; comprising 45,786 Members; being an increase of 1,907 during the year. There were also 27,676 children in the Mission Schools. The Society's income was reported to have increased 1,100*l.* during the same period, exclusive of above 7,000*l.*, given expressly for the West Indian Mission. It amounted to 48,800*l.* for the year, including above 5,000*l.* subscribed by Auxiliaries. The Report concluded by stating the great want of Missionaries that was felt in many parts of the world, particularly men of eminent piety and great prudence and experience; and with expressing the hope that some of the Senior Ministers in the connexion would feel it to be their duty to sacrifice the comforts of home, and devote themselves to the work of Foreign Missions.

Sir Oswald Mosley, M.P.; J. Stephen, Esq.; Sir Andrew Agnew, Bart., M.P.; Rev. Dr. M'All, of Manchester; W. Shaw, late Missionary in Southern Africa; W. Evans, Esq., M.P.; Lord Mountsandford; and the Hon. and Rev. Baptist Noel, addressed the meeting. The latter, when adverting to the extent of the Missionary field, and the wants of central Africa, India, China, &c., expressed his regret that the church of England was crippled in its Missionary exertions, but hoped that it would soon be emancipated from its shackles; and that, being set free from the fetters of ecclesiastical etiquette, it would be able to preach the gospel to every creature.

Mr. Buxton, in returning thanks, begged that he might be gratified by hearing that at least twenty-nine more Missionaries were to be sent to the West Indies, to make up the number there 100; and the Rev. Jabez Bunting having promised that he would not rest contented till at least 100 Missionaries were stationed in the West Indies, the meeting separated.

The collection amounted to above £300, besides cheques to a considerable amount.

IRISH EVANGELICAL SOCIETY.

This institution held its twentieth anniversary at Finsbury Chapel, on Tuesday, the 13th of May; Thomas Walker, Esq., in the chair.

The increasing interest of the public in its prosperity was manifested by the overflowing audience assembled to hear of its progress.

The services were commenced by singing and prayer.

The Rev. A. Tidman then read an abstract of the Report, which principally consisted of details of the operations of

the Society's agents, all of which were of the most interesting character, and elicited the repeated plaudits of the audience. It appeared that, notwithstanding the efforts put forth by this and kindred institutions, Ireland still remained a dark and benighted land. The desecration of the Sabbath was particularly noticed; and it was stated that during the prevalence of the cholera a military band played on the Sabbath, and hurling and other parties were encouraged as an antidote to fear. Drunkenness prevailed to an alarming extent, but it was hoped that Temperance Societies had had a beneficial effect.

The treasurer presented his accounts, from which it appeared that the total receipts were £3,055. 0s. 11d.; the expenditure, £3,171. 1s. 8d.; leaving a balance due to the treasurer of £116. 9s. 0d.; in addition to which, he was under acceptances for £460, and the obligation of the current quarter exceeded £600.

The Rev. W. Hamilton, E. H. Nolans, J. Leifchild, J. Carlile, Dr. Giustiniani, and J. Sibree, delivered their sentiments and feelings with regard to our sister island, in speeches whose wit and eloquence and pious ardour drew forth the loudest plaudits of the audience.

CHRISTIAN INSTRUCTION SOCIETY.

The ninth annual meeting of this Institution was held at Finsbury Chapel, on Tuesday evening, the 6th instant. T. F. Buxton, Esq., in the chair.

The services commenced with singing and prayer.

The Rev. J. Blackburn read the Report, from which it appeared that the Society had now seventy associations, including 1,574 visitors, who at least twice a month entered the abodes of 37,630 families to lend religious tracts. The plan of local prayer-meetings was maintained, of which there were, at present, eighty attended by nearly 3,000 of the neighbouring poor. The visitors had distributed 545 copies of the Scriptures; had induced more than 2,200 children to seek admission to Sabbath and other schools; and had obtained charitable assistance for nearly 1,500 cases of distress, during the past year. The stock of loan libraries had increased to forty-eight, each of which contained fifty volumes of practical theology. The Report then narrated several very striking instances of the success attending *the Society's labours, and proceeded to state that the Committee had often felt a lively solicitude on behalf of the many thousand poor* foreigners who annually took up their abode in this metropolis. They had engaged Dr. Giustiniani for the purpose of visiting them, and he had already performed services that had been seasonable and important. With regard to funds, the Report stated that her Royal Highness the Duchess of Kent had favoured the Society with a donation of ten guineas, especially to encourage their labours for the better observance of the Lord's day. Joseph Truman, Esq., had presented a second donation of £50; and £40 had been received, the product of a collection after a sermon by the Rev. J. Parsons.

Mr. Pitman read the Treasurer's accounts. The receipts, during the past year, amounted to about £1,225; expenditure to about £1,350; leaving a balance due to the Treasurer of £125. 8s. 2d.

The Rev. J. Young, of Albion Chapel, Dr. Heugh, of Glasgow, J. E. Giles, Dr. Giustiniani, from Italy, H. Townley, J. Edwards, J. Dyer, J. Pitman, Esq., T. Challis, Esq., and the Hon. Chairman, in speeches distinguished alike by piety and eloquence, eulogised the character, and hailed the extension of this enlightened specimen of Christian philanthropy.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirtieth anniversary meeting of this Society was held in Exeter Hall, on Wednesday, May 7th. The hall was well filled at an early hour. On the platform were the Bishops of Lichfield and Coventry, Winchester, and Chester; the Dean of Salisbury, the Marquis of Cholmondeley, the Earl of Chichester, Lord Viscount Morpeth, Lord Mountsandford, J. J. Gurney, Esq., and a great number of clergymen and ministers of various denominations. The chair was taken by the president, Lord Bexley, at eleven o'clock.

His Lordship observed, that for twenty-three years he had been connected with the Society, and he never felt greater satisfaction than in reflecting on the time when he first joined it. At that period the whole circulation had not exceeded 35,000 copies of the Scriptures; now it exceeded eight millions. Then its expenditure had not exceeded £50,000; now it was considerably beyond two millions. If the Society were to close its labours this day, and cease its existence with that of its late respected president, it would have conferred the most invaluable blessings upon the world. It would leave to posterity eight millions of Bibles and Tes-

taments in 121 different languages and dialects, 72 of which were not before known as the vehicle of communicating divine truth. But he trusted that, till time should cease, the operations of the Society would go on with increased energy and success. The great foundation had been laid, mighty obstacles had been overcome, the languages of immense populations had been acquired; and if difficulties should yet arise, as arise they would in all sublunary institutions, they might always find a remedy in the very volume they delighted to circulate: "Let brotherly love continue." Let it be felt in their hearts, let it be seen in their lives, let it influence their labours; and, notwithstanding the loss of valuable and revered friends, notwithstanding the difficulties which might from time to time arise, they should not want the success they so ardently desired.

The Report, which was of considerable length, was read by the Rev. A. Brandram. The receipts amounted to £83,897, an excess of £8,404 over the receipts of the year preceding. The issues at home and abroad had amounted to 393,900. Free contributions, £28,145. 2s. 2d. Scriptures sold at home and abroad, £41,149. 2s. New Societies: Auxiliaries, 13; Branches, 10; Associations, 154. Grants to Ireland had been made as follow:—To the Hibernian Bible Society 3,000 Bibles and 5,000 Testaments; to the Hibernian Society 5,000 Bibles and 30,000 Testaments; to the Sunday-school Society 8,500 Bibles and 20,000 Testaments; to the Irish Society 500 Bibles and 2,000 Testaments; to the Baptist Irish Society 1,000 Testaments; to the United Brethren 100 Bibles and 150 Testaments.

The Marquis of Cholmondeley, Lord Viscount Morpeth, the Earl of Chichester, the Bishops of Chester, Lichfield and Coventry, J. Pease, Esq., M. P., the Rev. David Abeel, American Missionary from China, Mr. Knill, from Petersburgh, H. Stowell, J. Brown, the newly-elected secretary, T. Lessey, of the Wesleyan Connexion, J. Linder, from Basle, W. Marsh, and J. A. James, both of Birmingham, also J. J. Gurney, Esq., proposed and seconded the respective resolutions.

SUNDAY-SCHOOL UNION.

The subscribers and friends to this institution held their annual meeting at Exeter Hall on Thursday, May 8th. The attendance was greater than on any preceding occasion. Every part of the spacious hall was crowded to suffocation, and numbers were unable to obtain admission. At six o'clock Sir Andrew Agnew appeared on the platform, and was received with loud cheering.

The assembly having joined in singing part of a hymn, the Rev. Mr. Watson offered up prayer, at the conclusion of which Sir. A. Agnew was called to preside.

Mr. W. L. Lloyd, one of the secretaries, read the Report, which contained interesting and encouraging details of the Society's operations both at home and abroad.

The following is a summary of the Returns of Sunday-schools:—

	Schls.	Teach.	Scholars
Four London Auxiliaries	518	7216	76554
Great Britain	7479	108486	913184
	7997	115702	989738
In addition to the above may be mentioned, though not in connexion with the Sunday-school Union:—			
The Sunday-school Society for Ireland....	2746	20156	210135
The London Hibernian Society's Sunday-schools.....	973	....	27712
Total of the above is..	11716	135858	1227585
Last year's numbers were.....	11275	128784	1156435
Increase.....	441	7074	69150

Rev. C. Stovel, A. Fletcher, A. M., Dr. Bennett, J. Cumming, J. Blackburn, Dr. Morison, A. Sutton, Missionary to India, J. R. Wilson, Sunday-school Missionary, J. Fair, Esq., representative of the American Sunday-school Union, and W. B. Gurney, Esq., respectively advocated the claims of the institution, and recommended it to the liberal patronage of the Christian public.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The annual meeting of this Society was held on the 7th of May, at Finsbury Chapel, Moorfields, and was most numerously attended.

The Rev. Dr. Bennett gave out the 149th hymn, b. 2, Dr. Watts, which was sung; and a prayer was offered by Mr. Hinton, of Reading.

J. B. Brown, LL. D., on taking the chair, proceeded to address the meeting. The principles and claims of the dissenters, he observed, had been much misunderstood, and grossly calumniated. He had the honour to be placed in a situation in which he might express, as the official organ of this Society, the

opinions they entertained; and he was determined to speak out boldly and distinctly. If ever there was a time when dissenters were called on to speak out boldly and freely, this was the moment. He ardently wished the Church of England, and all other sects, to be set free from the shackles which bound them. He was born and educated an episcopalian, but he was a dissenter from principle; and it was his opinion that every man, in matters of conscience, should be allowed to think and act as he pleased. No power on earth should dare to interfere, or make the slightest inroad on the rights of his citizenship: this was what dissenters claimed. They claimed perfect equality of political rights for every man, let his creed or sect be what it may.

The Rev. Ingram Cobbin, M.A., read the Report, which stated that the Society had issued numerous publications in a cheap form on ecclesiastical subjects; but regretted that the funds of the Society had not enabled them to keep pace with the increasing thirst for those kind of publications. The Society had attracted much attention, and at the present period was found to be extremely useful in instructing and influencing the minds of the people. The Society was about forming a library of standard works on ecclesiastical matters, which they anticipated would be found extremely useful.

Henry Thompson, Esq., of Islington, the cash secretary, read the statement of the finances, from which it appeared that the receipts of the past year amounted to £301. 8s. 2d., and the Society was now £61. 18s. 7d. in debt; after which Mr. T. remarked that, in a pecuniary point of view, their condition was rather more satisfactory than at the corresponding period of last year, inasmuch as they were less in debt than at the time to which he had referred, and besides that had discharged some outstanding claims. Mr. T. remarked that the committee had long wished to be able to distribute some cheap publications gratuitously, and that the only obstacle to the accomplishment of that design had been the limited condition of their funds. He would seize the present opportunity of correcting a very strange and incorrect notion which had gone abroad respecting this Society. He had at first viewed it with an indifferent not to say an invidious eye, but now that he was better acquainted with its designs and operations, he could boldly affirm that it was not established to pull down the *church, but, on the contrary, to build it up; and that if this* were not its supreme object, his attachment to and connexion with the Society should this moment cease.

The Rev. W. Deering, of Hampshire, C. Stovel, of London, J. Brown, Esq., of Wareham, G. Hadfield, Esq., Mr. Gawthorne, of Derby, Mr. Gilbert, W. Howitt (the Nottingham poet), each expressed their sentiments on the occasion, and concurred in deploring the many and mighty evils involved in the union which had so long subsisted between the church and the state.; and expressed their zealous determination, through the agency of this Society, to diffuse the knowledge of those principles which exhibit the purity and independent character of true religion, and of those facts which develope the incalculable mischiefs which have unhappily arisen from an attempt to uphold Christianity by the arm of secular power—by these and kindred efforts to do all in their power to effect the dissolution of this unhallowed connexion.

MEETING OF PROTESTANT DISSENTERS.

At a Meeting for Conference between the United Committee appointed to obtain the redress of the grievances of dissenters, and deputies from various parts of the country, summoned specially for the purpose, held at the City of London Tavern, on Thursday, May 8, 1834; Edward Baines, Esq., M. P., in the chair;

It was resolved,

1. That this meeting recognizes the great and leading principle of full and complete separation of church and state as the true basis on which equal rights and justice can be secured to all classes of His Majesty's subjects.

2. That this meeting cannot but express their deep regret that the reasonable expectations of dissenters, founded on the admission, by His Majesty's ministers, of the justice of their claims, and on the repeated assurance of a desire on their part to grant relief, have been frustrated by Lord John Russel's Dissenters' Marriage Bill, and by Lord Althorp's propositions respecting church-rates,—the only measures which the government have hitherto introduced into parliament for the relief of dissenters.

3. That this meeting concurs in the objections which have been made by the united committee to the marriage bill, and especially to the propositions respecting church-rates, which they consider fallacious and altogether unsatisfactory, inasmuch as, while they change the name, they prolong the duration of a burden, from which dissenters have

already, in many parishes, procured either partial or entire relief, and also give new energy to a principle against which they have strongly protested as impolitic and unjust.

4. That this meeting entertains a full conviction that the English episcopal church possesses in the property now at her disposal, and in the wealth of her individual members, resources abundantly adequate to defray all the expenses of upholding the edifices in which her members worship; and feels entitled to claim the entire abolition of all imposts for that purpose, upon the same principles of expediency and justice which induced parliament to abolish Church-cess in Ireland.

5. That the individuals now present, acquiescing in the declaration made by one of His Majesty's ministers, that it is a grievance for any class of religious professors to be taxed for the support of a church to which they they do not belong, engage to take all constitutional measures to oppose the adoption of the proposed plan respecting church-rates, and to secure the perfect enjoyment of their religious rights.

6. That a deputation from this meeting wait on Lord Althorp, to communicate their sentiments relative to the measure which his Lordship has introduced concerning church-rates, and that the deputation consist of the following gentlemen:—

Edward Baines, Esq., M.P.
John Wilks, Esq., M. P.
Richard Ash, Esq., Bristol.
Samuel Clapham, Esq., Leeds.
Rev. J. Angell James, Birmingham.
H. Waymouth, Esq., 17, Bryanston-square.
Rev. J. Gilbert, Nottingham.
Rev. Dr. Redford, Worcester.
T. Harbottle, Esq., Manchester.
Rev. R. Griffiths, Long Buckby, Northamptonshire.
James Baldwin Brown, Esq., LL. D., Inner Temple, London.

7. That the deputation report the result of their interview with Lord Althorp to the United Committee.*

8. That this meeting recommends the formation of Voluntary Church Societies in London, and throughout the country, for the purpose of diffusing the great principles maintained by such associations among the inhabitants of the United Kingdom.

9. That the deputies now present will take immediate measures for personally communicating with the members of parliament for their respective counties, cities, and boroughs, upon the respective resolutions passed this day, and that they report the result to the United Committee.

10. That the most cordial thanks of this meeting be given to the United Committee for their valuable and efficient public services, and that they be requested to continue the same.

11. That the deputies from the country, now present, undertake to interest themselves in their respective districts to procure contributions to meet the expenses incurred by the United Committee in prosecuting the important objects of their formation; and that the monies so collected be remitted to the secretary, on account of the treasurer of that committee.

The Rev. J. A. James, Col. Addison, Thomas Harbottle, Esq., Rev. Joseph Gilbert, Josiah Conder, Esq., Thomas Wilson, Esq., Rev. Thomas Stratten, William Howitt, Esq., Rev. Richard W. Hamilton, Rev. J. R. Beard, Dr. Redford, S. Clapham, Esq., J. B. Brown, LL.D., Ebenezer Foster, Esq., Rev. Dr. Payne, Rev. John Sibree, Rev. J. H. Hinton, W. May, Esq., R. H. Aberdein, Esq., A. Clarke, Esq., Richard Ash, Esq., Charles Law, Esq., Charles Hindley, Esq., severally addressed the meeting.

BRITISH VOLUNTARY CHURCH SOCIETY.

At a Meeting held on the 9th of May, 1834, at the Congregational Library, London, Thomas Wilson, Esq., in the Chair, the Rev. Dr. Redford having opened the meeting with prayer.

It was unanimously resolved,

1. That in the opinion of this meeting it is expedient that Evangelical Christians, holding scriptural opinions upon the nature of Christ's kingdom, should associate themselves together at the present crisis, that their strength may not be misrepresented—that they may be enabled to act with unity on any great emergency—and that more effectual means may be adopted for the dissemination of their principles.

2. That the experiment of Voluntary Church Associations, already tried in Scotland, has been so successful in accomplishing these desirable objects, that it affords great reason to believe that similar associations would be equally successful and eminently useful at present in England.

3. That in accordance with the resolutions already passed, this meeting earnestly recommends that a Society be immediately formed in London, under

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* *We regret to state that this interview, we believe, was not very satisfactory to either party.*

the title of the "British Voluntary Church Society," with a view to the formation of Auxiliary Societies throughout England, and the establishment of an union between the proposed Society and the Voluntary Church Associations of Scotland, of whose principles and conduct this meeting highly approves.

4. That a Committee be appointed, with power to add to their number, to draw up the resolutions, and take the other necessary steps to call a public meeting for the immediate formation of a British Voluntary Church Society.

Two meetings for the formation of this Society have since been held at Finsbury Chapel, at which T. Wilson, Esq. presided; when resolutions dictated by the character and object of the meetings were moved and seconded by J. B. Brown, Esq., L.L.D., Dr. Heugh, of Glasgow, Rev. J. Burnett, J. E. Giles, J. Carlile, of Belfast, C. Stovel, Dr. Cox, J. A. James, J. Blackburn, — Archer, A. Fletcher, and J. Conder, Esq. We regret that the advanced period of the month, and the pre-occupation of our pages, will not allow us to do more than simply to announce these meetings. We beg leave however to refer our readers to the "Patriot" for a full report of them, and others we have been unable to compass; while to the ample columns of this paper we acknowledge ourselves partly indebted, for the brief records we have been able to furnish.

ED.

AUSTRALIA.

To the Editor of the Baptist Magazine.

Dear Sir,

Your notice of a letter from a Baptist minister going to Van Dieman's Land leads me to correct the mistake of some of my friends, and through your miscellany to inform them I was not the author of it. At the same time, having an intention to visit Sydney, I shall be happy to communicate with the Christian friend who wrote it, as co-operation may be useful to both parties. In this communication I embrace the opportunity of drawing the attention of our denomination to the Australasian colonies. Some few Baptists have already settled, and no doubt many more will soon follow. It is of importance, therefore, that ministers holding the same truths should either precede or embark with them to administer the services of religion on the voyage, or to maintain those services when our brethren enter their adopted country. But setting aside denominational considerations, Australasia affords a fine field for Christian exertion; the messenger of truth enters into a place where, in many respects, "Satan's seat is;" he stands in the gap to prevent his fellow-countrymen from falling back into barbarism, or from descending to the level of degraded and forced-labour population. Moreover, in so doing he forms the society of a state rising in extent, in commercial prosperity, and destined to bless or be the bane of many generations.

I shall add no more in this note, but refer intelligent friends and ministers to Dr. Langs' lately published History of New South Wales, the perusal of whose volume will, I should think, produce the following important results.

1. The emigration of many pious families.

2. The earnest prayer of all denominations that pure religion and undefiled may be communicated in a manner commensurate with the present wants and prospective importance of the Australasian colonies.

3. Exertions to supply suitable ministers to plant and sustain Christian churches there; an exertion which will not extend to the support of the pastor when at his destination, but only to his selection and mission.

Our Missionary Society does not embrace the nominally Christian colonies; will it be too much, at present, to ask the members of that society to pray for Australasia, "and for me also, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel?" I shall value the effectual fervent prayer put up in the words of the above quotation.

If these remarks shall lead Christian friends to acquaint themselves with the real character and state of the colony, and awaken them to a consequent sympathy with ministerial (I cannot say missionary) labour there, I shall be most happy, and remain

Your obedient and obliged servant,

JOHN SAUNDERS.

Shacklewell, May 13, 1834.

BAPTIST HOME MISSIONARY SOCIETY.

Extract from the Quarterly Register, for June, 1834.

As the above Society and its Auxiliaries now employs upwards of 100 agents, who still need greater support than they have yet received, it is earnestly hoped that the "voluntary principle" will evince its pure and powerful influence in providing for them more

adequate support, and enable the Committee during the ensuing year to assist a still greater number.

It is truly affecting that, in these days of liberty and opportunity, so many thousands of our fellow countrymen should be suffered to continue without evangelical instruction, as if "no man cared for their souls." If they are awakened to a sense of their condition, and hunger and thirst for the word of life, it is distressing that in the midst of our abundance we should send them no adequate supply. If, insensible of their danger, they are going down to the pit with a lie in their right hand, it is still more awful. Let the words of the wise man be as goads to us, and as nails fastened in a sure place. Prov. xxiv. 11, 12: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not He know it? and shall not he render to every man according to his works?

The Treasurer of this Society is, as usual, considerably in advance, but it is hoped, as on former occasions, the liberality of the Christian church will prove adequate to the wants of her messengers; and we shall have fresh reason to "thank God, and take courage."

The next annual meeting of this Society will be held (D.V.) at Finsbury chapel, on Tuesday evening, June 17th. Chair to be taken at 6 o'clock precisely.

BEVERLEY, YORKSHIRE.

This ancient town, with the hamlets attached to it, contains a population exceeding 9,000. Its beautiful situation and local advantages, combined with the lamentable ignorance and irreligion of its inhabitants, have long pointed it out as an important field of labour, demanding increased exertions for the conversion of sinners.

No church, in connexion with the Particular Baptist Denomination, had ever existed here prior to last October, though several members of that body have long resided in the town. Under these circumstances, the friends alluded to, with the assistance of the Baptist Itinerant Society for this district, opened a room for public worship on the 16th of June last, and invited Mr. R. Johnston (late of Greenock) to supply for a short time. His labours, under the divine blessing, have not been in vain; persons hitherto unconcerned about religion are deeply affected under the word, and inquire what they must do to be saved. Twenty-four individuals have been baptized on a satisfactory profession of faith in the Saviour, and several others are at present candidates for baptism. A church, consisting of thirty members, was formed on the 15th of October last, when special services were held, Mr. J. chosen pastor, and addresses delivered on the occasion by the Rev. J. Macpherson, and C. Daniell, of Hull. Although the room they now occupy, which at first seated two hundred persons, has been enlarged so as to accommodate nearly three hundred, it continues to be crowded to excess on the Lord's-day evenings, which it is presumed prevents many from attending, in consequence of the oppressive heat, who might otherwise feel disposed. Under circumstances so unfavourable, and being unable to procure a more commodious meeting-house, the few friends who are deeply interested in the cause felt it their duty to attempt the erection of a place of worship. With this view they have purchased a piece of ground in a central situation of the town, where a chapel is now building;* the dimensions 40 feet by 51, with an end gallery, vestry, &c., and to be fitted up in the plainest and most economical manner. The whole premises are regularly vested in the hands of Trustees for the use of the Baptist Denomination for ever. The estimated expense is £950, towards which (by considerable exertion on the spot) they have obtained about £250; but to meet the heavy debt with which they are likely to be burdened, they are fully aware that they must throw themselves on the liberality of their Christian friends.

They indulge the pleasing hope, therefore, that the explanation of their case now given, will be deemed satisfactory, that it will be candidly considered, and kindly patronised, by such as take an interest in promoting the furtherance of the Redeemer's cause and kingdom in the world—a cause which has for its immediate object the glory of God, and the best interests of men.

The following gentlemen have kindly undertaken to receive contributions towards this object:—The Rev. Dr. Steadman, Bradford; Mr. G. F. Angas, St. Mary Axe, London; Mr. C. Hill, Scarborough; Mr. G. Greenwood, Hull; Mr. T. Sample, Bishop-Burton; and Mr. W. Lockwood, Beverley.

Beverley, May, 1834.

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* The foundation-stone was laid on the 21st of April, when an address was delivered on the occasion by the Rev. B. Evans, of Scarborough.

OXFORDSHIRE HOME MISSIONARY SOCIETY.

On the 1st of April the Anniversary of the Baptist Home Missionary Society for Oxfordshire and the counties adjacent, was held at Burford. In the morning the Rev. R. Pryce preached. In the afternoon the public meeting was held, when a report of the proceedings of the past year was read, and the meeting was addressed by the ministers present. The Rev. Messrs. Elliot, Wassal, Breeze, and White, engaged in the devotional exercises. The report of the proceedings of the Society was highly interesting, and its prospects are most encouraging.

EULOGIUM ON THE LATE REV. JOSEPH HUGHES, A.M.

The following Eulogium, written by the Rev. C. F. A. Steinkopff, was read at the late meeting of the Religious Tract Society, and which at the request of a friend we cheerfully insert, as due to the memory of this truly exemplary and devoted man.

"I regret most sincerely that a severe attack of illness, from the effects of which I am only now recovering, will prevent my personal attendance at the Anniversary of the Religious Tract Society. I wished on that interesting occasion to say a few words in memory of our late invaluable friend Mr. Hughes. It is upwards of thirty years ago that at a Committee meeting of this excellent institution I first formed the personal acquaintance with one, with whom I had afterwards the honor and privilege for a series of years to co-operate, to travel, and to pray in uninterrupted union and harmony, as a colleague in the office of Secretary to the Religious Tract and British and Foreign Bible Society. O how many important, instructive, profitable, blessed hours was I favoured to spend in his endeared society! How often had I occasion to admire his indefatigable zeal, the holy ardour of his mind, the soundness of his judgment, the eloquence of his lips, the discretion of his conduct! How often was I edified by observing his fervent love to Christ and to his people, his truly catholic spirit, his unfeigned modesty in preferring others in honour to himself; his meekness, patience, and active benevolence! How attractive proved to my mind his gentle spirit, the amiableness of his temper and deportment, his warm attachment to the word of life and salvation, his anxiety to adorn the doctrine of God his Saviour in all things, his peculiar talent for conversation, *his desire to improve* present opportunities for the glory of God, and the good of his fellow-men; his affectionate regards for young people, and his skill in addressing them so as to arrest their attention and conciliate their affection. If I add to this the calmness and composure, the serenity and cheerfulness, of his well-regulated mind, his delight in private communion with God, and in public acts of devotion, his self-abasement and contrition of soul, his disinterested and steady friendship, his readiness to forgive injuries, his tenderness in judging others, and the enlargement of his views, desires, and wishes for the good of all mankind, I cannot but praise God for having blessed me with such a friend, and society in general with such an unwearied labourer in the cause and kingdom of our adorable Redeemer. It may be truly said of him, 'Having served his generation by the will of God, he fell asleep;' and again, 'The memory of the just is blessed.' May God raise up many faithful labourers in the place of those whom we have lost, and may he continue to bless the Religious Tract Society!

"(Signed) C. F. A. STEINKOPFF."

ASSOCIATION.

WEST HANTS.

The ministers composing this Association met at Southampton, Wednesday, April 30th. A prayer-meeting was held at half-past six in the morning to supplicate a blessing. Mr. Burnett, of Lockerley, preached from 2 Thess. iii. 5. In the evening Mr. Yarnold, of Romsey, addressed the people assembled, on the folly and sin of an inordinate attachment to present things. Mr. Burt, of Beaulieu, spoke on the desirableness of the divine presence through life and in death; and Mr. Turquand, of Milford, on the danger to which men are exposed on account of their sins, and on the only way of escape from the wrath to come. Mr. Draper and several others took part in the devotional exercises. The next meeting is proposed to be held at Lymington, about the middle of September.

ORDINATIONS.

MAZE POND, LONDON.

On Tuesday, April 29th, Rev. John Watts, lately of Southsea, Hants., was publicly recognised as pastor of the church at Maze Pond, recently under the care of the Rev. Isaac Mann, when the Rev. W. Murch, of Stepney, delivered an introductory discourse on the reasons of dissent; the Rev. C. E. Birt, of Portsea, gave the charge to the minister from Matthew xxv. 23; and

the Rev. E. Steane, of Camberwell, preached to the people from Rom. i. 12. The Rev. Messrs. Dyer, Stovel, Giles, and Hull, also took part in the service.

BURFORD.

In the evening of April 1st, the public recognition of the Rev. B. S. Hall as pastor of the church at Burford took place. The Rev. C. Darkin read and prayed; the Rev. W. Copley delivered the introductory discourse; the Rev. W. Catton asked the usual questions and offered the ordination prayer; the Rev. T. Coles, A.M., preached to the pastor and people, and concluded the services of the day with prayer.

NOTICES.

The ministers who have been educated at Stepney College will breakfast together on Tuesday morning, June 17th, at the King's Head in the Poultry, at 8 o'clock precisely. All the brethren who may be able to be in town at the time are respectfully requested to be present on this occasion.

The annual assembly of the Baptist Union will be held at New Park Street Chapel (Rev. Dr. Rippon's), near the foot of New Southwark Bridge, on Wednesday morning, June 18th; the chair will be taken by the Rev. Dr. Cox at half-past seven precisely. As the business intended by the Committee to be submitted to the meeting, including an address to the triennial convention in Richmond, Virginia, and the proposal of a deputation to attend the meeting of that body in May, 1835, is of great importance, it is earnestly hoped that a large number of both town and country friends will afford their attendance on the occasion. Ministering brethren, both in town and country, are invited to a breakfast provided by the kindness of the New Park Street Church, precisely at half-past six.

The anniversary of West Drayton Chapel will be held (D. V.) on Wednesday, July 2nd, when the Rev. Dr. Morison and the Rev. W. Knibb are expected to preach.

RECENT DEATH.

MR. B. LLOYD.

Died on January 31st, 1834, at Hanley Castle, near Upton-on-Severn, Mr. Benjamin Lloyd, in the ninety-first year of his age. He had been a consistent member of the Baptist church at Upton *upwards of* sixty-three years, and an *honourable* and useful deacon for nearly half a century. He observed, at the recent ordination of the writer of these lines, that he remembered nine successive ministers settled over the church at Upton. He died in the same house in which he was born, and in which he had resided nearly all his days. Our departed friend was not only revered and loved by the Christian society with which he had stood so long connected, for his many Christian excellencies, and his attachment to the cause of Christ at Upton; but he was also held in high estimation by a great number of ministers who had often been hospitably entertained under his roof, and indeed by all who knew him, whatever were their religious sentiments, for the inoffensiveness of his life, the gentleness and kindness of his demeanour, and the universal rectitude of his conduct. He retained all his faculties unimpaired to the time of his last affliction, which was of very short continuance, being confined to his bed only about seven days. He appeared fully aware, from the beginning of his illness, that it was a messenger (as he expressed it) sent to warn him that Christ was about to call him home. He expressed to his friends who visited him in his illness, the deep sense he had of his own unworthiness and of the preciousness of Christ, and uniformly expressed a good hope that through grace he was interested in his saving benefits, and that he who had loved the people of God so long on earth should not be severed from them in another world. On the sabbath after his interment a funeral sermon was preached for him to a large congregation, with the desire of improving the event to survivors, from Rev. xiv. 13, "Blessed are the dead," &c.; and it was a pleasing thought to us on the occasion, that he was enjoying the rest and blessedness of those who die in the Lord, while we were meditating upon it.

J. F.

Upton-on-Severn.

NEW PUBLICATIONS.

Preparing for Publication.

A new and improved edition of Sermons to Young People, by the late Rev. S. Lavington, of Bideford, with a Memoir and Profile of the Author.

A Memorial of the Divine Goodness to a Church in Difficulty: Pastoral Letters addressed to the Baptist Church at Poplar at different periods, with the Substance of an Address delivered on the Thirteenth Anniversary of Ordination, By James Upton, jun.

IRISH CHRONICLE.

JUNE, 1834.

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not only necessary to remind the Subscribers and Friends of the Baptist ociety of the near approach of its *twentieth* annual meeting, but most earnestly eat that by their numerous attendance and cordial co-operation on that oc- it may become happily manifest that the deep interest taken in the important ns of the Society, from its commencement, is not at all diminished in conse- of the severe loss it has sustained, nor the heavy pecuniary burden with it is still called to contend.

idence permitting, the annual sermon in behalf of this Society will be ed on Monday evening, the 16th inst., at Devonshire Square meeting-house, Rev. Thomas Finch, of Harlow, Essex. Service to commence at half-past ock.

annual meeting of the Society will be held on Friday morning, the 20th inst., City of London Tavern, Bishopsgate Street. HENRY WAYMOUTH, Esq., is ed to take the chair. Breakfast at six o'clock, and the chair to be taken at precisely.

Mr. THOMAS *to the* SECRETARIES.

Limerick, May 14, 1834.

aking some observations on the t Irish Society's operations, with to my own district, I can say abundant cause for great grati- the bountiful bestower of every g. Saving and sanctifying know- as greatly increased. When I ck on the state of the country years ago, when the Society nced its merciful and graciously dged labours, there is much to praise the Lord, and there is eatest encouragement to God's to persevere in the promotion of ious cause. It must be acknow- that Providence appeared to have l out the most dark, superstiti- priest-ridden, and dangerous f Ireland as the scene of its ope- . Yet the Society's labours have ed, the schools flourished, the es were circulated, the Bible a way of communication for the ition of its blessings. Many n taught their parents; they hem read, and commit the sacred es to memory in innumerable s, which they repeated at each 's general inspection. Some have become teachers, and others useful members of society.

The scriptures have been read extensively by the itinerant and sabbath readers, and I hope to good effect.

The preaching of the gospel certainly has been very much blessed, for which I desire to be truly humble and grateful to the Lord, and it has been widely proclaimed. Some have died in the Lord, and there are several living witnesses of his saving mercy. There is a great increase of piety in the country; prejudice is much removed, and truth has greatly prevailed, particularly among the higher classes, who esteem the Society, and pay their agents every respect and attention, and attend their ministry.

There are constant applications for schools from esteemed and very respectable individuals, who would contribute. But I am repeatedly grieved at being obliged to refuse, from the distressed pecuniary circumstances of the Society. May the Lord fill his people's hearts with his love, and influence them to support and promote his cause.

Having a great deal to do, and much to attend to, probably more than you imagine, I must conclude. I write this at twelve at night, and must be up in the morning at six o'clock to travel.

From Mr. Allen *to the* Secretaries.

Ballina, April 4, 1834.

Though not well able to write, I feel anxious, if possible, to have a line with you before the Committee meeting on Tuesday next. This is the first letter I have as yet attempted; but I find that I must begin to shake off some of the inactivity which my heavy affliction had superinduced.

Mr. Bates has left this place for the north of Ireland on the annual collecting tour. By the introductions he obtained I hope he will be successful. Our Baptist friends, with whom he will principally have to do, will do what they can; and then by the time he reaches Belfast, I intend to set off and meet both him and Mr. West there, as neither one nor the other will be so well able to arrange as myself.

Mr. Mullarky has now left us for Easky, where I hope he may, with the blessing of God, be abundantly successful in the good work. The desired reductions are all made.

During the past month I visited Mr. Fynn's, of Ballimagibbon, and also Coolaney, both previous to my heavy affliction; and in each of the places administered the ordinance of baptism. The Lord, I trust, is carrying, and will continue to carry on his work.

From Mr. M'Carthy *to the* Secretaries.

Kilbeggan, March 10, 1834.

The day after my letter was dated, being Lord's day, the 9th, I proceeded to Rahue, and preached from these words, "To die is gain," Phil. i. 21, being the foundation for the funeral sermon of our much-esteemed friend and sister in the Lord Jesus Christ, Mrs. Timothy Bognell. The meeting-house was crowded to excess with her numerous friends and relatives, who sat in deep and mournful silence, and showed the greatest concern on the occasion. No wonder; for she was an excellent and affectionate wife, a kind mother, a sincere friend, and above all, I believe, one who loved God and his people. She lived in Dublin some time before her death. When she lived in the county of Langford, her house was always open for the reception of the people of God; neither did she think her house too splendid, nor her carpet too fine and good for the accommodation of the poorest on the nights of preaching. I shall never but with pleasure ber how her excellent and r daughter, Maria, frequently rod the neighbourhood, inviting pe rich to hear the words of eter But God soon called her to h lasting reward: so they are bo I hope and believe, in heaven sermon seemed to make a d pression on all present, and I h good Spirit of God will cause i duce the fruit intended. Fro went on to Tullamere. Th there is endowed, and called t donnall school. It is well s and cannot go on better. I several places on my way to Al where I was on Lord's day, t but just as I was going to prea suddenly struck with a pain in I preached with great difficult morning, but could not preac evening. I had to remain the on Monday, very bad indeed. in great pain; went on to D more, and there had to halt t Thursday I should go, as I ha portant engagement to meet. pain I rode twenty-six mi preached the next evening, a controversy, which lasted from the sermon was over till nea o'clock that night. I will ma give the substance of it in a The next Sunday I preached a Ferbane. Monday revisited t shanny school; found it fil children, most of them Cath all of them able, in common rest, reading and repeating th God. I was quite satisfied had seen and heard. You see of perseverance, as this scho more than two years reduced 30 children: it is now up t Catholics. I have not been much, although I kept up m stations until last Sunday. I I preached at Moate in the every thing contributed to a happy time. We had sever and brethren from different pa country; these, with the in made a large audience. Go my soul in the delivery of th and I believe too he blessed t His presence was manifestly the communion. We were al tended at the evening sermon were of opinion that the best kept for the last. The schoo is doing wonders. I think it ing to the poor people of the they feel it to be so.

I am just getting ready for

and my health is much improved; so with the blessing of my gracious God I shall be again enabled to get on.

From S. Cross *to* Rev. W. Thomas.

Ballycar, April 14, 1834.

Since my last letter to you I have been engaged in making known the glad tidings of salvation. April 1st, in Quin, I read Rom. viii. and ix. to one person, endeavouring to impress on his mind the doctrine of election. He introduced different passages of scripture to support the doctrine of free will. I endeavoured to convince him that man's will by nature is to do that which is evil continually, so that in his flesh dwelleth no good thing, until the Lord is pleased to renew his heart, and work in him both to will and to do that which is good, of his own good pleasure. April 3rd, in Ennis, I read Eph. i. to nine persons, endeavouring to establish the same doctrine as the true and proper fountain of man's salvation. April 5th, in Newmarket, I read 1 Cor. xiv. to two persons, pointing out to them that those persons who are supposed to be the ministers of God ought to pray for the edification of their hearers in a language which might be intelligible unto them. April 6th, in Arkile, on speaking to one person on the shortness and uncertainty of this life, and of the never ending eternity of that which is to come, she replied she had been a good liver; she had never done any thing out of the way to any person, and therefore she hoped to be saved. I endeavoured to point out to her that we should never measure sin by the injury we do to our neighbour, but the standard which our conduct should be regulated by is God's holy law, which every individual has transgressed, and therefore are in a lost, helpless condition, until led by faith to fly to Christ, who has fulfilled the law for us, and, by his all-sufficient atonement on the cross, has obtained pardon and salvation for his people. She seemed to be deeply interested in my conversation. April 7th, in Ballycar, I read Rom. x. to eight persons, pointing out to them the difference between the righteousness of the law and that of Christ. April 9th, in my own house, I read 1 Peter i. to two persons, pointing out to them that Roman Catholics in general suppose that after death their souls may be redeemed with money. I endeavoured to prove to them the falsehood of this doctrine from the words of Peter in this chapter, and also the danger of dying in the belief of such; for where death leaves us judgment finds us, for it is appointed unto men once to die, and after this the judgment. April 12th, I visited the school here; heard 25 of the scholars read a chapter, proposed different questions to them according as they read, endeavouring to impress on their minds the first principles of Christianity. April 13th, I read Heb. ix. to four persons, pointing out to them that the Lord Jesus Christ was once offered to bear the sins of many, and by that one offering satisfied the justice of God; therefore any persons who presumed to offer him again as a sacrifice for sin, are acting quite in opposition to God's word.

From S. Ryan *to the* Committee.

Mount Shannon April 21, 1834.

I am by the sparing and protecting providence of God permitted to address you, after returning from two long tours which I took since my last, one through a good part of the counties of Galway and Tipperary, where I preached sometimes to small congregations, and other times to large and attentive congregations. Yesterday evening I preached here to as attentive a congregation as ever I remember to have beheld, from Matt. vii. 8: "Every one that asketh receiveth." I trust the Spirit of the Lord was present while I endeavoured to show what prayer was, how to pray, the necessity of prayer, &c., &c.

At Balanagouch my congregation think I go there too seldom, in consequence of my various stations. I was at Castleautway on the second and third of the month, at Home's Clash on the fourth, home on the fifth, and preached at Mount Shannon on the sixth; thence to Broadford on the seventh. The congregation there are lessened in consequence of an alteration in the police.

I proceeded to the county Limerick, where I met Mr. Bevan, and my friend Mr. Hickey. I preached there in the Irish language twice, and returned into Limerick. Gave several lectures to persons who were on board a vessel going out to North America. Thus I am, thank God, though not perfectly restored to health, yet I am, in the strength of Him who maketh the feeble strong, going on. And though my frame is at present rather low, yet my inward man is renewed day by day.

Stephen Ryan.

CONTRIBUTIONS.

Received by the Treasurer:

The Prescot-street Auxiliary, per George Morris, Esq., Treasurer, (one-third of the collection)	25	0	0
Collection at Keppel-street Chapel	11	12	6
B. C. Wilmshurst, Sub.	1	0	0
J. T. Betts, Esq., Smithfield Bars	1	1	0
Collected at Liverpool, per Rev. T. Thomas	84	1	6
Mr. Penny, Donation	10	0	0
The late Mr. J. Withys, Do.	5	0	0
Mr. T. Stroms, Rennsgate	1	0	0

Received by Rev. J. Dyer:

Friend at Hull, by J. Thornton, Esq	0	4	9
Ilford, Miss. Association, by Rev. J. Smith	6	12	9
John Baylis, Esq., Ponder's End	10	0	0
Broadley, per Rev. George Brookes	1	15	9
Oswestry, per Mr. T. Jones	4	0	0
Hetton, Durham, Baptist Church	1	0	0
Broomley Collection, per Rev. W. Fisher	2	9	0

Received by Mr. Pritchard:

Mr. Murphy, by Mr. Tosswill	1	0	0
The Baptist Church, Berwick-on-Tweed	10	0	0

Collected by Rev. S. Davis:

Bradford	33	0	6
Cleckheaton	2	10	0
Huddersfield and Lockwood	18	11	6
Halifax	7	9	6
Hebdenbridge	11	13	8
Bacup	8	11	0
Rochdale	7	10	0
Manchester	31	19	0
Bolton	4	3	0
Warrington	6	11	0
	131	8	8

Pershore.

Collected by Mrs. Risdon for the Baptist Irish Society.

Mrs. Henry Hudson, jun.	0	10	0
Mrs. Risdon	0	10	0
Mr. R. Ganderton	0	10	0
Mrs. Hudson, sen.	0	5	0
Mr. Hacket	0	5	0
Mrs. Brown	0	5	0
Mrs. Hope	0	5	0
Miss Derrick	0	5	0
Mr. Styles	0	5	0
Mr. J. Andrews	0	5	0
Mr. E. Andrews	0	5	0
Mrs. Morgan	0	5	0
Mrs. Perkins	0	5	0
Mr. Pearse	0	5	0
Mr. Dufty	0	5	0
Esther Saunders	0	5	0
Sarah Simon	0	5	0
Master Keen	0	4	4
Mrs. Wiltshire	0	4	0
Mrs. Merrell	0	2	6
Mrs. Sherer	0	2	6
Mr. Conn	0	2	6
Mr. S. Conn	0	2	6
Mr. Warner	0	2	6
Mr. W. Goodall	0	2	6
Mr. W. Roberts	0	2	6
Mr. Pitcher	0	2	6
A Friend	0	2	6
A Friend	0	2	6
Charles Jones	0	2	0
Small Sums	0	2	6

By Miss Andrews:

Mrs. Samuel Andrews, sen.	0	5	0
Mrs. Samuel Andrews, jun.	0	5	0
Miss Andrews	0	4	4
Mr. W. Andrews	0	2	6
Friends	0	5	6
Children of the Baptist Sunday-school	0	2	11
	8	3	1

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, and Rev. T. Price, Lower Street, Islington, gratuitous Secretaries; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CLXXXVI. JUNE, 1834.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

TUESDAY, JUNE 17.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

WEDNESDAY, JUNE 18.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev. JOHN LEIFCHILD, of Craven Chapel.

EVENING, VI.—Sermon for the Society, at Surrey Chapel, Blackfriars Road, by the Rev. THOMAS PRICE, of Devonshire Square.

THURSDAY, JUNE 19.

MORNING, IX.—Meeting for prayer, at Eagle Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Spa Fields Chapel, W. B. GURNEY, Esq., in the Chair.

FOREIGN INTELLIGENCE.

DIGAH.

Extract of a letter from Mr. Lawrence, dated Digah, October 11, 1833.

You are doubtless anxious to hear what is the progress of Missionary operations at this station. I wish it was in my power to write you a more encouraging account. I think, however, I may say we are moving forward, though slowly. Nothing *great is doing, but* we are not without some proofs of good being accomplished. The half-cast woman, to whom I alluded in my last, has been baptized, and received into the church. I administered the ordinance of baptism in our garden. A goodly number of natives and half-cast people were present; and, after singing and prayer by the native brethren, brother Beddy addressed them in Hindoostanee. The whole service was solemn and interesting. This woman has been brought to a knowledge of the truth in the eleventh hour, and chiefly, I think, as an instrument, by the pious instruction and good example of her son, who has about three years been a member

of the church here, and frequently preaches in Hindoostanee. Indeed the very consistent conduct of this man, Harris, and his fellow-soldier and Christian brother, Bastian, who both belong to the native corps stationed at Dinapore, has given me great pleasure. They have "obtained a good report" of all men, and by their piety and zeal, I have reason to hope they have done much good among their companions in the regiment. Three of these have been induced regularly to attend our Hindoostanee prayer-meetings, and I cannot but hope something good concerning them. I much regret that their regiment is very shortly going to remove from this station.

The attendance at our Hindoostanee service on the Sabbath afternoons has much increased during the last two months. Our little chapel is sometimes quite filled, and many natives will stand listening without. The attendance at native worship at Digah continues much the same. Pybah and Hurreedas, as usual, daily visit and preach in the bazars, streets, lanes, &c., and meet with numbers of apparently attentive hearers. The Sabbaths and Wednesdays excepted, I generally devote a part of each day to the same purpose. Hitherto, however, as far as we can see, our labours have not been very successful. It is true the people have listened willingly in many cases, but there is no appearance of conviction having been produced, or of the word having been made "the power of God" to the salvation of any of their souls. This is the grand object which I desire to see accomplished, and I feel more than ever convinced it is one which can never be effected by human power. Such abominable ignorance, superstition, and pride, the Spirit of God alone can remove. The greater insight I obtain into the native character, the more I see to excite disgust and abhorrence; the more I see to call forth feelings of pity and compassion, and to stir one up to exertion, in order to promote their spiritual and eternal interests. May I be enabled to exert myself, while God shall spare my life, in a manner befitting the cause in which I am engaged!

I am sorry to be obliged to give you an unfavourable account of the Moonshee who was baptized a little time before I came to the station. His conduct has been so grossly inconsistent, that we have been compelled to exclude him altogether from our Society; indeed, there is much reason to fear that he is an entire stranger to experimental religion.

The congregation at the barracks remains much as it formerly was. Only one soldier has been admitted into the church since May last. We have now another inquirer, who stands proposed for baptism this month.

My native English school has not increased in the degree I was led to anticipate it would; still I hope by perseverance and the divine blessing, it will ultimately succeed. At present I devote two hours every morning to the work of instruction, which is as much as I can conveniently afford with my other engagements. It gives me much pleasure to state that my dear wife has at length succeeded in collecting a native girl's school, of about thirty scholars, and there is a prospect of its increasing.

COLOMBO.

Extract of a letter from Mr. Daniel, dated Colombo, October 31, 1833.

During the last three or four months, we have been visited with an unusual quantity of violent and long-continued rains. They have occasionally interrupted my itinerating excursions, by making some of the roads impassable, and preventing the collecting of the people; but when the weather gets more settled, we hope to be able more regularly to attend to these preaching journies. In a place, however, populous as Colombo, if a Missionary by weather be prevented from going into the country, he never need be unemployed; he may not only visit people at their dwellings, but at the corners of streets, or in the places of public concourse, he can assemble many around him, to whom he can lift up his voice and proclaim the way of salvation by Jesus Christ. When by any cause the regular and fixed services in which I am engaged are interrupted, I often go in this manner to some of the most frequented parts of the town, and there, to all who will hear, make known Jesus and the method of mercy through him. At these seasons, although some may mock and deride, the majority pay considerable attention; and we may hope, that at the day of God, some of the seed thus cast on the way-side will appear to have sprung up and brought forth fruit to eternal life. Indeed, after all that has been done, or is doing, for this town, its inhabitants are in the most deplorable condition. Thousands upon thousands know nothing of the religion of Jesus, nor can be persuaded by any means to come and hear the Gospel. Having been much impressed lately with this consideration, at

our last Tract Society meeting I took the opportunity of stating it to the Committee, and proposed that a tract, containing a short statement of the great truths of Christianity, and of the way in which we can attain an interest in its salvation, should be prepared, and printed in the Singalese, Tamil, and Portuguese languages; and that when printed, people should be employed to leave one at every house in Colombo where an individual could be found capable of reading in either of those languages. The proposal met with general approbation; on which I presented a tract I had prepared for this purpose, which was adopted, and 6000 copies in Singalese, 3000 in Tamil, and 1000 in Portuguese, were ordered to be printed for immediate circulation. By this means I hope in a short time the majority of the inhabitants of Colombo will have in their houses that quantity of knowledge which, if the Lord should put it into their hearts, may be sufficient to direct them to Him who can deliver them from the deepest misery, and elevate them to heaven and glory. Oh, how much we need the out-pouring of the Spirit of God to make his word effectual, and to make the people willing in the day of his power!

In a letter I received some time ago from our friend E. Carey, he says he is ready to fear that Christians in England, who are unacquainted with the difficulties connected with the propagation of Christianity in this Indian clime, when they see the harvest so long deferred, may be almost ready to grow tired in supporting the efforts which are made for this purpose. But oh, let them consider who has to bear the heaviest trial, they who contribute a small portion of their substance once a year, in consequence of their expectations being long delayed, or the Missionary who daily, almost hourly, has these things before him, who is in every quarter called on to experience heart-breaking feelings, while he says, "Who hath believed our report, or to whom has the arm of the Lord been revealed?"

Last Saturday I baptized two aged Singalese, who have recently been led more earnestly to seek the Lord, and on the next day received them into the church.

I mentioned in my last the baptisms which had taken place at a village about ten miles from Colombo. These things have imposed on me additional labour. As we have now in that village, and contiguous to it, twelve members, and several other persons seeking to know and follow the Lord, I have been exceedingly anxious *they should have regular* worship *on the Lord's day. In this climate* you cannot expect that the feeble and wea can come such a distance every Sabba to attend the worship of God, and they could, it is desirable that their neigh bours should have on a Sabbath-day th advantages of religious ordinances. I ha therefore determined, after conducti our Singalese worship on a Sabba morning once a fortnight, to go there a preach the gospel. Once a month I sen one of our members for the same pu pose; the other Sabbath being Lord supper day, I wish the members to con and worship and commemorate the dea of Jesus with us. Though this plan pr duces much fatigue, as the village is ni miles from my house, and as the journ must be taken in the hottest part of t day, and I have to return to carry on Singalese service in the evening, I ha experienced much pleasure in it, and the Lord should but continue my strengt and bless my labours, I shall have inde to rejoice.

As far as I can see, the country villag appear to be much more propitious fiel for Missionary operations than Colomb Popery and Mahometanism present s obstacles to our labours, rendering the pe ple inaccessible, while the deteriorating i fluence of the conduct of many Europea prejudices the natives against Christiani But I must conclude. Daily bear us your heart in prayer before God; a may the Lord grant that all our muti labours may be crowned with large su cess!

JAMAICA.

Since our last number went press, further intelligence h reached us from many of our st tions in this island; and from th summary we are about to give, o readers will perceive that we ha much reason to call upon the to unite with us in the feelin and expressions of grateful prais

From Kingston, Mr. Gardn states, under date of Jan. 14:

With regard to the church and congr gation, the attendance is as good as ev and the people seem to listen to the wo of God with eagerness and delight.

He adds:—

To the church at Port Royal I give the attention that my other duties and strength will permit, and I am hap

say that, as far as I can ascertain, the members walk worthy of the Gospel, and that they are thankful when I visit them.

We regret to add that later accounts mention that Mr. G. was much indisposed, so as to render it needful for him to abridge, if not entirely suspend, his labours for a season. "While kept a prisoner of providence," he observes, alluding to this affliction, "I had time and inclination to remember all the way the Lord God had led me; to examine myself; and, while I found abundant cause to sing both of judgment and of mercy, and was enabled to say, I know that my Redeemer liveth, I saw much reason for deep humility of spirit."

Our dear friends, Coultart and Philippo, arrived in safety, after having encountered severe gales in the earlier part of their voyage, on the 13th of March, and were received, not only by their former friends, but by great numbers of the community at large, with the most decided marks of pleasure and respect. Mr. Coultart fully corroborates the favourable account given by Mr. Gardner of the state of the church and people among whom he laboured so long and so faithfully; and Mr. Philippo refers, with expressions of affection and gratitude, to the efficient and prudent exertions of Mr. Clarke, who has occupied the station at Spanish Town during the absence of Mr. P. It was intended that Mr. Coultart should proceed to St. Ann's Bay; the future station of Mr. Clarke was not absolutely fixed.

Mr. Tinson had been absent a little while from Kingston, for the sake of a little relaxation from his arduous duties; and availed himself of the opportunity to *superintend some* necessary repairs *in the Missionary* premises, at Bellecastle, near Manchineal, Mr. Kingdon in the meanwhile supplying his pulpit at Kingston.

On the much-regretted departure of Earl Mulgrave from Jamaica, our Missionary brethren, in connexion with the Evangelical clergy of the island, and the Moravian and Scottish Missionaries, presented a joint Address to his Excellency, expressing their grateful sense of the benefits resulting to the colony from his mild and equitable administration, and their earnest and respectful desires for his future welfare. His Lordship's reply to this address is couched in terms so honourable to both parties, that we cannot refrain from inserting it for the gratification of our readers:

Gentlemen,

In returning you my best thanks for this Address, I must commence by assuring you of the peculiar gratification I derive from seeing such an union on such an occasion. The value of this testimonial is much enhanced, when it is the combined expression of approbation, on the part of good men engaged in a common cause, and in the service of Him whom we are taught to believe knows no distinction amongst those who are faithful and diligent husbandmen of His word.

It will, indeed, always be a pleasing reflection to me, that under the Divine blessing my conduct has been thought to have mainly contributed to produce the present favourable state of public feeling, as to the religious instruction of the lower orders.

Having, through all my early political life, strenuously advocated, upon every occasion, the removal of the last remnants of intolerance from the British Statute Book, I was not likely, when here exercising the authority of my sovereign, to submit to any illegal attempts at a revival of religious persecution. But, to all of those who have concurred in this Address, towards whom the protection of the law was previously doubtful, as well as to that body of Dissenters who have before addressed me, I must here return my thanks for their discreet and praiseworthy conduct during the period of my government.

That confidence they have uniformly shown in my good intentions on their behalf, which has frequently induced them to practise a patient forbearance under temporary difficulties and unmerited evils, has, I am convinced, by an avoidance of unnecessary collision, tended to secure the successful prosecution of your several duties in that path which is most acceptable to the Divine Founder of our religion—that of peace and good will towards men.

After having had to encounter a variety of annoyances and interruptions in his work, both at Vere and Old Harbour, Mr. Taylor is permitted to rejoice, not only that the word again has "free course" among his congregations, but "is glorified" also in the conversion of sinners to God. At Old Harbour, *ninety-five* were baptized in the sea on the first of December last, in the presence of a great concourse of people, including some individuals of high respectability, when all was conducted in the most peaceable and orderly manner.

In a subsequent letter Mr. Taylor expresses his thankfulness and joy that the Christmas holidays had passed over without the slightest disturbance; and speaks with lively satisfaction of the continued and increased prospects of usefulness which were opening around him. He was commencing (4th of March) a new station in the adjoining parish of Clarendon, where many were very anxious to hear the Gospel, but could not attend at Vere on account of the distance. This bids fair, Mr. Taylor thinks, to be of more importance than either of his former stations, as a great number of free people have settled there, many of whom are married, and live respectably in neat little cottages which they have built for themselves. "In short," he concludes, "it is the *most civilized country* place which I have seen in Jamaica. I do assure you I consider myself to be one of the happiest men in all the world. I thank God that he has spared me so long, and may he bless all our endeavours to further his cause."

At Manchineal and Morant Bay, the regular course of Mr. Kingdon's labours has been transiently interrupted by the necessity, already mentioned, of repairing the Missionary premises; but every thing conspires to strengthen the hope that, when the worship of God shall have been statedly resumed, a blessing will follow. Well may our brother feel encouraged in the Lord his God, when he is permitted to say, concerning persons of influence, lately furiously hostile, "they appear to be truly concerned to know the way of salvation, and join in pious conversation very earnestly. At night, the New Testament was put before me, and I was asked to pray, I could scarcely believe the testimony of my senses when glancing at the past."

Nor have these tokens for good been confined to the south part of the island. From Port Maria on the north, Mr. Baylis, in a communication of rather earlier date than those we have now been quoting, gratefully owns "the Lord has been pleased to give me great encouragement in my work. The congregations here and at Oracabessa have very much increased; and on Sunday, the 4th of August, I had the pleasure of baptizing forty-three persons at Port Maria, and receiving them into the church. It was a very pleasant, and I hope profitable, day; the ordinance of baptism was administered in the open sea; great numbers of people were present—some on the

shore and some in canoes on the water; all behaved orderly, and many appeared to feel much interest in the services. The congregations at the chapel that day were so large that great numbers could not get inside, but stood at the doors and windows to listen. We have several candidates, whom we expect to baptize in a short time."

Mr. Abbott, who has been occupying, *pro tempore*, the station at Montego Bay, narrates the progress made in re-organizing the church there, and unites with the affectionate people who were so long under the care of Mr. Burchell, in desiring that he may speedily return among them. He is anxious also to re-commence the station at Lucea, and we trust that the arrival of our friends Hutchins and Dexter may have enabled him, before now, to take some steps towards that desirable object. Mr. Dendy informs us that at Falmouth the temporary place of worship is crowded to excess, and that he has succeeded in re-organizing the Sunday-school, which already exhibits a total of 208 scholars on the list. Both of these esteemed brethren have visited the neighbouring stations of Rio Bueno and Stewart's Town, and were exceedingly gratified with what they saw and heard. It is indeed matter for joyful surprise, that the long suspension of religious ordinances among these poor people has not abated the desire for them, but that they appear to consider "the feet of the messengers," who bring them the tidings of the gospel, as "beautiful" as ever! "At Savanna-la-Mar also," says Mr. Abbott, "so lately the Aceldama of Jamaica, every facility would now be afforded, and much respect shown to our Missionaries by those very men who, in 1832, under the maddening influence of party feeling, sought their blood."

Such is the brief and necessarily rapid summary of the principal features of the many letters we have lately received from this interesting portion of the Missionary field. What impression the recital may make on the minds of our readers we know not; but must venture to say, that our own feeling is, that we are laid under deeper obligations than ever to adore the Divine goodness, and to address ourselves with new energy to the work entrusted, by His providence, to our hands.

Since the arrival of Earl Mulgrave in London, a deputation from the Committee has waited on his Lordship to congratulate him on his safe return, and to offer our respectful acknowledgments for the efficient protection afforded to our Missionaries under his government. His Lordship received the deputation with marked kindness, and was pleased to express his approbation of the character and conduct of our Missionary brethren, in terms which could not fail to be highly gratifying to the members of the Committee present. It was additionally pleasant to know, from other sources of information, that the noble Earl had previously borne the same testimony respecting our brethren to His Majesty's Government.

At length, an official communication has been received from the Colonial Office, stating that, although His Majesty's Government, after giving the most anxious consideration to the subject, could not feel themselves justified in granting the claim of

the Society for the re-imbursement of the loss sustained by the destruction of our chapels, out of the public funds; yet, that in order to facilitate the return of "the able and zealous Missionaries" who had been compelled to quit the island, they had resolved to apply to Parliament for the sum of £5510, being the amount of outstanding liabilities on account of the chapels aforesaid.

We confess that this decision is not what we had expected, but must forbear to make any further remarks for the present. It is evident that a call is now made in Providence on those friends of the Society who are able to contribute liberally towards an object of such interest and necessity as this. Are they willing to respond to that call? Our Annual Meeting will afford an opportunity to reply.

Our readers must have been prepared, by the tenor of late advices from the Bahamas, to hear of the return of our much-esteemed friend and brother, Mr. Nichols. He arrived at Liverpool, with Mrs. N. and their child, on the 6th of May, in a state of weakness which renders entire seclusion from public engagements absolutely necessary.

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

On Wednesday evening, March 26, Mr. G. F. Anderson, who has been pursuing his studies for several years at Step College, was designated as Missionary to Bengal, at the R T. Price's chapel, Devonshi square. The service was co menced with reading and pra by the Rev. Edward Steane, Camberwell, after which the ject of the meeting was stated the Secretary of the Society, also proposed the usual questi to Mr. Anderson. The Rev. Newman offered the ordinat prayer; the Rev. W. H. Mur Theological Tutor at Stepney, livered an appropriate char and the service, which was v numerously attended, was clo in prayer by the Rev. Cha Stovel, of Prescot-street.

A passage has been enga for Mr. and Mrs. Anderson, Mr. and Mrs. Penney, and Butler, by the Orontes, Capt Currie, and they will proba embark before this sheet lea the press. We commend th to the affectionate prayers of Christian friends, and trust may please God to convey th in safety to their desired ha and to make them eminent bl ings in the sphere they are at to occupy.

Mr. George Pearce has just rived from Calcutta, in co quence of the apprehensions had entertained that the healt Mrs. P., who returned to Engl with Mr. and Mrs. Penney, w not allow of her rejoining hin India. Providence has, howe granted such a blessing on means employed, that she is terially better, and she will bably return, with her husba about the month of July next.

To meet the wishes of those kind friends who are desirous of commemorating approaching First of August, by some testimony that shall at once express their g tude to God, and their kindness for the negro, a "Jubilee Card" is in prepara which will, it is expected, be ready for delivery at the time of our Annual Meet These Cards will be embellished with an Emblematic Engraving, descript Negro Emancipation, and they are designed for the use of all young perso others, who are willing to collect Donations towards rebuilding the thirteen Chapels which are still in ruins.

Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1834, not including individual subscriptions.

Wilts and East Somerset Auxilary, by Mr. Anstie, Treasurer, balance			6 5 11
Aylesbury, Friends, by Mr. Reynolds			4 0 0
Ilford, Missionary Association, by Rev. J. Smith, *two-thirds*			13 5 6
Hull and East Riding Auxiliary, by J. Thornton, Esq.:—			
Hull	108 9 10		
Beverley	20 16 0		
Burlington	25 9 10		
Bishop Burton	6 14 0		
Cottingham	5 0 0		
Driffield	3 17 0		
Skedby	1 0 0		
	171 6 8		
Previously acknowledged	130 0 0		
		41	6 8
Wallingford, Collections and Subscriptions, by Mr. Field		23	16 0
Reading, Auxiliary Society, on account, by Mr. Williams		30	0 0
Ridgmount, Friends, collected by Miss Cuttriss		3	6 6
Bewdley, Coll. &c., by Rev. G. Brookes		3	0 0
Cambridge, Collections, May 18 and 19, by E. Randall, Esq.		72	1 0
Shelford, Subscriptions, by Miss Nutter		4	16 0
North of England Auxiliary, by Rev. R. Pengilly:—			
Newcastle	8 5 9		
Sunderland	7 2 0		
Hetton	5 0 0		
Workington	3 16 1		
Rowley	1 15 0		
		25	18 10
Oswestry, Subs. and Missionary Boxes, by Mr. T. Jones		5	8 8
Bradford, (Wilts), Collection and Subscriptions, by Rev. J. Rodway		14	7 2
Harpole, Collected at a Prayer Meeting, by Mr. Chown		1	13 0
Poole, Subscriptions, by Rev. S. Bulgen		6	1 0
Bath, Auxiliary Society, on account, by Rev. O. Clarke		14	4 0
Bristol Auxiliary, on account, by R. Leonard, Esq		100	0 0
Dunstable, Collections and Subscriptions, by Rev. D. Gould		40	4 5
Exeter, Bartholomew Yard, balance of Contributions, by Mr. J. Commen		56	17 3
Leeds, Bramley, &c., by Rev. J. Acworth		11	0 1
Waltham Abbey, Collected by Mrs. Bracket and Miss R. Pugh		2	10 6
Royston, Subs., by Mr. Pendered		8	16 0

DONATIONS.

J. D.	by the Secretary	5	0	0
Miss O'Hara, *Dublin*	Mr. Parkes	1	0	0
S. S. T.	the Secretary	50	0	0
John Baylis, Esq., *Ponder's End*	Do.	30	0	0
Mr. A. Booth, *Mansfield*	Mr. Stephenson	5	0	0
First-fruits, from one whom God has prospered		1	0	0
Benjamin Risdon, Esq., *Birlingham*	by the Secretary	20	0	0

LEGACY.

Mrs. Mary Richardson, late of Copdock, Suffolk, by Rev. J. Payne, Executor 90 0 0

Collections and Donations in aid of the return of the Jamaica Missionaries to their Stations.

Bristol, Collections, remitted by Robert Leonard, Esq		63	8	6
Waltham Abbey, *(moiety of Collection)*	by Rev. J. Hargreaves	2	14	0
Mulling, Collection	Rev. W. Groser	8	12	6
Birmingham, Collection at Rev. T. East's, after a Sermon, by Rev. T. Swan		50	0	0
Edward Hancock, Esq., *Bath*		5	0	0
Mrs. Welshman, *Bath*		3	0	0
Mr. Stephenson, *Birmingham*		5	0	0
Mr. David Souter, *Aberdeen*		2	2	0
Mr. John Alexander, *Abercheider*, by ditto		1	1	0

TO CORRESPONDENTS.

The Editor has requested the Secretary of the Baptist Aged and Superannuated Ministers' Society to insert a short account of that useful Institution in the Magazine, to which those friends desiring information respecting it are referred. G. H. O. is informed that the "Widows' Fund" is not a Beneficiary, but a Benevolent Society. The Secretary is Mr. H. K. Smithers, 72, Cornhill.

A parcel of books has been received from Aberystwyth, for Mr. Philippo, and also a number of pamphlets, "India's Cries," &c., for Mr. Penney, from Mr. Peggs, of Coventry.

W. Knibb returns thanks to a "friend at Norwich," for a kind donation of books, and requests those friends who may wish to place at his disposal any fancy or other articles for the Schools in Jamaica to forward them as early as convenient to Fen Court, as he hopes shortly to resume his labours.

Mr. Burchell presents his thanks to the Ladies of Derby, for a box of fancy articles forwarded to him for the use of the Mission in Jamaica. Also to Mr. Booth and Miss Franklins, of Coventry, for a box and parcel of books.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

JULY, 1834.

THE FALLEN ANGELS.

OUR thoughts are frequently directed by the sacred volume to the consideration of the depravity and guilt of *human* beings. The proofs, the source, and the general prevalence of *man's* alienation from God, are respectively detailed in holy scripture; and are stated therein, not to amuse us, not to gratify a love of vain speculation, nor by any means to urge us to despair, as suggesting that there is no hope for creatures so sinful; but to instruct and humble us, and urge us to that Almighty Saviour who is "the Repairer of the breach, the Restorer of paths to dwell in;" the Redeemer and Physician of souls; who, by the energy of his grace, can rectify the sinful disorders of our nature, and who is willing and able to forgive and save us. But it is proposed in this paper to contemplate the apostasy from God of a higher order of created intelligences than man; to consider those who in all probability were the first transgressors in the universe, the first violators of the divine law. Would that they had been the last; that human beings had never listened to their *solicitations, had* never yielded to their seductions, had never united with them in their rebellion! Would that, in their eternal overthrow they had fallen alone!

We read in the inspired writings of but two species of rational creatures: men, who are compound beings, constituted of matter and spirit, or of body and mind; and angels, whose nature is exclusively spiritual, who, it would seem, have no material bodies, no connexion of nature with any thing that is material. These creatures are divided into two great classes, of which the one is composed of good angels, who dwell in the presence of God; and the other, of evil angels, whose residence is elsewhere. We are to consider the doctrine of holy scripture concerning this last-mentioned class of beings, and we shall endeavour to state what is taught us in the word of God in relation to their existence—their character—their employ—their destiny.

The EXISTENCE of any such beings is denied by some; but a consideration of the character of the persons denying this, serves, rather than otherwise, to confirm

our conviction that what they thus deny is nevertheless a fact. The existence of evil spirits is denied chiefly, if not exclusively, by persons of one or other of the following classes: either those who reject the Bible altogether, regarded as a revelation from God; or those persons who conceive that the Bible, if a divine revelation, should nevertheless be held in subordination to their own judgment; and who reject, as a human fabrication, whatever the holy scriptures assert that is above the capacity of their reason to comprehend; as if a book dictated by the Infinite Mind—speaking of other worlds beside our own, and one of whose distinguishing requirements is the exercise of faith in those who read it—could be expected to contain nothing above the present capacities of their feeble understandings. Such persons deny the existence of evil spirits; and they, many of them, disbelieve also the existence of angels of any kind, the immateriality of the soul, the depravity of human nature, the divinity of Christ, the eternity of future punishment: such is the effect of their arraigning the word of God at the bar of human reason. We speak however thus, not because we would acknowledge that the doctrine now before us is contrary to reason; for to reason on the subject, it is much more probable that God, who is a spirit, would create spiritual beings like himself, such as angels are, than that he would create such a being as man is, whose nature is partly spiritual and partly material, and in that particular so unlike himself. Delighting, as does the blessed God in his own manner of existence, it is far more probable *than otherwise,* that in creating other beings he would form them as much like himself as might be; but angels, whose nature is entirely spiritual, who are declared to be spirits (Heb. i. 7, 14), are much more like their Creator than man is, whose nature is compounded of what is spiritual and what is material. But it may seem unnecessary to reason in proof of a fact that is repeatedly and plainly asserted in the sacred scriptures. Therein we are taught that, beside the good angels, there are a great number of evil spirits, at the head of which is one more considerable than the rest; that most powerful spirit is denominated variously in the word of God; he is called "the devil, the prince of this world, the prince of the power of the air;" and in Matthew xxv. we read of the Great Teacher making mention of both this one wicked being, and of those inferior wicked spirits who are connected with him. Speaking of the last day, he declares the Judge will say to those on his left hand, "Depart, ye cursed, into everlasting fire, prepared for the *devil and his angels.*" The way in which some persons, who deny the existence of evil spirits, endeavour to evade the force of these and other similar statements of the sacred volume, is by asserting that when the inspired writers speak of such a being as Satan, they speak figuratively—they mean only to personify evil; but, waiving every other reply because we deem the following one sufficient, we ask, What, on such an hypothesis, can they make of the following statement: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day?" We are here instructed that angels do exist—not

one merely, but many; that many of these *became* wicked. Evil never was any thing but evil; but these angels became wicked, they "kept not their first estate, but left their own habitation," or "sinned," as the apostle Peter expresses it, 2 Peter ii. 4; and it is declared that they are "reserved unto judgment"—a declaration which cannot be applicable to a mere principle of evil, but only to rational, accountable beings. Unholy men may exert themselves to advance the cause of the devil and his angels in the world, by endeavouring to persuade themselves and others that there are no such beings; but their efforts to that end must ever be fruitless, as to all those who determine to be instructed on this subject by the plain statements of the sacred volume.

From these observations, relative to the existence of these beings, we proceed to the consideration of their CHARACTER. Not only is their existence clearly stated in the Bible, but their character is therein delineated, and that character, as might be expected, is declared to be completely and emphatically evil; they are frequently designated "unclean spirits." Satan, their leader, to whose likeness they are all of them conformed, is asserted to be "a murderer from the beginning; a liar, and the father of it; an adversary, an accuser, a destroyer;" and, to include all this in one epithet, he is denominated "the wicked one." In these several epithets all that is grovelling in sin, cunning in deceit, baneful in enmity, fearful in cruelty, terrible in matured and confirmed iniquity, is ascribed to these beings. Yet this was not their original character; they were not *created thus evil.* The argument generally adduced to show that man could not have been created an unholy being, shows also that angels could not have been created evil. God is infinitely and immutably holy, and could not therefore create an impure being: no, we are assured by the pen of inspiration that these evil spirits were once holy angels; they lived in the regions of supreme felicity; they were happy in the favour of the eternal God; peace and joy—the consequences and companions of purity—reigned within their bosoms; they were honourable, exalted, blessed; but "they kept not their first estate," they fell from their original dignity and happiness, and the apostle Peter expressly declares that this was in consequence of sin: "God spared not the angels that sinned;"—they sinned, they resisted the government of Jehovah. The apostle Jude seems to specify the particular sin by which they fell—they "kept not their first estate, but left their own habitation;" that is, in all probability, God had appointed them to some particular station of service, and they left that station, refusing to perform the duty assigned them by their Creator. To the sin by which they fell it is evident they were instigated by pride; this is believed to be undoubtedly suggested in that passage of Paul to Timothy, in which, giving directions concerning the officers of the church, he says, a bishop must not be a new convert, "lest, being lifted up with pride, he fall into the condemnation of the devil." This suggests that it was pride that moved Satan to that revolt which proved his overthrow; which conclusion is countenanced by the well-known fact, that "pride goeth before destruction, and a haughty spirit before a

fall;" and also by the language of Satan to our first parents when he tempted them to sin: "Ye shall be as gods," he said. In these words the wicked one is thought to have presented to them that temptation by which himself and his deceived associates fell. They sinned, and God withdrew from them his Holy Spirit; he left them, in punishment for sin, to the entire influence of their own iniquity; and from excellent, holy, happy beings, they fell into that state of miserable degradation in which they now are.

We proceed to notice their EMPLOYMENT. Not only did the insulted Divine Majesty leave these wretched beings to the uncontrolled influence of their depravity, but, in recompence for their sin, he excluded them from heaven: they had disturbed its happiness, and were therefore expelled from its enjoyment; they had revolted from God, he therefore cast them off: they are now "reserved in everlasting chains, under darkness, unto the judgment of the great day." On this statement of sacred writ, it has been very properly remarked, that "darkness is a state obviously suitable for beings to whom the light of heaven was unsatisfactory; and chains are most proper for beings whose proud and wanton wishes were discontented with the glorious liberty of the children of God." Whatever else is meant in this terrific scripture declaration respecting the sinning angels, it is certain we are not to understand thereby that they have no access to the inhabitants of this world. It is true, they are in chains, so as to be under the complete control of God; so as, whensoever he pleases, to be dragged to his tribunal; *but not* so as to be prevented from all access to men. Satan, on the contrary, is declared to be the "god of this world, the spirit that worketh in the children of disobedience:" it is said that he is the determined adversary of the renewed and upright, and that, as a roaring lion, he walketh about on earth, "seeking whom he may devour:" from all which declarations it is manifest that he has usurped this world's dominion, and has selected it as the especial theatre of his operations. The ruling principle of these wicked spirits is that of opposition to God. They manifest their opposition in two ways: first, by unwearied efforts to seduce the children of men, in their successive generations, to unite with them in their revolt. That was evidently the design of the first temptation as to our first parents, who in that temptation were solicited and urged to throw off their allegiance to their Creator, which object, as to all the inhabitants of the world successively, has been sought by these wicked ones from that period to the present: it gratifies their malignant hatred of God to multiply the number of rebels to his government, and it gratifies their cruelty to make others as sinful and miserable as themselves. A second method by which they manifest their aversion to the Most High, is by assaulting and grieving, with manifold temptations, those who fear him; essaying thus to wound God through the sides of those who are the objects of his paternal love. Now the great endeavour of these evil beings is to effect these objects; that is their work; an employment moreover that is in perfect accordance with their character: and we are assured that to effect these objects they have recourse to subtleties; they lay snares,

they devise devices, they forge falsehoods; they employ all their cunning, their experience, their power; they will hesitate at nothing that is within the compass of their ability; nay, to effect their purposes, these angels of darkness will, though it is the most contrary to their nature, assume to themselves the appearance of angels of light! What need then there is of a practical regard to the apostolic injunction: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour!" How needful it is that we take the shield of faith, with which to quench all the fiery darts of the wicked! How blessed it is to be delivered from the dominion of spirits so base, degraded, and malignant; and how delightful to anticipate a perfect freedom from their temptation! In that heavenly rest to which the believer in Christ aspires, and to which he goes, the fiery darts of the wicked one are never felt; there is no evil spirit, no wicked tempter, there.

Our remarks concerning the DESTINY of the spirits of darkness we shall present as follows: ***In the first place, they are destined to see their interest in this world decline, and ultimately destroyed.*** It is a most afflicting fact, that the efforts of these evil beings to seduce mankind are far from having been unsuccessful. The first human pair listened to Satan's lie, believed him rather than God, preferred a compliance with Satan's suggestion before the favour of him who had given them their being, and who was the fountain of their blessedness; and by their sin they involved themselves in guilt, and their posterity in wretchedness; and from that period to *the present, the devil has retained dominion over* a numerous portion of the children of men; he has biassed their affections, alienated them from God, retained them in his own snares, led them captive at his will, urged them on to the commission of crime, and worked in and by them all manner of iniquity; he is therefore denominated "the god of this world:" the greater part of its inhabitants willingly submit to his dominion; while all the griefs, the fears, the cruelties, the agonies, the disease, the death, with which this world abounds, are the natural consequences of his accursed usurpation. Those evil spirits of which we speak are able, as the result of their own exertions, to fill their eyes with sights of human misery on earth, and to please their ears with human accents of despair in hell. But they are destined to see their dominion in this world decline, and finally destroyed. The work of effecting its destruction is committed to Jesus Christ; the seed of the woman is to bruise the serpent's head, and "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Christ advances to the completion of this work, by furnishing in his own person an example of complete holiness; by providing for the continued promulgation in the world of heavenly truth; and, above all, by giving himself in sacrifice, to atone for sin, and to obtain that the Spirit of grace might be sent forth to renew and sanctify the souls of men. Upon the cross our Redeemer bruised the serpent's head, spoiled principalities and powers, and laid the foundation of that complete triumph over the spirits of darkness which will emancipate the world from their cruel domination. Every converted sinner is a victim

rescued out of the hands of the wicked one, a lawful captive delivered, a trophy to the Redeemer's cause. There are now multitudes of such; their number is increasing, and we are assured by the pen of eternal truth that it shall continue to increase, that Satan's usurpation shall be at length completely undermined, that Satan's throne in this world shall be razed to its foundation, and that Christ shall reign universally over the children of men; that to Jesus the eyes of mankind in general shall be turned, that on him their hearts shall fix, around him their affections shall entwine, his praise their tongues shall utter, the blessedness of his reign their souls shall feel. Satan's dominion being destroyed, its fearful influence will consequently cease, and the evils that afflict this world shall predominate no more; but war shall be exchanged for peace, violence for gentleness, falsehood for truth, impurity for holiness, cruelty for love. In this world, once the seat of their usurpations, the spirits of evil shall wander, desolate and abashed; abhorred of men, and conscious of their own guilt, they shall hasten to their previous hell, there to bewail, with keen regrets, the loss of their dominion, and to mourn, with malignant sorrow, that the period of their doing evil in this world has closed; while the inhabitants of the earth, exulting in the deliverance completed by their Redeemer, shall be heard exclaiming, "Hallelujah, for the Lord God omnipotent reigneth!" Oh who, contemplating that blessed consummation, is not disposed thereby to cry to God with the intensest fervency of prayer, "Thy kingdom come, thy will be *done on earth as it is done in heaven?*" *Who* that has a heart to feel for the present miseries of our race, and an understanding to comprehend the importance of their deliverance from these woes, would not contribute of his property to the utmost, and in other ways exert himself to the utmost, to advance, on the ruins of Satan's empire in this fallen world, the kingdom of the Messiah? Finally, *these evil beings are destined to endure for ever the wrath of God.* Thus our subject increases in painful, awful sadness, as it proceeds. These fallen spirits are cursed, righteously condemned for sin, and God has determined never to remit the sentence. They, in all probability, were the first transgressors in the universe, and therefore the Majesty on high determined to make them an example. Their originally happy and exalted station also, as it laid them under greater obligations to Jehovah, who had made them what they were, renders their revolt the more abominable, and therefore he pronounced on them a righteous and irrevocable curse. To them no pardon has been or ever will be proclaimed, no glad tidings published, no herald of mercy sent; we are assured that they are now in chains, in "*everlasting* chains, under DARKNESS." Their present condition is a condition of darkness; it is described by darkness, the fearful emblem of misery and despair: yet their present is not the worst condition they shall know, though it is a condition of emphatic wretchedness. Milton describes Satan as having an ever-present hell within him:

> For within him hell
> He brings, and round about him; nor from hell
> One step, no more than from himself, can fly.
> By change of place.

And the same prince of poets represents the wicked one as saying,

Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a lower deep,
Still threatening to devour me, opens wide,
To which the hell I suffer seems a heaven.

No words, however, of human language can convey an adequate conception of the *present* wretchedness of these ruined, sinful beings; yet their present is not to be their worst condition: this is plain from the address to Christ of the demons that possessed the two men who dwelt among the tombs: "Art thou come hither to torment us before the time?" as also from the assurance of scripture, that "the devils also believe and tremble;" and especially from the statement of Jude, who tells us that they are "reserved unto judgment." At the last great day they will be arraigned at God's tribunal, and there, in the presence of the intelligent universe, he will justify the sentence that shall consign them to eternal punishment; and what an awful sight they will present at the bar of Christ! Mighty though wicked; angels of great capacity even in their ruin; yet never having been able to escape from their chains since they first fell, nor now able to avoid the judgment-seat; but there, clothed with shame, there they will appear, speechless with conscious guilt, to be righteously condemned—condemned, not merely for their first revolt, but also for all their subsequent opposition to God, perishing there with the blood of souls upon their heads—all the myriads of human souls they had destroyed, and going thence to the endurance of punishment greater far than any they endured before; for they will be cast into everlasting fire, *prepared* for them! *This, in all probability*, will be the most awful display of the glory of divine justice, holiness, and power, that will ever be given to the universe, and which will make the deepest impression upon all created minds. Yes, when those first transgressors shall pass from the bar of Christ to the place of punishment, when they shall go from the divine tribunal to the torturing lake, how can it be otherwise than that other accountable creatures shall look upon that scene with overwhelming awe—an awe which will modulate the tones of even that triumphant song that will probably burst at the moment from innumerable tongues, which will be heard saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down?"

The psalmist said, on one occasion, in his address to God, "My flesh trembleth for fear of thee, and I am afraid of thy judgments;" and such is the effect the subject here presented should have on all who contemplate it. It is indeed a fearful subject. We think with terror and amazement of angels burning in the lake of fire; of mighty intellectual natures being cut off from the great Fountain of all intelligence; of those who originally were inhabitants of heaven being shut up in hell; but all this is the more dreadful to us on the recollection that human beings have united with apostate spirits in their revolt from God, and may be united with them in their punishment. Yea, if we continue in a state of sin, impenitent, we assuredly shall be. Sin ruined angels; how then can we, if we continue in a course of sin, escape? When mighty angels sinned, God charged them with folly, and in their

overthrow convinced them of the foolishness of thinking they could prosper in opposing him; but how much greater folly would it be for us, by thinking so as to ourselves, to continue our rebellions, who are so much weaker than they! If we do so, we must suffer everduring punishment in the fire prepared for them; the righteous and puissant Judge will say to us at the tribunal, "Depart, ye cursed, into everlasting fire, *prepared for the devil and his angels.*" What extreme wretchedness will in such a case be our portion in the unseen world! How terrible to be in flames fiercer than needful to our own destruction, because originally prepared for stronger natures than our own! How dreadful to witness the perdition of those mightier natures! to dwell with fallen angels amid their dreadful agonies, their mighty groans, their great despair! to be inclosed with them in their eternal prison-house—their partners in guilt, their companions in punishment! But human beings, though in danger of this by reason of sin, are in the present world not, like the sinning angels, left without a way of escape; a fact this, fraught with intense and eternal interest to us. When the Son of the living God left heaven in the capacity of Redeemer, "he took not on him the nature of angels, but he took on him the seed of Abraham;" he passed the fallen angels by, and opened a door of hope for fallen man; he "came into the world to save sinners." By his obedience unto death he satisfied divine justice, and obtained for all who should believe in him deliverance from the bondage of Satan, and from the desert of sin, and also an assured title to eternal blessedness. For this purpose the Son of God was manifested; and it is written, "Whosoever believeth in him shall not perish, but shall have everlasting life." Let us thankfully avail ourselves of the benefits of his redemption. Be it our one supreme concern, withdrawing from Satan's service, and resisting his temptations, to be united to the Saviour, and engaged in strenuous endeavours to advance among mankind his holy cause; then, in the unseen and eternal state, we shall be far removed from all unholy beings—from their presence, their temptations, their guilt, their punishment; and shall, through the Redeemer's merits, have far other intercourse. We shall be fully admitted then "to the heavenly Jerusalem, and to an innumerable company of *holy* angels; to the general assembly and church of the first-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, which speaketh better things than that of Abel."

C. Larom.

Sheffield.

PLEA FOR THE VISIBLE UNION OF THE CHURCH.

To the Editor of the Baptist Magazine.

In a pamphlet which I recently published, entitled, "Pædobaptism not only a stumbling-block *to the Jews,* but incompatible with the nature and genius of Christianity," I ask the following question: "How can the kingdom of Christ upon earth be formed

into a distinct spiritual BODY of people, whilst Pædobaptists continue to countenance, by the practice of infant sprinkling, the national mode of FALSELY *christianizing* the various countries to which they belong; and, by so doing, nullifying the spiritual appropriation and distinguishing characteristic of the CHRISTIAN NAME?" Now it is evident, from the Acts of the Apostles, that the Christian name was, during their jurisdiction in the church, appropriated to *baptized believers* ONLY; to such as had embraced that fundamental doctrine of Christianity, the justification of a sinner by faith ALONE through sanctification of the *Spirit*. (Acts xi. 26, xv. 6—11, and Gal. ii. 16.) I therefore take the opportunity, through the medium of your Magazine, to put the foregoing question to Drs. Bennett and Wardlaw, requesting them to compare it with their admissions contained in the following extracts.

Dr. Bennett, in his "History and Prospects of the Church," thus observes: "We blushed to see her that had been a chaste virgin for Christ, become the harlot mistress of earthly dominion; and, while the empire was nominally taken into the church, the church was transformed into a semi-heathen; though men were amused and deluded by baptizing the world with a Christian name. The most horrible perversion has rendered odious the very sound of Rome, the title of priest, and almost the name of bishop, if not of Christian." (Page 174.)

Dr. Wardlaw, in his sermon entitled "Civil Establishments of Christianity tried by their only authoritative test, the Word of God," thus remarks: "I have formerly said the *system of* national Christianity *necessarily involves corruption, and precludes the possibility of purification.* I do not now speak of what may be contained in a book, as the articles of what is called the national creed. These may be correct and scriptural. I speak of the state and character of the church, as composed of *persons*. In this respect, it is impossible that what is national should ever be pure. When we speak of a Christian nation, and when a church, in any considerable degree, comes to be identified with the civil community, the idea of purity is out of the question. But this is not the full amount of the evil. Its consequences are worse than itself. A most extensive and ruinous delusion comes thus to be practised upon the souls of men; that, namely, which arises from the spread and prevalence of nominal Christianity. Apart from the entire absence of scriptural authority in their support, and their contrariety to the fundamental principles of the "kingdom which is not of this world," this has ever appeared to my mind the grand practical mischief of religious establishments; a mischief such as no alleged benefit can go near to counterbalance. The idea of a nation of Christians, in the sense in which the phrase is now used, is one which has no exemplar in the New Testament; and it is one which deludes and ruins souls by thousands. My firm conviction is (and I speak it, not in the heat and haste of controversial discussion, but with calm deliberation and intense regret) that national Christianity, in which is necessarily involved the admission to Christian privileges of multitudes whose Christianity consists of nothing but the

name, and their accidental residence in a Christian land,—is chargeable with a more extensive destruction of souls, than any other extraneous cause whatever which it is possible to specify.—When "the disciples were called Christians first at Antioch," the designation was one which marked a definite class of persons,—who were separated from the world, and distinguished by a peculiar faith and a peculiar character. They were the same as the disciples, the believers, the saints. But with us it is far otherwise. Christianity is now a geographical term. The mass of the community, living within certain bounding lines, are Christians, merely because they are *not* Mahometans, *not* Pagans. They would resent it as an insult, were the designation refused them; while yet the application to them of some others of the primitive appellations of the followers of Jesus, would be resented as a greater insult still,—or perhaps would be stared and laughed at, as a thing utterly incongruous, and, by the very force of contrast, irresistibly ludicrous,—a thing to which there was not in their minds even the remotest pretension! What thousands and tens of thousands there are, who, from courtesy to the religion of their country, sit down at the sacramental table, or kneel for the bread and wine at the episcopal altar, who have not one correct conception of the gospel, or one solitary feature of the spiritual character which the New Testament represents the faith of it as producing! I say again, I know not any one thing that, in a country like ours, operates with a greater "latitude of ruin" than *the prevalence of nominal Christianity*;—by means of which men are led away from the spirituality, and sacredness, and definite distinctiveness, of a Bible profession, and made to rest in the name without the thing, the form without the power, the outward observance without the inward grace. And the evil is inseparable from every national system. It is an evil which the power of custom may prevent many from duly considering; but which it is not possible that any spiritual mind can consider with lightness." (Page 31—33.)

I now ask, not only Drs. Bennett and Wardlaw, but every minister of Christ, both in the establishment and out of it, whether the evils here admitted, can be obviated while infant baptism continues to be practised; and whether any thing short of believers' baptism, which makes the profession of Christianity a *personal act*, can prove the antidote to those corruptions they so sensibly deplore? This is a most important question, and, in my firm conviction, the *destiny* of the Christian church is suspended upon it. Let her ministers, therefore, while they lament these evils, faithfully inquire into their cause, and trace them to their source.

It is likewise quite obvious, from the whole tenor of revelation, that *union of sentiment* in the Christian church is essential to its ultimate and universal triumph in the conversion of the world. This *union*, therefore, is the starting-point for great results. Taking this view of the question is not adopting an hypothetical assumption, but a scriptural fact. In proof of which, what saith the prophet Isaiah on behalf of the church? "Thy watchmen shall lift up the voice; with the voice toge-

ther shall they sing; for they shall see *eye to eye*, when the Lord shall bring again Zion." Besides which, what was the prayer of our blessed Lord when upon earth respecting those who should in after ages believe on His name? "That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us: that *the world may believe* that thou hast sent me." *Union is power;* therefore would we cry, "Awake, awake, put on thy strength O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for *so* thy borders shall be greatly enlarged, and the beauties of holiness shall visibly appear." Then shall the Jews be converted unto Christ; and that grand and vivid impression shall be produced which is predicted by the Apostle Paul, who saith, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" "This" (a movement the *effect* of the subjugation of Antichrist, or, in other words, of the disunion of church and state,—the purification of the former, and the consequent regeneration of the latter (vide Ezek. xliii. 10—12, and Rom. xi. 25) "is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."* (Rev. xx. 4—6.) Glorious transformation of the church! While both Jews and nominal Christians have *now* a name to live while they are dead, all shall *then* be "holiness unto the Lord." "For he is not a Jew" (or Christian) "which is one outwardly; neither is that circumcision" (or baptism) "which is outward in the flesh: but he is a Jew" (or Christian) "which is one inwardly; and circumcision" (or baptism) "is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

The accomplishment of those wonderful events, *the fall of Antichrist*, and *the conversion of the Jews*, will be the commencement of the Millennium, or *manifestation* of Christ's kingdom upon earth; which kingdom shall expand until "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

To the church in general I would now say: "Cease from man;" rise superior to every earthly influence, *desire* only to know and to do the will of God; lay hold of His strength with the arms of faith and prayer, and wrestle with Him until he has graciously vouchsafed the blessing, even that *union* of all the members of Christ's mystical body which prophecy foretels, and which the ordinance of believers' baptism—by restricting as it does the Christian name to them that have the thing signified, and merging all "*party distinctions*" into that of CHRISTIAN *alone*—was designed to make *visible*; "for by one Spirit are we all baptized into ONE BODY, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Hail, blessed period! when the glory of the Lord shall appear in the midst of Zion; and the universal cry shall be, "THE LORD IS THERE." Then shall that

* Vide the commentaries of Brown and M. Henry; the Ency. Brit., art. MILLENNIUM; and Jones *on the Apocalypse*.

prediction of the inspired Psalmist be fulfilled and made manifest to an astonished world: "Jerusalem is built as a city that is at *unity in itself.*"*

The immortal Locke says, "Whatever we can consider as one thing," for example, A CHRISTIAN COMMUNITY, as a distinct people, as the Jews are, who, though *dispersed*, still constitute the Jewish nation, "suggests to the understanding the idea of *unity.*" And Hooker thus observes: "To the avoiding of dissension it availeth much, that there be amongst them an *unity*, as well in ceremonies as in doctrine." Besides which, are not positive institutes, in a qualified sense, *essentials?*

Now, being fully persuaded in my own mind that the ordinances of baptism and the Lord's supper *are* essentials,—that is, the strict observance of them is indispensably necessary to accomplish the will of the legislator; the former as designed to exhibit the *external*, and the latter to promote the *internal*, unity of the church,—I shall conclude with the following prospective view of it, so admirably delineated by Mr. Binney, in his sermon entitled "The ultimate object of the Evangelical Dissenters avowed and advocated." "If ministers and churches," he says, "felt and acted as we have endeavoured to describe [upon open communion principles], there would not only be a spiritual union (which there is now) between all, in every church, who 'love the Lord Jesus Christ in sincerity;' but there would be an obvious and acknowledged demonstration of the fact. There would not only exist, but there would be *seen* to exist, in essentials—unity; and in every thing else—liberty and charity: and this unity and this charity would be the more remarkable, splendid, and impressive, from the very differences that would distinguish, without dividing, the various sections of the blended and harmonizing whole. The consequences of this sort of visible oneness would be beneficial alike to the church and to the world. Separate denominations would soon lose their hold of whatever partakes of the nature of sectarian attachments; they would imbibe an enlarged and accommodating spirit; they would mutually cease to contend about trifles; and they would come perhaps, in the end, *fused and melted by the fire of love, to take some new form, as one great consolidated community;* and thus, amid the glory and the lustre of the latter days, might exhibit a *literal* fulfilment of the Saviour's supplication: '*That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.*' In relation to the world, the annihilation of party distinctions—the removal of sectarian barriers—the drying up of the wells and fountains whence have issued for ages the waters of jealousy—the extinction of former contentions, schisms, and strifes—the taking in, into "the garden of the Lord," of every large and of every little inclosure—the passing away of all humiliating and painful recollections, in the hallowed and harmonizing engagements of Sabbath intercourse and sacramental communion;—all this would be such a plain and such a palpable demonstration of the presence and

* Common Prayer-book version of *Psalm cxxii. 3.*

the power of truth and love, that men of the world would gaze—admire—*believe*. The church would become externally victorious, by ceasing to be internally conflicting and militant; she would advance and conquer by presenting an aspect attractive for its peacefulness; *that* would be easy to consolidated love, which is now difficult to divided and dissipated zeal."*

THEOPHILUS.

Clapham.

* I have inserted the whole paragraph, in order to show wherein we differ; but, being an advocate for strict communion, it is only in the latter sentiments that I can of course *entirely* concur.

BODILY EXERCISE NECESSARY TO MENTAL VIGOUR.

To the Editor of the Baptist Magazine.

How much uneasiness is occasioned by witnessing many of our valued ministers suffering under the horrors of dyspepsia, and a deranged nervous system!

Indeed, so common is it to see one who has devoted himself to literary pursuits with a sallow countenance and a feeble step, as he passes through the streets, compressing a trembling frame, that it has with many ceased to occasion regret, and is even sometimes looked upon as a very becoming accompaniment to men of a studious profession. But the victim of a shattered nervous system and unmanageable digestive organs looks more seriously on his case—"A sound mind can dwell only in a sound body"—and he finds, by painful experience, that his mind partakes of the languor and feebleness of his frame.

The reason why the studious are not so hale and upright, or so free from disorders, as the labouring part of the population, may be at once ascribed to the fact, that they have, in most instances, practically forgot, that they are composed of *two* parts, body as well as mind, and that the former requires culture as well as the latter; that a systematic and continuous exertion of the bodily *powers must be observed*, or they will refuse to perform their office, lower the value of the mind, and cost a fearful amount of pain and expense, and perhaps disappointment too, in attempting to put them again into repair.

Almost all our ministers, who suffer from disordered organs, date the commencement of their sufferings from the time which they spent in their preparatory studies. The small degree of regular exercise taken by the students at the colleges is quite noted. Little more than an hour each day (and that I believe generally soon *after dinner*, the time being then of least value) is in most instances the limit. Is this a sufficient education for the body? It never can be—and the results I have alluded to repeat the answer with a dreadful emphasis.

The object of my communication, then, is to inquire whether the evil cannot be stemmed at its source. It is true, students may, if they will, take a sufficient amount of exercise (estimated at three hours every day), but one or two reasons concur in preventing them. One who is intent on study considers it *time lost*. Now, although this is in a great measure erroneous, inasmuch as the mind, when the body is in good order, can perform thoroughly in

one hour what it would take three to accomplish imperfectly, when a feeble body obliges it to float in listless vacuity over a subject; yet in some degree the objection is correct; for, during the walk, very little is accomplished — *nothing appears* as the fruit of the physical effort, and to exert the mind would be to frustrate the intention of exercise. Another reason is: there is no direct *object* in pacing over the same ground every day, except to sustain the health; and the mere impression that such is the case, makes the *duty* tedious, and prevents it having complete effect. There is, added to these, a reason which one who has passed a student's life can easily understand—a kind of fascinating inertion, an almost invincible aversion to bodily effort. "Sedentary occupations," says a physician, "frequently occasion such apathy to bodily exertion that students who are sinking into the grave, for want of proper exercise, cannot be prevailed upon to take it by the most earnest solicitations of their friends and physicians." Dr. Miller, of Princetown Theol. Sem., U. S., author of Letters on Classical Manners and Habits, has the following remark on the subject of exercise: "I have exhorted, and warned, and entreated young men on this subject, with persevering importunity, and almost tears, with very little effect. I speak on this subject with the more feeling, because, when I entered on theological study, I was warned and entreated and conjured to pay due attention to this subject; I thought, however, that as much exercise was not necessary for me as for most other persons; I in a great measure disregarded the counsel, which an *experienced friend* had taken much *pains to give me*, and the consequence was, an injury which retarded my studies, which has diminished both the comfort and usefulness of my whole life, and of which I feel the direful effects to the present day." And he adds: "Whether any thing can be done to furnish an effectual remedy, I know not; this I know, that I should hail the man who should propose such a remedy as one of the greatest benefactors of the church and of the world. To provide means, and perfectly adequate means for giving young men engaged in study a sufficient amount of exercise, is not a difficult thing; but to persuade young men to make use of these means, to overcome the lassitude which disposes them to sit still, when they most urgently need exercise, 'hic labor hoc opus est.' I have seen nothing that would effect this *for any length of time together*, and have sometimes doubted whether this object could be gained in any other way than by appointing in all our principal seminaries a PROFESSOR OF BODILY EXERCISE."

This last expression is somewhat a figure of speech, but, in common with the facts above referred to, the phrase contains important suggestions. Three at least: 1. That *means* should be provided for exercise; 2. That exercise should be made in some measure *a requisition*; and, 3. That it should be exercise in which students *require to be instructed.* Exercise, to be effectual, must *interest the attention.* It must have some other *object* than merely the support of health. It must be "productive labour."

What these labours may be, and whether they can be adopted, I beg, through your medium, to inquire of the inventive and the practical portion of your readers.

Horticultural pursuits are valu-

able; some mechanical employments can be pursued with convenience and interest, and good effect.

The more the matter is reflected on, the more, I believe, will the impression be deepened, that something besides mourning over the subject should speedily be done; and if a plan be suggested and carried into effectual practice, facts place it beyond all doubt that it will confer a long-to-be-remembered blessing upon the student, and a boon of no small magnitude upon the church at large.

B. M. C.

THE *FIRST OF AUGUST* ANTICIPATED.

To the Editor of the Baptist Magazine.

The date of our next publication will usher in that auspicious morning which will bring to our 800,000 fellow-creatures, so long held in cruel and unnatural bondage, all the joys and delights of freedom. The transition from a state of slavery to that of freedom is perhaps one of the greatest which human beings can realize; and when this is not given to an individual, or a family, but to a whole people, the joys must be beyond the power of language to describe; and with which no heart can fully sympathize which has not felt the woes and wrongs of slavery. We, who have always freely breathed the atmosphere of liberty can but faintly realize what must be the sensation of an emancipated people, when for the first time they open their eyes upon creation and upon each other in this new state of being; when for the first time a man can lay claim to himself, his family, his friends, his religion, his God. And in the breasts of the thousands of christian bondsmen, who can trace how this change in their condition has been brought about; not by the issue of a bloody contest, in which one half of the population was murdered to secure the *liberties of the* other; *but by the genial influence of* religion operating upon a nation which felt the negro's wrongs, and had voluntarily broken his chain. That nation indeed has inflicted upon itself the penalty for the share it had taken in this unrighteous traffic, by compensating the actual holders of the property; but no reparation is made to the unhappy victim himself; the woes of the past are unrequited; his wrongs no arithmetic can compute and no sympathy can relieve. All the reparation that can be made is left to the piety of Christians; and this is an obligation which the church of Christ will most cheerfully acknowledge. While with one hand she presents the emblems of civil liberty, in the other she offers a boon of far higher value, for which she is herself indebted to Him who hath made of one blood all nations of men. The recent vote of that noble institution, The Bible Society, which engages to supply a copy of the New Testament and Psalter to every emancipated negro who can read, is in happy accordance with this feeling, and will doubtless make many a heart rejoice. But where are their places of worship, in which they found their only solace in their days of bondage? These, alas! have been

levelled to the ground by the hands of their merciless tyrants. And are these to lie waste as trophies of the power of their oppressors; as emblems of their former thraldom? No! the same principles which have roused the nation to relieve them from civil thraldom will not permit them to mourn over their desecrated temples without urging redress; and what the Government of our own country does not feel itself justified in doing, must be supplied by the voluntary donations of the negro's best and long-tried friends. Not a stone of the building must be left for the poor negro to furnish. He consecrated his all in its first erection; it was mercilessly destroyed by the hands of others; and it is but just that it should be restored by the nation to which these relentless foes belonged. And who is not willing to lend his aid to this work of equity and of mercy—whose ear is so deaf to this claim of justice, whose heart so callous to the call of compassion, as not to volunteer in this righteous cause? Let but the eye of imagination transport you to the scene when the Missionary, banished by the hand of persecution, returns again to the spot where once stood his hallowed temple; and calling together his surviving friends and fellow-worshippers, he tells them, that not only are the chains of slavery broken, but their places of worship are all to be erected without charge to themselves; that he has a Bible to present to every one who can read; that Schools will be erected in every parish where children and adults can be instructed; and all without charge to themselves. Who does not feel a desire to be *present and enjoy* the scene? But *this felicity can never* be realized without the most strenuous effort of British Christians; yea, of every British Christian. An animated response was given to this appeal at the late Annual Meeting of our Society, when upwards of £2000 was subscribed towards the object; but to complete this deed of justice and mercy every hand must be put to the work; and our young friends especially are earnestly invited to employ their time and energies in its behalf. Cards to facilitate the collection of donations for rebuilding the chapels may be had of every minister in our connexion; and if the zeal which has been kindled in the metropolis can but be diffused through the country, the object will be attained, the restoration of our Chapels will be provided for; and on the first of August, a day to be set apart in all our churches as a day of thanksgiving, in addition to the joys we shall feel while sympathizing in the emancipation of our fellow-creatures in bondage, will be superadded the delight of restoring to these sons of oppression the ministers whom they loved as their own soul, and their altars where they delighted to worship.

P. S. As the restoration of our places of worship is a general object, in which the national character is somewhat implicated, it is suggested that application may properly be made beyond the limits of our religious connexions; and especially to members of parliament, by those who may have any influence with them; as to these individuals at least the justice of the cause must be accurately appreciated; and from the feeling which has been evinced in many quarters, we have reason to hope such applications, when respectfully made, will seldom meet with a denial.

REVIEWS.

Commentary on the Epistle to the Romans, by John Calvin. To which is prefixed his Life, by Theodore Beza. Translated by FRANCIS SIBSON, A.B. Trinity College, Dublin.—Seeley.

The merits of Calvin as a commentator on the Scriptures, are now too well known and appreciated to require either criticism or eulogy from us. Not the favourite expositor only of a party, he is consulted, with almost equal respect, by the learned and pious of all denominations; and we hail the reappearance of his commentary on the Epistle to the Romans, even in Mr. Sibson's translation, since it affords a hope that men less incompetent to the task will thus be urged to present the religious public with another less mangled version. We shall not, however, pass over this work with the pointless generalities of common-place, by merely panegyrizing the author and condemning the translation; but, conceiving that no one will dispute the character of the former, we shall proceed to justify our conclusions upon the latter.

Translation is, indeed, an invidious task, but reviewing is no less so. Both are necessary; let both be treated fairly. To go regularly through a work like that before us, examining and comparing the original and the translation, would occupy much more time than to write it afresh; the only fair way of forming a correct opinion on its actual worth is, to take some one chapter or long paragraph,—say, from the beginning, since there the writer is more especially careful—and to examine two or three pages, here and there, *ad aperturam libri*, as an average specimen of the rest. We have adopted this plan on the present occasion.

Mr. Sibson makes an observation in his preface which had led us to expect *fidelity at all events*, as well as accuracy of style. "I have endeavoured," says he, "to make my translation faithful to the original; and trust this fidelity may form an apology for any deficiency in point of elegance." We readily acquit the translator of any design of writing elegantly, and are sorry to find that his claims to fidelity are equally unfounded. We shall take no notice of the more than equivocal constructions and bad grammar which we constantly meet with (such as, *hath* and *has* in the same sentence, p. 4, Dedic.; and p. 3, Dedic., "*ancient* commentators, whose piety, &c., and *antiquity* have secured for them so much authority *as prevents* us from treating with contempt," &c.); we shall omit to mention the provincialisms and Hibernianisms which occur so often (take for example, "the *alone* knowledge," p. 133; "the *alone* efficacy," &c., p. 235), and the numerous barbarisms (such as, "*explaining the Romans*," p. 3, Dedic.; and, "leaving it to you and *characters like yours* to determine," &c.); we shall pass over in silence the repeated use of phrases more suited for a newspaper than for a theological work (these are not a few—the list we have made surprises us); and, merely observing that there are some instances of mis-spelling which ought to have been corrected in the list of errata (such as, erronious, p. 634), we shall confine ourselves to the correctness, the fidelity, of the translation.

Retaining the Latinised name *Calvin*, instead of *Chauvin*, Mr. Sibson ought, to preserve uniformity, to have written Grynæus instead of Grynée. *Viro ornatissimo* is translated, "a gentleman of the most tried worth." Grynæus may have been a very worthy gentleman, but Calvin does not say so; he calls him "a most accomplished man."

The first sentence of the Epistle (which Mr. Sibson miscalls the Dedication) stands thus: "I remember, when about three years ago we entered into familiar conversation with each other concerning the best method of explaining Scripture, that you very much approved of the same plan, which appeared to me the most eligible." This passage is full of blunders and inaccuracies. Calvin says *ante triennium*, "three years since," not "*about* three years ago." Again, Calvin says, "quum inter nos familiariter commentaremur," not "*when we entered* into familiar conversation," but "after we *had* entered, &c., and were conversing," in the course of conversation. *Explaining* ought to have been *expounding; enarrandæ* is the word. The rest of the sentence is altogether different from the original; the clauses are transposed, and the sense egregiously violated. This is a liberty which we did not expect; but we have since found many other instances of the same sort. A few lines further on the following words occur, "and its opponents *adduce arguments* in support of their sentiments;" Calvin says no such thing: he tells us that "they are *induced by some arguments*," &c. He allows that they *have* some real arguments on their side; the words are, "*nonnullis quoque argumentis adduci.*" Surely it can answer the ends neither of *fidelity* nor of *elegance* thus to confound moods and voices. A little lower down on the same page we find this sentence: "*Since I am unfit to form a judgment of my own work*," &c. Calvin knew better than to acknowledge himself unfit to judge of his own work; assuredly if Mr. S. had been no more unfit, we should have been spared the trouble of reviewing his translation. Calvin says, and very naturally, "How far I have succeeded is a matter which it is not for me to determine (i. e. to pass sentence on, to give my opinion), and which I therefore leave to be decided by you and *others of like discernment.*" *Tui similibus* could *only be* expressed by a slight amplification, without destroying the force of the words. In the following passage there are interpolations and omissions. In p. 4 of the "Dedication," *ingenii perspicaciâ, natural quicksightedness* or *penetration of mind*, is translated, "the perspicuity of his genius." This is nonsense; the writer must have been dreaming. Homer, it is said, sometimes nods; Mr. Sibson sometimes wakes. In the same sentence *a nemine vincitur*, "is surpassed by no one," is translated, "almost none *are entitled* to carry from him *the palm* of victory." All this is not Calvin's; there is nothing in the original about *being entitled*, or about *carrying a palm*. This is not fidelity. On the next page *non valde attentis* is translated by a long periphrasis, which means something altogether different: *sacratissimam*, "*one of the most sacred;*" *communicationis*, "*love and communion;*" *talibus vivis*, "*writers of such unrivalled excellence.*" In the eight pages containing the "Dedication," Mr. Sibson uses the word "distinguished" *nine* separate times, where Calvin in every case, either uses some different word, or omits it altogether. We have examined these eight pages throughout, and compared them carefully with the original; and we can find only two sentences (one of them occupies *two* lines) in which there is not some blunder in grammar or in sense, some omission or some interpolation. Calvin has often been misrepresented, but never we think in a more thoughtless performance than this.

We turn over a few leaves to p. 121, and pitch at random on the following passage: "Boasters imply such as are inflated with the vain applause of presiding over others." Calvin says, "Boasters *are*," &c. *Fastuosi sunt. Imply* is nonsense. But this is not all. *Vento* is translated *applause;* this, however, is venial compared with what follows. In the original there is nothing about "*presiding over others.*" Calvin says, "*Boasters* are those who are inflated with the empty air of an overweening confidence," — *inani præfidentiæ vento. Præfidentia* is a word which, though not used by

classical writers, is frequently used by Augustine (of whose writings Calvin was a great reader and admirer), as well as by Scribanius (de Pass. Christ. c. 5. "præfidentiam fugere."). Mr. Sibson seems to have mistaken it for præsidentia, a word of his own coining. To animadvert upon all the errors in this page (121), would lead us far beyond the limits of the present article. We cannot, however, forbear noticing one more blunder in p. 123: "For wherein thou *judgest* another, thou *condemnest* thyself." Mr. Sibson's translation of the Commentary begins thus: "Besides the *elegant allusion* of the Greek words, which mean to *judge* and to *condemn*," &c. Does Mr. Sibson soberly deem the *allusion to condemnation elegant?* Calvin did not; hear him. "Præter elegantem verborum Græcorum allusionem, κρινειν και κατακρινειν. We will translate it. "Besides the elegant alliteration (or playing upon each other) in the Greek words κρινειν και κατακρινειν," &c. As in English, *damn* and *condemn;* though this would not convey the force of the original, which means, "Wherein thou condemnest another, thou *doubly* condemnest thyself." This is a proof of such singular unacquaintance with the language, as well as carelessness, that it would be throwing away time to pursue the inquiry any further.

Mr. Sibson's translation of Calvin's Commentary on the Epistle to the Romans contains all the faults of which a translation is susceptible —bad spelling and bad grammar, uncorrected and wrongly connected clauses, slovenly looseness and laboured obscurity, interpolations and omissions, besides constant misinterpretation of words and phrases to an extent which renders the book an unsafe guide to those who do not understand the original, and utterly useless to those who do understand it. We would not be harsh in criticising any work really calculated to do good, but we should not be discharging our duty to the public, if we did not candidly state our opinion on so unworthy a performance.

Memoir of the Rev. Elias Cornelius, Secretary to the American Education Society. By B. B. Edwards, with a Recommendatory Preface by William Innes, Minister of the Gospel. pp. 336.—Whittaker.

Very eminent and varied qualifications are rarely possessed by the same individual; but Mr. Cornelius appears to have been one among the comparatively few distinguished exceptions. In his character appear to have been united deep humility, and great energy; pastoral qualifications of a very high order, and habits of business and enterprise fitting him to accomplish important objects, and to occupy spheres of extensive usefulness. He "was born at Somers, Westchester County, New York, on the 30th July, 1794." Until the nineteenth year of his age he does not appear to have been the subject of decidedly serious impressions; about this time, however, a change in his character and conduct so obvious and permanent occurred, that in relation to him it might be said, "Old things are passed away; behold, all things are become new."

In the following year, to one of his intimate friends he wrote thus:

"I have beheld, though not without severe regret, the fervency of my affection abate, my love grow cold, my zeal relax into stupidity in the cause of Jesus. I have been often stung by the poison of the world. I have looked inwardly, and beheld all manner of wickedness, pollution, complete; and what has caused me to be in bitterness, I have often found myself so hardened, that what would once cause me to burst into tears of joy and gratitude, I mean the love of our Saviour, now could not affect my rocky heart; and how cold at such seasons all affection of love to the divine character, the Redeemer and his chosen ones, the precious of the earth! And can you wonder, dear brother, if indeed I am entitled thus to call you, when I tell you that I have doubted, ah, and most solemnly too, that I have almost, if not wholly, given up my hope? But God, who hath been abundant in mercy, hath been gracious, and not rewarded me according to my desert. I am what I am, by his sovereign grace alone; every step of the Christian in his course, proves the necessity of the continual operations of the Spirit. I have, though

utterly unworthy, been permitted to enjoy other scenes, and I trust that I am not wholly forsaken as I deserve. I think I learn from experience the truths of that saying of the Saviour, 'Without me ye can do nothing;' and what glorious condescension in our Redeemer to lend a sovereign hand of mercy to one who is so faithless and ungrateful! May the good Lord pardon us freely for his own name's sake!" p. 15.

He was now training for the Christian ministry, in which he afterwards shone as a star of great lustre. "On the 4th of June, 1816, Mr. Cornelius was licensed to preach the gospel by the South Association of Congregational Ministers in Litchfield county, Connecticut." Having for some time been employed in connexion with missionary pursuits, on the 22nd of July, 1819, he was installed as associate pastor with the Rev. Dr. Worcester, over the Tabernacle church and society in Salem, Massachusetts. In this situation he appears to have been highly respected, and made exceedingly useful; he continued in it till 1826, when he was unanimously chosen by the directors of the American Education Society in Boston to become the Secretary of the Society, which office he accepted, and fulfilled its arduous duties till January, 1832, when he was appointed to the office of Corresponding Secretary of the American Board of Commissioners for Foreign Missions; but was called to his heavenly reward on the 18th of the following month. His character as a minister of the gospel was not merged in any of these appointments, but appears to have been maintained with energy, perseverance, and success. This volume will be found to include much that is calculated to promote piety, induce exertion, and inspire confidence. To the correctness of the statement contained in the following extract from one of his letters, many a collecting minister will bear testimony.

"Another difficulty, and perhaps the greatest, is in reconciling myself to the business of charitable solicitations, for *which I have a great* and *increasing* aversion. *The poor* opportunity which it leaves for mental improvement, the continual solicitude which it induces, and the dissipation of heart which it is apt to bring along with it, makes me to dread it more and more. My feelings are entirely different from what they were when I could look forward to a few weeks or months, and think that then I should be released. Now it is for a long time to come, to be a part of my official duty. But I desire to feel daily and hourly, and to the bottom of my heart, that I am not my own; that what things were gain to me, should be counted loss for Christ; that this is not my rest, that to live for eternity is my duty; and to do the most I can for the cause of Christ, in the little time which is allotted to me on earth. It may be that my period of labour here will be short; but be it longer or shorter, my prayer to God is, that I may be doing my duty at *the* post which Christ assigns me, be it where it may. I give up my wife and children to this blessed] Redeemer; and living or dying, implore for them his favour, which is better than any thing else." p. 203.

The Gospel of the Old Testament; an Explanation of the Types and Figures by which Christ was exhibited under the legal dispensation: re-written from the original work of Samuel Mather; by the author of "The Listener," "Christ our Example," &c. Eleven Vols. pp. 529.—Seeley.—

Were the intelligent reader unacquainted with the original work from which this reprint is edited, he would nevertheless from its title obtain a tolerably correct idea of its general nature and design. Any writer on such a subject would naturally avail himself of the inspired Epistle to the Hebrews, as the authorised key to unlock the vast treasures of evangelical riches contained in the pages of the Old Testament. This method has not been neglected by the author of the work in question; and the result is most gratifying, as our readers will perceive upon a serious inspection of these interesting volumes. In his excellent introduction the Editor says:

"And what can be so intensely interesting as to trace, through these beautiful similitudes, the progress of redeeming love? the means made use of through protracted ages to effect its purpose? the perverse resistance of man, the opposing wiles of Satan, and the gracious determi-

nation of the Most High to conquer the kingdom he had so dearly purchased? I do not know any thing better calculated to confound those who think there can be religion without Christ, pardon without atonement, salvation without the faith and repentance of the gospel. To use more means than are necessary to effect a purpose, is a mark of imbecility. Can that be dispensed with which God has worked so long and so variously to accomplish? has made the exclusive subject of revelation? To them that know Christ we need not say that they want more knowledge of Him; we need only tell them where more is to be found. Their hope, their joy, their life; to find Him the subject of any passage in which they have hitherto seen no reference to Him, is to add another jewel to their treasury. This, to myself, the following work has done. In writing it I have not at all departed from the plan, and very seldom from the views and opinions, of the author. I can take no credit for the very large fund of information it contains, having derived it entire from the original work; but I can scarely disclaim the responsibility of any thing that may be found erroneous, since I have intended to suppress whatever I considered to be so. What I have added to the original is little more than an occasional observation, and more close application of the subject to believers under the gospel. What I have omitted is almost exclusively the author's frequent reference to the Romish church, and other notices called forth by the times at which the sermons were delivered. The abridgment has resulted entirely from the change of language, and the suppression of repetitions necessarily pertaining to discourses originally delivered from the pulpit. I have suppressed nothing essential in the matter of the work, either of sentiment or interpretation: of the latter I had all to learn, and very little to impart; from the former I very seldom differed, and have more frequently enlarged upon the author's suggestions, than superseded them by reflections of my own."

The work is divided into twenty-nine chapters or sermons, each of which is prefaced by some portion of the divine word; and in this series of discourses will be found very much to elevate the Christian's mind, to purify his heart, to direct his steps, and to animate his hope.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Doctrines of the Baptists not Dangerous, &c. Reply to a Letter by a Graduate of Oxford, entitled, "The dangerous Doctrines of the Baptists refuted, and Infant Baptism proved from Scripture and Antiquity." By Henry Smith, A.M. Kidderminster. Wightman.—A very sensible, spirited, dignified remonstrance, including a defence of the doctrine of believers' baptism, in which the respectable writer has been greatly assisted by Mr. Pengilly's valuable Scripture Guide to Baptism. Mr. Pengilly, with many others, has drawn his materials, to a very great extent, from the elaborate volumes of the late venerable Abraham Booth. "Our divine Lawgiver," said Bishop Porteus, "showed his wisdom equally in what he enjoined and what he left unnoticed — he knew exactly where to be silent, and where to speak."

We heartily wish this pamphlet may obtain as wide a circulation as it richly deserves. The "Graduate of Oxford" will not soon challenge Mr. Henry *Smith again.*

Memorials of Two Sisters. Seeley and Burnside.—Without subscribing to every sentence, we think these memorials may be very useful, especially to pious females in affliction. The Editor, who is the author of "Aids to Developement," informs us that one of these sisters died "at the age of twenty-six; the other, of twenty-three. The lives of both were passed in their own families, and (with but little interruption) in sickness."

Sermons, &c., by the late Rev. Henry Gipps, LL.B., Vicar of St. Peter's, and Rector of the united Parish of St. Owen, in the city of Hereford. Revised, with some introductory Remarks upon his Pulpit Ministry, by the Rev. J. A. Latrobe, M.A., sometime Curate of the said Parishes, and Chaplain to the Right Hon. Lord Mountsandford.—The sermons proceeded from the heart of a pious, fervent, and devoted minister of Christ. The introductory remarks are admirable; we could wish them read and digested by all the ministers of Christ, in and out of the establishment.

1. *Tom Sanders, the Brick Burner. By the Author of the Manufacturers. pp.* 90. *Seeley.*

2. *The Manufacturers. By the Author of Tom Sanders. pp.* 61. *Seeley.*

3. *Manna laid up for the Sabbath; or a Series of Religious Instructions for Sunday-schools, Third Part. pp.* 105. *Seeley.*

4. *The History of Francis Day, a Converted Jew, as related by himself; to which are appended a few Reflections. By the Rev. Alfred Jenour, Curate of Seaton and Harringworth, Northamptonshire. pp.* 32. *Seeley.*—We would earnestly call the attention of all persons having the superintendence of children, to these useful tracts. The moral and religious instruction they communicate is eminently adapted to interest and inform the rising generation. "Tom Sanders," and "The Manufacturers," can scarcely fail to secure the approbation of a very numerous class of the most youthful readers. "Manna laid up for the Sabbath," and "The History of Francis Day," will afford to pious instructors much valuable assistance in their benevolent endeavours to impress upon tender minds the great importance of a serious regard to their highest concerns.

Memoir of James Brainerd Taylor; by John Holt Rice, D.D., and Benjamin Holt Rice, D.D. pp. 335. *Westley and Davis.*—That a luminary so resplendent should so speedily descend beneath our earthly horizon, may be allowed to excite mingled feelings of surprise and regret. Let it not, however, be forgotten, that it shed forth its mild and beneficial radiance through the whole of its appointed period, enlightening the orbit it was destined briefly to describe; and that, by the remains and reminiscences now collected and published, some parting rays at least will, we trust, be long and usefully reflected.

Those of our readers whose sympathies are most in unison with the instructive facts and impressive details of pious biography, will derive from this memoir of Mr. Taylor no inconsiderable accession to their constantly accumulating means of holy emulation and spiritual enjoyment.

Ebenezer: a Memorial of the Divine Goodness to a Church in Difficulty. Pastoral Letters and the Substance of an Address, on the Removal of the Debt on Cotton-street Chapel, Poplar. By James Upton, Junior. pp. 108. *Wightman.*—As it respects the heavy and long-continued debt on the chapel at Poplar, we have no doubt the esteemed author of *this "Memorial"* has realized the statement of Solomon in both its parts: "Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life." We most cordially congratulate him and his friends on the happy occasion of this publication, and trust that its perusal will afford considerable encouragement to many Christian ministers and churches, who may, either now or hereafter, have to struggle with oppressive pecuniary burdens, and, partly on that account, to suffer much mental depression.

We have been gratified and edified by reading these "Pastoral Letters." They are very pleasing testimonies to the prudence and piety of the writer. Their style is agreeable, their sentiment is scriptural, and their design is excellent. In short, we shall be much disappointed if this little volume does not meet with a very favourable reception, and extensive circulation. In our opinion, it is so adapted to be useful, that we would earnestly recommend that such of our readers as are accustomed to make presents of small publications would add "Ebenezer" to their list, and thus secure the permanency of the sale of the work, and the variety of their benevolent distribution.

A Sketch of the History of the Regium Donum and Parliamentary Grant to poor Dissenting Ministers of England and Wales; with a Vindication of the Distributors and Recipients from the charge of Political Subserviency. By Thomas Rees, LL.D., F.S.A. To which is added an Appendix, containing a brief Statement of the Regium Donum and Parliamentary Grant to Dissenting Ministers, by the Trustees. pp. 104. *Longman.*—In this ably written pamphlet we have not mere opinions, but important facts; not special pleading, but veritable history. The statements, derived from the most authentic sources, are clear, full, and satisfactory; and, from their perusal, the following conclusions appear to us to be irresistible. That the *Regium Donum*, or, as it is now designated, the Parliamentary Grant, is and always has been a royal charity—that it never has constituted any part of the public burden—that it has not been granted to impose political restraint, nor distributed under the influence of political connivance—and that, with scarcely an exception, its distributors from the first have been among the firmest and most consistent advocates of civil and religious freedom.

Dr. Rees is certainly entitled to the thanks of all the parties interested in this subject, for the successful manner in which he has vindicated it from the suspicions and aspersions to which, on vari-

ous occasions, it has been exposed; for the ample assistance which his perspicuous narrative will afford to correct the mistakes into which many have been inadvertently betrayed.

A Treatise on the Nature and Causes of Doubt, in Religious Questions (having an especial reference to Christianity). With an Appendix on some Common Difficulties; Lists of Books, &c., &c. Second Edition, revised. pp. 192. *Longman.*—A work in which the author has evidently taken much pains to be useful to persons of a sceptical cast of mind, of whom, alas! we fear there are very many. We believe his valuable labour will not be in vain. He has divided his pages into three parts. In the first he treats of "Intellectual causes." As "misconceptions as to the *nature* of the proof in religious questions, and inadequate acquaintance with the *facts* of the Christian evidence." In the second part he considers the "Moral causes," which he describes as consisting in "excess in some legitimate propensities, pride, want of adequate seriousness, and fear." The last is the Appendix, in which are appropriate extracts from standard authors, and a list of books of some extent.

The Sacred Classics, or Cabinet Library of Divinity, Vols. 4 and 5. Hatchard.—Of this series we have previously spoken in terms expressive of our cordial approbation. The first of the two volumes before us, the introductory essay to which appears to have been written by Dr. Smith, of Homerton, contains Dr. Bates's celebrated work on "Spiritual Perfection;" concerning which we need say nothing, except that those who have not perused it will be deficient in consideration of themselves to neglect an opportunity of doing so. The second volume presents the reader with the following devotional and practical treatises, selected from the works of Joseph Hall, D.D., Chaplain to king James, Bishop of Norwich, &c. "Heaven upon earth—The Christian—The devout soul—Select thoughts—Meditation on the love of Christ, and The soul's farewell to earth." Among uninspired authors we are not likely often to meet with one so distinguished for energy of thought, force of expression, and spirituality of mind, as Bishop Hall.

1. *Sixteen Sermons on the Lord's prayer for his people, in John* xvii. 24. *By Rev. Robert Trail, A.M.*, 1705. *pp.* 387. *Religious Tract Society.*

2. *The Scripture Doctrine of Sanctification: being a Critical Explication and Paraphrase of the Sixth and Seventh Chapters of the Epistle to the Romans, and the four first verses of the Eighth Chapter; with an Appendix, wherein the Apostle's Doctrine, Principles, and Reasoning, are applied to the Purposes of Holy Practice, and Evangelical Preaching. By the Rev. James Fraser, of Pitcalzion, Alness, in Ross-shire, A.D.* 1769. *Abridged. pp.* 375. *Religious Tract Society.*—Truly excellent republications, well calculated to instruct, refresh, and confirm the Christian mind; and to illustrate the great principles of revealed truth, as to their enlightening, purifying, and perfecting influence. We trust these volumes will be very extensively read, and thus be rendered a great blessing.

Heaven Unveiled; or Views of Immortal Life and Glory. By Joseph Freeman. pp. 226. *Westley.*—We are too much pleased with this little volume to quarrel with its somewhat assuming title; but we should have decidedly preferred Heaven Contemplated, to "Heaven Unveiled." It is divided into eight parts or chapters with the following titles. Heaven the dwelling-place of God—Heaven the residence of Christ—Heaven the abode of Angels—Heaven the habitation of the Just—Heaven a state of rest—Heaven a scene of activity—Heaven a place of enjoyment—Heaven a world of social intercourse and friendship." Though we were much more gratified by the perusal of the two first than of the succeeding chapters, yet we would cordially recommend the whole to our pious readers, as being admirably adapted to assist their meditations, elevate their views, and strengthen their desires in connexion with the invisible realities of the heavenly world.

A Plea for the Nonconformists; in a Letter to Dr. Benjamin Calamy, upon his Sermon called "Scrupulous Conscience," By Thomas De Laune, who died in Newgate during his Imprisonment for this Book. With an Introduction, wherein the Present State and Future Prospects of Dissent are shortly treated of; an Appendix on the same Subject is also added. pp. 57. *Copland, Chelmsford.*—If any of our readers have hitherto been unacquainted with Thomas De Laune's Plea, and his affecting history, let them remain so no longer. This reprint of that memorable pamphlet is prefaced and appendixed by some very spirited remarks and striking quotations.

The Importance of Revelation; or the Holy Scriptures the only adequate Source of Knowledge respecting the Character and Moral Government of God; a Lecture delivered in Eagle-street Chapel, Red Lion Square, on Wednesday, February 5th, 1834; in connexion with the Objects of the

Christian Instruction Society. By John Hoppus, M.A. pp. 58. *Jackson and Walford.*—We had the pleasure of speaking favourably of a recent lecture by Mr. Hoppus on "The Difficulties of Infidelity," and we are happy in having an opportunity to state that we think his lecture on "The Importance of Revelation," is an effort equally successful. The two discourses are highly creditable to the talented author, and may be read in connexion with considerable advantage.

Anecdotes. Sunday-schools. Religious Tract Society.—Admirably adapted to give a new impulse to all the energies of an institution which is doubtless destined to change the face of the world.

Theory of Pneumatology, &c, &c., by Dr. Johann Reinrich Jung-Stilling. Translated from the German, with copious Notes, by Samuel Jackson. Longman.—"Presentiments, visions, and apparitions." Well; let us first have facts, then theory; and the interests of Christian truth will be promoted. Mr. Jackson is justly entitled to the thanks of all who desire to make an impartial inquiry into these obscure subjects.

The Critics Criticised; with Remarks on a passage in Dr. Chalmers's Bridgewater Treatise. By the Author of "Hampden in the Nineteenth Century." pp. 56. *Moxon.*—An author whose publication has received some attention from not less than twenty writers, can surely have no reason to complain of neglect. It is true, the notice which may have been taken of his performance may not be precisely in accordance with his wishes; but after all, "Criticising the Critics" is a remedial process of extremely dubious issue.

A Letter to the Right Hon. Earl Grey, Premier, containing a Vindication of the Established Church, and Remarks on the Claims of the Dissenters. By a Dissenting Minister. pp. 39. *Ridgway.*—So far as we are concerned, we are not at all anxious to have the veil removed which this anonymous writer has employed to conceal himself; but we feel somewhat indignant, that any man avowing the sentiments contained in this letter, should subscribe himself "A Dissenting Minister."

Illustrations of the Bible, from Original Paintings made expressly, by Richard Westall, Esq., R.A., and John Martin, Esq., the painter of Belshazzar's Feast. Part I. Bull.—This first part of these interesting illustrations contains eight subjects—"The Creation—The Temptation—The Judgment of Adam and Eve—The Expulsion—Cain and Abel—The Deluge—The Assuaging of the Waters—Hagar and Ishmael."

1. *The Parent's Gem; a Guide to the Evidences of Christianity: in Considerations on Paganism, Mahometanism, Judaism, and Christianity. By T. Timpson. Fourth Edition. pp.* 109. *Ward.*

2. *Letters to Young Ladies; by Lydia H. Sigourney, Hartford, Connecticut. Reprinted from the American Edition. With an introductory Essay by the Rev. Joseph Belcher. pp.* 118. *Ward.*

3. *Parental Duties in the promotion of Early Piety. By the Rev. Jacob Abbott, of Boston, America; Author of "The Young Christian," &c., &c. pp.* 68. *Ward.*—These publications will make no serious subtraction from the time of the reader. They are attractive in their appearance, and excellent in their design.

OBITUARY.

Mrs. Whitewood was born at Devizes, in the county of Wilts., in the year 1800, and left that place for Newbury in Berkshire at a very early age. She was the youngest daughter of Mr. John Elkins, who has been for many years the senior deacon of the Baptist church at Newbury, and has been privileged to see nearly the whole of his family tread in the footsteps of the Saviour. From her childhood she had been accustomed to family devotion, and to a regular attendance on the public means of grace; but no abiding impressions of her lost and ruined state as a sinner appear to have been made upon her mind until the *year 1820.* In that year she became thoughtful and serious, and spent much time in reading the Scriptures, and in private prayer. The ministry of her highly esteemed pastor, the Rev. T. Welsh, was greatly blessed to her, about this period; particularly a sermon from 1 John i. 9, which administered considerable relief to her mind, and led her to the determination to give up herself to the Lord and to his people. In the month of August, 1821, she was received into fellowship with the church at Newbury, and continued to commune with that church until the year 1827, when she was united in marriage to him who now lives to mourn her loss, and was dismissed to the church at Andover, in

Hampshire, of which her bereaved husband was then the pastor. Naturally diffident and timid, she shrunk from publicity; but was much esteemed by those who knew her. Her attendance in the house of God was marked by the deepest seriousness and constancy, and in private she cultivated close communion with the Lord.

In her removal the church has been deprived of a valuable member, and her husband of an affectionate wife and a judicious counsellor. Her health perceptibly began to decline during the early part of the last year, but, by the blessing of God on the means employed, she was partially restored, and enabled once more to fill her place in the family and in the sanctuary. In December last she was again visited with an attack of disease from which she never recovered. In her affliction and death, the power of Christian principle was very apparent; in the patience with which she endured her protracted sufferings—her cheerful resignation to the will of her heavenly Father—her deadness to the world—her firm and unshaken reliance on the atonement of Christ — the delightful serenity with which she contemplated the approach of death; and in the solicitude she manifested for the spiritual welfare of others. Seldom has the sick chamber presented a scene more interesting and instructive than that which was daily witnessed in the chamber of our dear departed friend. At the sight of her beloved child she would say,—

"Earth! twine no more about my heart,
For 'tis far better to depart."

To her afflicted partner, "Be *still*, and know that the Lord is God. What he doth is right, and if he should take from you the dear boy, it would be right. Would it not? Cheerfully give me up; you ought so to do." To her Christian friends, who were unwearied in their kindness, she testified that she had a hope which she would not part with for ten thousand worlds; and to the unconverted her dying voice declared that it was religion, and religion only, which could make the soul happy in the prospect of death. When questioned respecting the ground of her hope, she replied, "I know whom I have believed," &c. When reminded that she would soon leave a world of toil and sorrow, she answered, "I am going home, I am going home." When witnessing the sorrow of one dear unto her, she said, "Grieve not for me, we shall meet again. The Lord be with you, and bless you, *and strengthen and support you.* The Lord be with my dear child, and bless him, and preserve him from the evil of this wicked world." On one occasion she said, "I hope I am not deceived, I hope I am not an hypocrite." It was remarked to her that a hypocrite intended to deceive, endeavoured to appear what he was not. She was relieved by this reply, and said with considerable energy, "Then I never *intended* to deceive. I never *endeavoured* to appear what I was not." On another occasion she exclaimed, "Oh, if my soul was not safe, I now should be in agonies." A friend remarked, "You hope in Christ, would you part with your hope?" "Give up my hope!" she replied, "no, never. Jesus came to save sinners. I am a sinner. He will save me if I apply unto him, will he not?" She greatly enjoyed the conversation and prayers of pious friends during her affliction, and to one who frequently visited her, she spoke much on the love of God in Christ Jesus, and on the richness and freeness of his grace in calling her to a knowledge of himself; and testified that it was a mercy she had not her God to seek in the time of her trouble. To another Christian friend who visited her about a week before her decease, and who inquired, "Do you feel happy in the prospect of death?" she answered, "Perfectly happy. My soul is resting on the work of Christ. I have not a fear nor a doubt. I can look at death with the greatest composure, he is not to me the king of dread. The sting is taken away, 'Thanks be unto God who giveth us the victory through our Lord Jesus Christ.' I can most gladly part with all below, for the enjoyment of Christ in heaven. I love my Christian friends, my dear husband, and my child; but I part with them all for Christ. I know whom I have believed. He is looking upon me every moment. I know he is blessing every stroke of his rod. Why should I complain? I do not complain. Oh the riches of his grace! He maketh me to sing of his goodness. He giveth me songs in the night." Requesting the friend to raise her up in the bed, she pointed with her hand to the pillows and said, "There are no thorns here. No! all is sweet peace." She then raised her feeble arm, and remarked, "There is little here for the worms;" but putting her hand to her heart she added, there is something here which the worms cannot touch." The friend present inquired whether, if she possessed the whole world, she would part with it for Christ; she replied, "The world is too poor to make me happy.

None but Christ, none but Christ." She then dwelt much on the joys of heaven, and exclaimed, "I long to be there. I often think on those who have gone before, those I loved on earth. I shall soon be with them. Oh, what a happy meeting that will be! I shall behold Christ without a veil. I know for me to die is gain, eternal gain." It was remarked to her that her state of mind was enviable, she instantly replied,

"I would not change my blest estate,
For all that earth calls good or great."

Her mind now seemed intently fixed on heaven, and she repeated the words of Dr. Watts,

"O glorious hour! O blest abode!
I shall be near and like my God,
And flesh and sin no more control
The sacred pleasures of the soul."

The 23rd Psalm was read to her, when she responded to almost every sentence: "*He is my* shepherd, I shall not want. He does indeed make me to lie down in green pastures, he leadeth me beside the still waters." On Monday, March 3rd, she said, "Death is upon me, it will soon be over," and, clasping the hand of her husband, added, "I shall soon leave you." She now became too weak to converse much. On Tuesday, March 4th, a few minutes before her death, she was asked, "Is Christ precious to you now?" She replied, "Yes." "Then you are happy?" She answered, "Yes." Soon after this her speech failed, and the immortal spirit took its flight to the eternal world. Her peaceful and happy death, which may in a great measure be attributed to her previous habits of communion with God, has constrained many to say, "May my last end be like hers." On Tuesday, March 11th, her remains were deposited in the vestry of the chapel now erected for the use of the congregation in Halifax, when the Rev. W. Fawcett, of Ewood Hall, delivered an address, and the Rev. J. Pridie engaged in prayer. On Lord's-day evening, March 16th, Rev. W. Fawcett delivered in Sion chapel, which was kindly lent for the occasion, an impressive discourse from 2 Timothy i. 12: "I know whom I have believed," &c. At the same time the death of Mrs. Whitewood was improved at Newbury, by the Rev. T. Welsh, from Heb. xi. 16: "But now they desire a better country,' &c.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN SCHOOL SOCIETY.

The Twenty-ninth Annual Meeting of the subscribers and friends to this Institution was held at Exeter Hall, on Monday, the 12th May; Lord JOHN RUSSELL, Vice-President, in the chair.

His Lordship, in opening the business of the meeting, said that, before he called upon the Secretary to read the Report, the meeting would perhaps permit him to address to them a few words with respect to the present state of the Society. He was anxious to do so because, since the last anniversary, an event had taken place which was certainly most interesting to the Institution, and from which he foresaw that great benefits might arise,—he meant the proposal of Parliament to grant a sum of money for the purpose of aiding education. It was expected, when the grant was proposed, that it would be highly inefficacious,—that it would be so insignificant that it was not worth while to call on Parliament to vote that sum. He was, however, happy to say that the result had been very different to what was *anticipated, for by its* grant there had been called into activity a greater zeal to promote education, and to construct schools, of which they might otherwise never have heard. It appeared by a parliamentary paper, moved for by his noble friend Lord Morpeth, that although the grant was only £20,000, yet applications were made which showed that £60,000 were proposed to be raised by individuals, in order to obtain the £20,000 from government. He thought there could be no better proof of the utility of such a proceeding, because it showed, not only that a direct good was effected, but indirectly, perhaps, a greater advantage still, namely, by calling into exertion and exercise that zeal and activity on the part of individuals, to which they owed every thing great that had been effected in this country. The longer the Society continued in existence, the more he was convinced of the justice of the principle upon which its schools were conducted — that of admitting to the benefit of its instruction the children belonging to the parents of every sect of religion in this country. He was fully convinced that in this country, where

religious freedom had so long prevailed, the benefit of education could not be extended generally, if the children sent to the schools were obliged to conform to the principles of the catechism of the Church of England, or the tenets of any particular class of Christians. He thought it unwise, improper, and inconsiderate, when entering upon the great duty of education, to call upon children—whose minds had not yet considered the question, and whose faculties were not able to comprehend it—to bind themselves down to certain creeds which were superinduced, and did not belong to the teaching of the Holy Scriptures. It was upon that principle that the Society was originally founded, and he trusted that by it it would continue to be conducted, and that it would flourish more and more, until education was placed in that relation to the general population of the empire which it ought justly to sustain.

Mr. Henry Dunn then proceeded to read the Report, which opened with congratulations on the present flourishing state of the Society. The model schools continued to maintain the high ground they had so long occupied. In the training department 98 candidates were admitted during the past year, 62 of whom had been boarded, in whole or in part, at the expense of the Institution, 63 had been appointed to schools, 28 were at present under a course of instruction, and seven had from various causes withdrawn. Nine missionaries had attended to learn the system, before proceeding to their respective destinations. The general operations of the Society had been varied and extensive. In consequence of the parliamentary vote of last session in aid of elementary education, 1000 circulars had been issued by the Society, which had been warmly responded to. One hundred and thirty-seven memorials had been sent to the Lords Commissioners, soliciting aid towards erecting 211 schools, and stating that £29,383 towards the expense would be cheerfully offered by the parties making application. One hundred and sixty-nine new schools would be formed, by means of which 30,326 children would be brought under instruction, and a sum of £48,625 expended on building schools, and £23,452 of which would be raised by local contributions. The Report then detailed several of the replies furnished to the questions addressed by the Society, from which it appeared that in various manufacturing towns, and especially among miners and colliers, the population were still in a *lamentable state of ignorance.* So anxious were parents generally for the instruction of their offspring, that at Sheerness the men working in the dockyard had engaged to raise £250 towards erecting schools; and at Chudleigh, in Devonshire, 60 persons had offered to subscribe one penny per week. The Report then narrated the foreign proceedings, and concluded with an account of Lieut. Fabian's operations as Travelling Agent to the Society.

William Allen, Esq., Treasurer, read the cash accounts. The total receipts during the past year were £4,162. 9s.; the expenditure £3,618. 14s. 10d.; leaving a balance in favour of the Society of £543. 14s. 2d. His Majesty had subscribed £100. and the late Rev. Rowland Hill had bequeathed to the Institution £600.

Lords Morpeth and Mountsandford, the Earl of Chichester, Sir George Strickland, M.P., Dr. Heugh, Josiah Conder, Esq., F. Buckingham, Esq., M.P., C. Lushington, Esq., M.P., Mr. Pease, M.P., H. Meyer, Esq. of Rome, A. Johnston, Esq., M.P., the Rev. R. Knill, and the Rev. J. Sibree, severally expressed their sense of the importance of this Society, and their high estimation of the broad and liberal principles on which it is conducted.

HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held in the great room, Exeter Hall, on Tuesday evening, May 20th, and was most numerously attended. T. Thompson, Esq., Treasurer, in the chair.

The Rev. W. Henry read the report, which stated that, as yet, comparatively little had been done towards the conversion of our countrymen, there being now nearly five millions of them who never attended the means of grace, or were unsupplied with them. The Chester Diocesan Society had recently published a statement, by which it appeared that Wigan, according to the last census, contained 44,486 persons, but the chapels and churches could afford accommodation for only 6,900. In Bolton the population was 63,038; the accommodation, 7,835. At Bury—population, 47,829; accommodation, 5,200. At Mottram the population was 15,000, with church accommodation for 1000 only. At Cheadle—population, 8,154; accommodation, 450. Eaton Norris—population, 11,238; accommodation, 400. Duckinfield has a population of 16,800, and no church or clergyman. On the whole it would appear that in the eastern divisions of Cheshire and Lancashire the population amounted to 220,693,

with church accommodation for 37,385 persons only; in some places there was not accommodation for one twentieth, and in others not for one fiftieth, of the population. Although the operations of the Home Missionary Society are very far from being commensurate with the wants of the country, yet at no period has it ever stood in a more favourable position with regard to finances, and the countenance and support of the public. But the operations of the Society were much needed in Launceston and Hertford, where many of the villages were full a century behind in civilization. One of the Society's stations in Yorkshire was indebted for its support to a lady distinguished, not only by rank, but by piety and benevolence. Two ladies, also, were the chief supporters of the stations at Coleshill, and Sutton Colefield. The report acknowledged several handsome contributions; and, among others, the successive donations of "L.," which had amounted to £1,200. The Society has at present forty stations carrying on the work of preaching the gospel, and the distribution of religious tracts, in between 400 and 500 of the most destitute villages throughout the country.

The Chairman, as Treasurer, read a statement of the accounts, from which it appeared that the receipts of the past year amounted to £5,526, of which a balance of £523 remained in hand, but in the course of a few days the Society would have to meet demands for £600.

The resolutions were proposed and seconded by the Rev. J. Clayton, J. Leifchild, A. Fletcher, J. Stratten, W. Alexander, W. Meadows, J. Edwards, and W. A. Hankey, Esq.

RELIGIOUS TRACT SOCIETY.

On Tuesday morning, May 13th, a large number of respectable persons assembled at five o'clock, to celebrate the thirty-fifth Anniversary of the above valuable Institution, at which hour breakfast was prepared—nor did the unfavourable state of the weather appear to have produced any sensible diminution in the numbers who have usually met at former Anniversaries. The chair was taken by Samuel Fletcher, Esq., of Manchester; after which the Rev. Josiah Pratt, jun., commenced by supplicating the divine blessing on the proceedings.

Mr. W. Jones, one of the Secretaries, then read an abstract of the Report. Interesting accounts were furnished of the success of various agents of the Society in China, Siam, Malacca, Batavia, *Burmah, India within* the Ganges, Armenia, Georgia, Persia, New South Wales, Africa, the West Indies, the United States of America, British Colonies in North America, Paris, Switzerland, Germany, Saxony, Mediterranean, England, Scotland, Wales, and Ireland. As to the circulation of the Society's publications, the emigrants leaving England had received 17,780 publications. To the Committee of the Christian Instruction Society 50,000 tracts and hand-bills had been granted. To the Agent who distributes the publications of the Society in the dark places of London—in hospitals, prisons, pleasure-fairs, 154,700 publications had been voted. For soldiers, sailors, watermen, and others, 52,850. To the Episcopal Floating Church, and the Floating Chapel, 10*l.* each in the Society's books. About 13,120 tracts had been distributed among Sabbath-breakers, and 24,000 anti-infidel tracts to persons attending sceptical lectures. The agents of the Home Missionary Societies had received 70,000 publications for circulation in the dark villages of our country. About thirty-one Religious Circulating Libraries had been granted to destitute districts. The Library Sub-Committee had expended, during the year, 185*l.* 12*s.* 11*d.*, but had only received 47*l.* 11*s.* 6*d.* The new publications printed during the year amount to 146, and several new Societies had been formed in the same period. The total number of publications circulated in the year amounted to 14,339,197; being an increase of 1,743,956, beyond the preceding year. The total circulation of tracts, in about seventy-five languages, amounted to nearly 197,000,000 of religious publications. The following statement was then made as to the funds of the Society:—Contributions from the Auxiliaries, 1,480*l.* 10*s.* 5*d.*, being an increase of 101*l.* 13*s.* 8*d.* Annual Subscriptions, 1,639*l.* 8*s.*, being an increase of 189*l.* 9*s.* 4*d.* Donations and Life Subscriptions, 1,066*l.* 13*s.* 8*d.*, being an increase of 409*l.* 15*s.* 11*d.* Christmas Collecting Cards obtained 219*l.* 17*s.* 5*d.*, being a trifling decrease of 1*l.* 8*s.* 8*d.* Benevolent Income for the past year, 4,623*l.* 7*s.* being an increase of 553*l.* 3*s.* Legacies, 733*l.* 18*s.* 10*d.* Gratuitous issues at home and abroad, 4,770*l.* 1*s.* 10*d.*, being 146*l.* 14*s.* 10*d.* more than the amount received for those purposes. Sums received during the past year for sales, 42,197*l.* 12*s.* 6*d.*, being an increase of 7,737*l.* Total receipts of the Society, 48,299*l.* 8*s.* 4*d.*, being an increase of 8,298*l.* 13*s.* 6*d.*

The Rev. J. Hill, Missionary from

Calcutta, J. G. Pike, Secretary to the General Baptist Missionary Society, D. Abeel, American Missionary from China, Amos Sutton, Missionary from Orissa, near the temple of Juggernaut, R. W. Hamilton, of Leeds, R. Knill, from St. Petersburgh, E. Tottenham, Secretary to the British Reformation Society, Mr. Bolland, Vicar of Swineshead, Yorkshire, and Dr. Giustiniani, formerly of Rome, in their several addresses to the meeting, adduced many very gratifying and encouraging instances of the good which had resulted from the diffusion of the Society's publications.

BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The subscribers and friends to this Institution held their third Annual Meeting at Exeter Hall, on Tuesday, the 20th of May. The attendance was considerably greater than at any preceding Anniversary. In the absence of the President, the Right Rev. the Lord Bishop of Winchester was called on to preside.

Mr. John Capper, one of the Secretaries, then read the Report, from which it appeared that during the past year 677,500 tracts and handbills had been issued, and that the total distribution from thence since the commencement of the Society had been 2,177,500, of which some had been sent to the American and other foreign Societies. The number of Societies formed last year in England and Wales was 142, making the total amount of auxiliary and provincial Societies 443; that the number of individuals who had joined the Society was 87,471, being an increase of 34,038 within the year; that Yorkshire had set a noble example by forming a County Society, and that encouraging communications had been received from various foreign countries with regard to the spread of the principles of the Society, particularly from the East Indies, Van Dieman's Land, and several of our Colonies. It next noticed that the consumption of spirits had decreased in this country since the commencement of this Society, and in proportion to that decrease the demand for the necessaries of life had increased, while comfort, morality, and religion, were evidently promoted. That 585 medical men had given their testimony that ardent spirits had not, as was supposed by some, the property of preventing disease, but, on the contrary, that they tended to shorten life, and that the *entire disuse of them*, except under medical advice, would conduce to improve the health, to amend the morals, and augment the comforts of the community. In Scotland and Ireland the principles of the Society were making rapid progress; in the northern parts of Ireland there had been a diminution in the consumption of 40,000 gallons a year. In America 5,000 Societies had been established, including upwards of a million of members. More than 2,000 persons had ceased to make spirits, more than 6,000 had ceased to sell them, 700 vessels had sailed without spirits on board, and so great was the preference given to Temperance vessels, that the insurance companies required a smaller rate of insurance from such. There had been a meeting of members of Congress to form a Congressional Temperance Society, on the principle of total abstinence from ardent spirits. The Report concluded by stating, with regret, that the funds for general purposes were wholly exhausted, the annual subscriptions having been less than £170, and the donations about £400, while the expenditure last year, for general purposes, was upwards of £800.

The Bishops of Gloucester and Winchester, Rev. Dr. Cox, E. Dewdney, of Portsea, T. Mortimer, J. A. James, F. Buckingham, Esq., M.P., J. Poynder, Esq., and Sir G. Strickland, Bart, M.P., severally spoke on the occasion; proving the extent, and adducing many a melancholy specimen of the direful consequences, of that mighty and wide spreading evil which it was the object of this Society to counteract and destroy.

It was proved that in the metropolis there were not less than 30,000 persons taken into custody in the course of the last year as being drunk. If there had been so many who had become obnoxious to the law in that state, might it not be inferred that there was a still greater number who had been in that state, but who had not become obnoxious to human law?

Mr. George Thompson also, in a long and eloquent speech, depicted the awful consequences resulting from intemperance. In the course of his observations, he stated the result of an inquiry as to the number of persons who had visited fourteen of the principal spirit-shops in this city in seven days. In that time there had entered each of those houses, taking the weekly average, 10,175 men, 7,766 women, and 1,313 children; total, 19,244. The daily average was 1,453 men, 1,108 women, and 187 children; or, 2,749 to each.

The average numbers on the Sabbath-day were 1,440 men, 836 women, and 189 children; total 2,465. But the total numbers which entered the fourteen houses during the seven days were 1,2,453 men, 108,593 women, and 18,391 children; being a total of 269,437 persons in seven days. He concluded by urging on the meeting the necessity of contributing, by pecuniary aid, and especially by personal exertion and example, to the promotion of the great object they had in view.

BRITISH AND FOREIGN BIBLE SOCIETY.

At a meeting of the sub-committee for general purposes, specially summoned to resume the consideration of the subject of supplying the negroes in the West Indies with the Scriptures on their approaching liberation, and on other business,

Samuel Mills, Esq., in the Chair.

Resolved, That it be recommended to the General Committee to adopt the following resolutions: viz.

That the Committee of the British and Foreign Bible Society desire to unite in the general feeling of satisfaction, expressed in so many quarters, at the approaching termination of slavery in the British colonies.

That this Committee, while they rejoice in the extension of civil freedom to their fellow-men, cannot but be reminded of that freedom of which the Scriptures speak, and on which the Scriptures lay so great a stress: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. "Being then made free from sin, ye became the servants of righteousness." Romans vi. 18.

That it appears a religious duty to embrace so appropriate a moment for calling the attention of those about to be liberated from earthly bonds, to this heavenly freedom; and that to present in an affectionate manner, to such persons at the present juncture, a copy of the Scriptures, would be calculated to produce beneficial impressions on their minds.

That, with these views, a copy of the New Testament, accompanied by the Book of Psalms, in a large type and substantially bound, be tendered to every person receiving the gift of freedom on the approaching 1st of August, who can read, or who, though not able to read, is the head of a family in which there are readers, or children learning to read; such parties receiving a recommendation from a minister, teacher, or employer.

That circulars be sent to the Rev. James Thomson, the Society's Agent, and to the Officers of the various Bible Societies in the West Indies and at the Cape of Good Hope, and to the Society's correspondents at the Mauritius, communicating these resolutions, and requesting them to take measures without delay for ascertaining the number of copies that will be required, and to give such further assistance as may be in their power: and that it be particularly suggested to them to put themselves in communication with the clergy, missionaries, catechists, and teachers of the different Missionary Societies, as well as with other benevolent individuals.

ASSOCIATIONS.

GLOUCESTERSHIRE, &c.

The eleventh meeting of the New Association, including the counties of Gloucestershire, Somersetshire, and Wiltshire, was held at Chipping Sudbury, May 22nd and 23rd, 1834. The preachers on the interesting occasion were brethren Winter, Summers, Walton, Viney, and Cantlow. Brethren Clark, Shakspeare, Summers, Webley, Cousins, Cater, Newman, Dyer, Fuller, Evans, Probart, Watts, Jackson, Jones, Lewis (Indep.), Yates, and Nargrove, engaged in the devotional exercises. This association comprehends thirty-two churches, the clear increase of which during the past year is 219. The collections from the churches in aid of the local Widow's Fund, amounted to £72. 12s. 2¾*d*. The circular letter, drawn up by brother Crisp, on "the methods by which private Christians may most effectually promote the prosperity of the Redeemer's kingdom." "The methods" suggested are, "the exercise of liberality, a conscientious careful performance of family duties, seeking the good of the church to which he (a private Christian) belongs, and doing their utmost to promote an efficient ministry." The next Association to be held at *Counterslip, Bristol*, on the Wednesday and Thursday in Whitsun-week, 1835. Brother Jones to preach the Association sermon; or, in case of failure, brother Yates. Brethren Newman and Saffery to be the other preachers; or, in case of failure, brethren Bunce and Cater.

SOUTHERN.

The Annual Meeting of the ministers and messengers of the Southern Asso-

ciation was held at Longparish, Hants, on the 27th and 28th of May. The attendance was unusually numerous. On the 27th the meeting was opened with prayer by the moderator, and the letters from the churches were read; at seven o'clock a sermon was preached from Matt. v. 16, by brother Grant, of Sway. The brethren Neave, of Portsea, and Bulgin, of Poole, prayed.

A meeting was held on the Wednesday morning at seven o'clock, when prayer was offered by the brethren Crossman, Hicks, Jones, and Rutter. At half-past ten o'clock brother Davis, of Newport, read and prayed; brother Birt, of Portsea, preached from Ezek. ix. 4; and brother Russel, of Broughton, concluded. In the afternoon brother Clay, of Landport Chapel, preached in the open air, from 1 Sam. ii. 30, while the ministers and messengers attended to the business of the Association. In the evening brother Tilly, of Forton, read and prayed; brother Gill, of Parley, preached from Matt. xx. 4; and brother Davies, of Whitchurch, concluded. During the evening service brother George, of Romsey, preached in the open air to those who could not gain admission into the chapel for want of room. Brother Atley (Indep.), of Whitchurch, and brother Watts, of Andover, prayed.

The following resolutions were unanimously adopted:—

"That this Association highly approve of the suggestion, that a thanksgiving service be held in our churches on the first of August next, on account of the Abolition of Colonial Slavery, which is to take place on that day.

"That this Association feel themselves constrained to express their dissatisfaction with the measures brought forward by Government, professedly for the relief of Protestant Dissenters; and resolve, in union with the great body of non-conformists, to pursue and to promote, by all consistent and constitutional means, the full establishment of the principles of religious liberty."

The next meeting of this Association to be held in the Whitsun-week, 1835. Brother Hancock, of Yarmouth, and brother Davies, of Whitchurch, to preach. Brother Birt to prepare the next Circular Letter.

T. Tilly, *Secretary.*

CHAPELS OPENED, &c.

FORREST.

On Friday, the 6th of June, a new chapel in the *Baptist connexion* was opened at Forrest, about six miles above Middleton, in Teesdale, Durham. There was, previously, no place of worship in any denomination within a considerable distance of this place (a famous lead mining district), and in its erection, Christians of almost all denominations have lent their helping hand; and that, so liberally, that it is expected no debt will remain upon it. Mr. Pengilly, of Newcastle, preached in the morning, and gave an address on the liberal motives of the gentlemen who had borne the chief expense of the building, while at the same time he honestly stated what were the leading religious principles of the body to which this place was attached. Mr. Fisher, of Rawley, in-doors, and Mr. Griffiths, student of Bradford, out-of-doors (in consequence of the overflowing house), preached in the afternoon; and Mr. Fisher again in the evening. Mr. Harrison (Indep.), Mr. Roe, and Mr. Douglas, of the neighbourhood, also assisted in other parts of the services; and to all it appeared a day of unspeakable interest.

BROUGH.

The first Baptist church in the county of Westmoreland was formed at Brough, on Sunday the 8th of June. There were seven persons in this interesting little town who had been baptized upon their profession, and several others have expressed their wish to conform to the ordinance in the same way. A considerable congregation was in the habit of attending upon the public ministry, chiefly of young men from Bradford, under the superintendence of Mr. Roe, of Middleton. It was deemed desirable that the seven above should be formed into a church, to pay due attention to others who were desirous of professing the Saviour, and to attend to the whole will of Christ. Mr. Pengilly, of Newcastle, visited them for that purpose, who having preached in the forenoon, formed the Church and administered the Lord's Supper in the afternoon, and Mr. Harvey (supplying) preached in the evening. One brother of the seven, an amiable and active man, was appointed pro-tempore deacon, and there is a cheering prospect of success attending this effort to widen the kingdom of our Redeemer.

On the evening following a delightful Home Missionary meeting was held, for which the New Connexion Methodist Chapel was kindly lent to accommodate a larger assembly. The chair was ably

filled by a gentleman of the neighbourhood, and the meeting addressed with great energy, and in a truly christian spirit, by Messrs. Roe, Fisher, Tapscott, Harvey, and others of the place, and a liberal collection made for the Baptist Home Missionary Society.

SHEEPSHEAD, LEICESTERSHIRE.

About the beginning of the eighteenth century the gospel was introduced into this village by the Particular Baptists. Two ministers, named Boyce and Boyer, are recorded in the annals of this church, as having for some time kindly afforded their occasional services in raising the banners of the Saviour.

About the year 1730 the church was formed, and placed under the pastoral care of the Rev. Mr. Streeton, who, after several years of labour amongst them, removed to Foxton, in this county. It was well, however, for this infant Society that Mr. W. Christian, one of its members, having taken some part in dispensing the bread of life to souls, stood ready at their call to aid their tender state, and became their second pastor. He died January 1, 1765; and three of his great grandsons, two of whom are deacons, still raise up the much respected name of the dead upon the inheritance of the Lord.

On July 2, 1766, the Rev. John Martin was ordained to the pastoral office; but he removed to London about the year 1773. The Rev. W. Guy next succeeded to the pastorate. He was ordained October 19, 1774, and died suddenly September 17, 1783, in the forty-third year of his age. He was a person of no ordinary piety, zeal, and usefulness, as several still living are well able to attest.

The Rev. R. Mills, whose respected widow is still living, was pastor of this church twenty-nine years. Of him it may be said, "The memory of the just is blessed." He entered into his rest March 18, 1814, aged sixty-seven years. The Rev. S. Peters, of Great Gransden, had the pastoral care of the church ten years; and the present pastor has sustained that relation seven years. Through many difficulties and dangers the Lord has graciously brought us hitherto.

The old chapel was not safe to the congregation—it was too small—it could not be enlarged—and was in a bad situation. Also, in obeying the dictate of necessity, we have acted with counsel, caution, and economy.

The opening took place on Wednesday, 7th, and Sunday 11th, of May, 1834. The Rev. W. Hawkins, M.A., of Derby, R. Alliott, sen., Notts. (Indep.), J. New, of Arnsby, and F. Franklin, of Coventry, preached on the occasion; and the Rev. B. Evans, of Blaby, J. Harrison, of Loughborough (Indep.), Burdett, of Sutton-in-the-Elms, Barnett, of Appleby, and G. Aveline, of Loughborough, assisted in the devotional department of the services. The opportunities were highly interesting—the congregations large—the amount of the collections £100.

Dimensions of the chapel, forty-five feet by thirty-five within; with two school-rooms, each thirty-four feet by fifteen within. The upper school-room is built in imitation of a gallery, with large openings into the chapel.

It is intended to appeal for aid in this arduous undertaking to the benevolence of our sister churches; but especially those of the Northamptonshire Association, who have already taken our case under their kind patronage.

Whole expense of the erection	£600
By cash raised at home .	£240
Remaining debt .	£360

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on the 21st ult.

NAME.		RECOMMENDED BY
C.	£4	T. Wintner.
F.	4	J. B. Cox.
C.	4	J. Penny.
M.	4	J. M. Soule.
H.	4	T. E. Wycherley.
A. E.	3	B. Price.
E. P.	4	T. Gough.
R.	4	J. Harris.
W.	4	J. H. May.
T.	4	W. Colcroft.
M. H.	3	B. William.
H.	4	J. Reynolds.
R. E.	3	W. Jenkins.
M.	4	W. Paine.
N.	4	W. Walton.
M. E.	3	T. Daniel.

IRISH CHRONICLE.

JULY, 1834.

In prefacing the record of the *twentieth* anniversary of the Baptist Irish Society, it may be sufficient to remark, that the expressions of attachment to its objects and operations, employed by the respected friends who advocated its claims on the occasion, were numerous and encouraging; and they were so cordially received by all present, that it is earnestly hoped, before the next annual meeting shall have arrived, such an improvement will have taken place in the state of its finances, as may afford the most satisfactory evidence that the claims of the Society have obtained still more enlarged and benevolent consideration.

The Twentieth Annual Meeting of the Baptist Irish Society was held 20th of June, 1834, at the City of London Tavern, Bishopsgate-street. The chair was taken at 7 o'clock, A. M. by Benjamin Risden, Esq. of Pershore.

After prayer by the Rev. Mr. Tyso, of Wallingford, the Chairman called upon the Secretary to read the Report, of which the following is a brief abstract:—

The Committee of June last entered upon the duties of their office with the most earnest desire to prevent, if possible, any reduction in the agency of the Society; appealing to ministers and friends in each succeeding number of the Irish Chronicle, during the remainder of the year 1833; but they regret to state that, owing to the continued deficiency in their receipts, however painful to their feelings, it appeared to become their imperative duty for a season, and they would still fain hope but for a short season, to curtail, in some degree, the operations of the Society. In performing this reluctant service, the utmost caution has been exercised to preserve in every department, as much as possible, the efficiency of the Society. The Committee thought it expedient to make this communication thus early, that the Meeting might be at no loss to understand such allusions to it as will occur in subsequent passages extracted from the Society's correspondence.

The Rev. James Allen, of Ballina, writes as follows: "Did the friends in England see with their own eyes, and hear with their own ears, the wonderful things the Lord is working in this benighted and impoverished land, I cannot suppose that they would suffer the Society to remain for a week in its present circumstances of embarrassment, much less render it necessary to diminish the *number of its agents. Ireland,* at least our friends in Ireland, are not in a situation at present to help themselves. The poverty of the country is, to an Englishman who has never crossed the Channel, altogether inconceivable. May the Lord put it into the hearts of his people still to assist; and may the Lord graciously succeed the labours of all who are employed, however humble may be their sphere!" Referring to the progress of the Society's exertions in the Ballina and Sligo districts, in a letter of much more recent date, Mr. Allen says: "The schools, from my own personal observation, were never, since I undertook the superintendence, in a more flourishing condition. The numbers in attendance, the diligence of the masters, and the progress of the children, are, with one or two exceptions, of the most gratifying nature. Numbers of the children, both in the male and female schools, I have heard, during the past quarter, repeat from sixty to a hundred chapters in the New Testament." "The small churches," adds Mr. Allen, "established in Sligo, Ballina, Boyle, Mullifarry, Easkey, Coolaney, and Roscommon, are still favoured with tokens of the Divine approbation. The desire of the people to hear the word, the increased attention which is paid to the study of the Scriptures, and their importunities on all sides, to have our visits more frequently, lead us to hope that, few as the labourers at present are, the Lord will speedily raise up more; perhaps among ourselves even, by whom his harvest shall be gathered in."

"The deficiency in the Society's funds has been to me, as well as to yourselves, a source of anxiety and concern. I have been pained to the heart in dismissing some of those who have been long employed in the good cause. This, of all others, is the time in which an earnest and undivided effort, on the part of our friends, should have

been made. The past three years, if I mistake not, have been one of the most interesting periods of the Society's history. The Lord has in the most remarkable manner lifted up his holy arm for our defence and our success. The poor slaves in the West, if such they continue, are not more,—nay not so deficient of pecuniary resources to carry on the cause, as are the poor in this country. Should our friends discontinue their aid in the good cause; what, we would ask, with anxious concern, is to be done? The gold and the silver, however, are the Lord's, the cause in which we are engaged is his; we will confide, then, and not despond. 'His arm is not shortened that he cannot save.' God shall work, and neither the supineness of his friends, nor the opposition of his enemies, shall hinder."

Before leaving this district of the Society's operations, it is necessary to state that Mr. John Bates, a member of the church in Eagle-street, London, who was reported, at the last annual meeting, as having been designated to the Christian ministry in Ireland, and placed, for a season, under the instruction of the Rev. James Allen, of Ballina, owing to the pecuniary exigencies of the Society, has been removed sooner than was intended, to take the superintendence of the Sligo district, as the successor of the late highly esteemed and lamented Rev. Josiah Wilson. Mr. B. has just commenced his zealous exertions in this portion of the field of labour, and it is earnestly hoped that his efforts will be accompanied with evident tokens of the Divine approbation.

In a communication of the 14th ultimo, Mr. Thomas says: "Many children have taught their parents. They heard them read, and commit the sacred truths to memory, in innumerable chapters which they repeated at each quarter's general inspection. Some have become teachers, and others useful members of society. The Scriptures have been read extensively by the itinerant and sabbath readers; and I hope to good effect. The preaching of the gospel certainly has been very much blessed, for which I desire to be truly humble and grateful to the Lord, and it has been widely proclaimed. Some have died in the Lord, and there are several living witnesses of his saving mercy. There is a great increase of piety in the country. Prejudice is much removed, and truth has greatly prevailed, particularly among the higher classes, who esteem the Society, and pay their agent every respect and attention, and attend his ministry. There are constant applications for schools from esteemed and very respectable individuals who would contribute; but I am repeatedly grieved at being obliged to refuse, from the distressed pecuniary circumstances of the Society. May the Lord fill his people's heart with his love, and influence them to support and promote his cause!"

The Committee deem it proper to present this meeting with the following extract from the last journal of the Rev. Isaac M'Carthy: "To me it was heart-rending to hear the general lamentations of persons about the destitution of the schools at this place [Barry] and Keanagh. I wish many of our tender-hearted friends in England could have witnessed their weeping. I am sure they would not hold an unnecessary guinea, and behold such a sight again. Independent of these feelings, it was grievous to see near a hundred children in one day denied the blessing of a scriptural education. Can Heaven with complacency behold the scene?"

Our venerable friend, the Rev. John West, of Dublin, now in his eightieth year, is still actively endeavouring, by every means in his power, to promote the interests of this institution, which appear to have a very powerful hold upon his affections. He has recently travelled many miles in Ireland, together with Mr. Bates, to obtain annual collections and donations on its behalf. In a letter written since his return, he says: "The united labours of the itinerant ministers, scripture readers, and schoolmasters, have been the instrument of the salvation of many souls, both of the Protestants and Roman Catholics. *Ten* Christian churches have been formed, which I trust will, under divine influence, be increased and prospered. Some of the children, who were once taught in the Society's schools, fifteen or sixteen years since, girls and boys, are now employed as schoolmasters and schoolmistresses. I trust our kind friends in England and Scotland will feel the utility and importance of the Society, and not suffer it to sink for want of pecuniary aid. I do admire the faith and patience of our worthy Treasurer, and hope he will continue his office next year." In this admiration and hope, the Committee beg to express their most entire concurrence. The ten churches referred to above by Mr. West, are situated as follows:—Ballina, Boyle, Sligo, Mullifarry, Easkey, Coolaney, Roscommon, Athlone, Ferbane, and Moate.

It is very gratifying to the Com-

), as it will be also to this meeting, informed by Mr. West that, in d, the agents and operations of ociety are generally regarded with esteem, and that the accustomed iptions and collections towards its rt are cheerfully afforded.

Committee feel themselves laid renewed obligations to express grateful acknowledgments to those excellent and valuable institutions, ritish and Foreign Bible and the ious Tract Societies, for the liberal easonable grants of Bibles and nents, and religious tracts, which been so generously supplied, and ich the benevolent objects of this y have been, in various ways, conbly aided and greatly facilitated.

Committee are also desirous of ublicly recording their thanks to llowing Ministers, who, during the ear, have kindly interested themon behalf of the Society, by colg for its funds in different parts of untry. Rev. A. Cowell, of Walter. Mr. Crate, of Norwich; Rev. Giles, of London; Rev. C. T. Keen, shore; and the Rev. T. Thomas, ndon.

Society is greatly indebted to the erance and effective charities of MALE BAPTIST IRISH SOCIETY, who, tation of one of the most distind of their sex, of whom it was "She hath done what she could," continued to exert themselves in ng to carry on its operations, and his year paid into the hands of the rer £34. 13*s.* 2*d.*

following is a brief statement, in numbers, of the present financial ion of the Society. On the day last annual meeting, the treasurer a advance, and under acceptance, £1,100. Since that period, the ts of the Society have been about 0. The expenditure of the year en about the same amount; and asurer is now in actual advance, ler obligation, to the amount of 0, as last year.

ely nothing need be added to conevery sincere friend of the Society urgent necessity of prompt, vigornd united effort, that the honour Society may be maintained, that nevolent objects may be accomd, and that thus, at length, h every benighted portion of the country, the name of the Lord e magnified, and his glory pro-

eviewing the various occurrences past year, the Committee cannot but acknowledge, with peculiar thankfulness, many merciful appearances of that divine hand, which has hitherto so signally cherished, sheltered, and prospered the benevolent operations of the BAPTIST IRISH SOCIETY; and though, for a time, in common with kindred institutions, discouraging circumstances may have a depressing influence, yet they do humbly and earnestly trust that the active zeal and Christian liberality of its numerous friends, will be stimulated to vigorous and persevering exertion; that, in connexion with the pouring out of the Spirit from on high, the Society may "revive as the corn, and grow as the vine;" and that speedily, if the Lord will, Ireland, which even to this hour continues, with comparatively few exceptions, a moral desolation, may universally "rejoice and blossom as the rose," beholding "the glory of the Lord, and the excellency of our God."

The Rev. JOHN BIRT, of Manchester, moved the first Resolution:—

That the history of the Society, during the past year, as recorded in the Report now read, presents a powerful claim to the united sympathy and liberal support of all the friends of the Institution; and that, to assist in securing the objects of that claim, this Meeting recommends the adoption and circulation of the Report.

Although it is not unfrequently appointed to me to be called to a service similar to that in which I am now engaged, I do not remember that I ever have had laid before me a resolution more suitable than the one which is now committed to me; it is, "That the history of the Society, during the past year, as recorded in the Report now read, presents a powerful claim to the united sympathy and liberal support of all the friends of the institution," &c. Sir, I am convinced that no one has listened to that Report without feeling the powerful claims which it presents to his sympathy, and that sympathy is both painful and pleasing, and I hope that that sympathy will receive that support which it so forcibly demands; and yet, while I speak of that sympathy which is both pleasing and painful, I find that there are a great many topics of congratulation, and but one topic of complaint; there was no want of energy on the part of the agents; of circumspection or zeal on the part of the Committee; or of success attending their labours. Had that been the case, however much we might lament that it was the case, we should find that it was beyond our power to correct. While they have had the painful necessity of withdrawing some of their agents, they have taken

care that those agencies which are most important and most efficient, and those which are of the least expense to the society, should be continued in full operation. And though we have had from year to year to express our affectionate esteem and regard for the agencies of the Society, yet it appears that by the inadequacy of the funds, they have been obliged this year considerably to reduce them. If the children had become careless and indifferent, or if they had not displayed equal readiness to be taught throughout Ireland, we should have reason for complaint, and that complaint would be aggravated by the conviction that it is out of our power to relieve them.

By the Report it appears that 100 children were actually turned away because the funds of this society would not allow of their admission. So far from the children displaying less assiduity in this than former years, they are represented as surpassing other periods. We find that the children are actually teaching their parents, and adults are receiving their instructions with willingness. This is encouraging, chiefly because it indicates that the blessing of God is with the society so far as it has engaged in this work of faith and labour of love. It is increasing in zeal, and by no means falling off in activity. There is another most important point of congratulation connected with Ireland, and that is, the very great change which has taken place with regard to the Society. When this Society began its operations the feeling of the people was against it; there was then a predominant influence which was generally exercised in the most determined manner, as the chairman represented to us at the opening of the meeting. A very few years ago there were very few copies of the Sacred Scriptures in Ireland; now hundreds and thousands, I may say scores of thousands, have been circulated, and a vast amount of scriptural instruction is going on throughout the country. One advantage is that the circulation of the Scriptures is in the language of the people. Almost every Roman Catholic in Ireland who obtains possession of the Douay version of the Scriptures, is very anxious to gain a Protestant version of the Scriptures when he gets a version by those to whose judgment he has submitted. It is in a trifling sense, and that only, that the difference consists, and the people are ready to say, Why have we not had *a Protestant* translation of the Scriptures, *while there is so* very little difference *between them*? There is another pleasing topic connected with this, a is, that the Irish people have, to great degree, availed themselves privilege which is thus conferre them. I apprehend that in a ver degree they observe a change people. These are pleasing indic because they prove that God is w Society, and that he has hitherto l it; and as he has hitherto blesse future his blessing shall not be wi Could it be said that the Baptis mination had been actuated by a God's glory? They are actuated l to Christ. While we are taught New Testament that every ma needs our assistance is our neig we are most imperatively calle to exert ourselves in its behalf; the very opportunity which is thu is a call for renewed exertions behalf. With these remarks, I this Resolution to the meeting.

The Resolution was seconded Rev. Samuel Brawn, of Loughte spoke to the following effect:—

Where is the Christian who d ardently desire the salvation fellow-sinner? The absence of t sire would indicate that his mi received the most pernicious which had influenced his heart to hardened upon the most inte topics. I cannot therefore con compatible with the existence Christianity that a man should sensible to the salvation of in souls; and if we desire the salv those souls, it becomes us to means which God has provided, a proper manner and at a suitable it is therefore of the highest imp that we apply the means imme an opportunity presents itself. Society, therefore, wisely dir attention to the youth of Ireland attention to the youth, it preve prevalence of those disposition which they would not withdraw selves, and by which they wo come injurious to society. It found that if we train up a chil way he should go, he will not from it when he is old; and th we ought to be in the deepest that the youth around us shoul rectly instructed in the word of truth. Cultivate the soil while sents the most pleasing aspect, a mises a most abundant harves not the enemy come and take the and render it pernicious to the su ing country. It becomes us, th to use every means, that we may more extensively useful in t

and labour of love. The Report which we have just heard states to us facts which we are pleased to hear. Are we then prepared to act on those principles, to follow out the principles which Christ has given to make us wise unto salvation? It becomes us to give, that by our contributions we may dispense the gospel to that dark part of the world. Can we, in the presence of that great and blessed Being, say, "Lord, thou knowest all things; thou knowest that every motion of my heart has been employed with faithfulness to thy love, and devotedness to thy glory, and the salvation of man?" Have our hearts been opened to those objects in which he takes the greatest interest? It becomes us to consider what Christ has ordained in reference to his Church and to the world; and it becomes us to consider what interest we ought to take; and it ought to humble us when we consider that we are found wanting before our God. If we have been deficient, through the grace of God we will endeavour to redeem the past, and be more consecrated to his glory in time to come. It becomes us to ask, "What can we do for his glory and the salvation of men?" It is with pleasure I state that a lady has already given five guineas, and proposes to increase the amount four-fold if others will come forward and assist in paying the arrears of the Society. The Society is £1,100 in debt. Have we been faithful? Have we done what we could? Has all that we possess been devoted to our Lord and Master? Surely not; if it had, the Society would not have been £1,100 in debt. Does it not appear that it is the will of Providence that we come forward to the help of this Society? "You know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor." If we then feel grateful, let us not withhold the means which will release the Society from its embarrassments, and enable it to go forward with renewed strength. May God give you, not only the opportunity of showing your faith and love, but a heart to embrace the opportunity he has given you! With these sentiments, I cordially second the resolution.

The second Resolution was moved by by the Rev. Joseph Davis, of Church-street.

That the encouraging progress of the Society in each department of its operations, the economy with which its concerns have always been conducted, and the earnest and increasing solicitude of the inhabitants of the sister country for the continuance and more extended diffusion of its benevolent influence, fully entitle it to such a share in the consideration of the denomination whose name it bears, as may relieve it from its present pecuniary incumbrance, and invigorate its future exertions.

In this resolution there are three facts stated.

1. Its past success. 2. The motive of economy. 3. The earnest solicitude of this Society for the continuance of its operations. You will remark that they are not arguments of the highest order.

1. Its past success. The report mentions the formation of churches in Ireland. I have always considered it desirable there should be churches, and I conceive the success of the past year gives it a peculiar and stronger claim upon the interest and feelings of the denomination. The next remark is, Its economy. This is not an argument of such a character that the opposite should be a reason for want of encouragement, but where success is united with economy it is encouraging. 3. The solicitude of the Irish to receive the benefits of the Society. And when we consider such a statement as the Report records, are we not reminded of the language of our Lord when he said to his disciples, "The fields are already ripe for the harvest?" When such a number of Irish are desirous of receiving instruction, it is a strong claim to attention and regard; for while it has been stated that the missionaries in the southern islands, laboured many years almost without hope, yet their labours were eventually crowned with success. But in this case the Irish are anxious to receive the word of life, they are ready to receive that instruction that will make for their eternal interests. I think, Mr. Chairman, I can say, on behalf of the agents and committee of this Society, it is not the money only which they want, but it is your prayers they desire; and if we make it a matter of prayer, we shall never be backward in the use of means to carry it on. It is lovely and interesting to see, as we have recently, the union of different denominations in the promotion of one great and common cause; but every man, if he is a Christian, ought to unite with some church, and must feel peculiarly for that denomination to which he belongs; and as this Society bears the name of the Baptist Irish Society, that denomination should support and maintain it. There is a feature in its present situation that it has now arrived at—a period in its history when it becomes a ques-

tion, To be or not to be? Is this Society to exist or not? It is now £1,100 in debt. Let us remember, that if we begin to go backward there is every reason to fear we shall continue to do so till this Society shall cease to have an existence. The first step of departure from the ground is the precursor of succeeding steps. There are many circumstances that make it desirable that it should be encouraged. It owes much of its usefulness to that revered man who has now entered into his rest. If when he died the Society were to sink, would not some be ready to say, The Baptist Irish Society belonged to the Rev. Joseph Ivimey? I am reminded this day of a scene that was presented at an annual meeting of the London Missionary Society, when it devolved on Mr. James to announce the death of Mr. Orme. After dwelling for some time, in a most touching manner, on the loss the Society had suffered in his removal, he then said, "Though Orme is gone, he was not the rock on which the Society rests; but Jesus Christ lives for ever. And though Orme is gone, his was not the arm that supported this part of the church. No! it is Jesus, whose arm is not shortened, but is in full vigour still." And if this Society lives in the affections of those who bear its name, neither shall it be suffered to decline.

The Rev. James Allen, of Ballina, in seconding the Resolution, spoke as follows:—

I have listened, not only to the Report now read, but to the speeches delivered, with great pleasure. I could wish that the accurate knowledge of that country displayed by my respected friend, the Rev. J. Birt, was possessed by our English friends in general, and then there would be no deficiency in the Society's funds. I should hope that the statement you have made, as to an individual not knowing what the Bible is, or that there was such a book in existence, would not apply to any part of the country in which the Society's operations are conducted. Ireland is a problem which thousands have attempted to solve, an enigma thousands have attempted to unravel. It has engaged alike the attention of the legislator, the philanthropist, and the Christian. Every one who has speculated on Ireland has proposed some specific, some certain and infallible cure. The emancipation of the Roman Catholics—the extinction of tithes, and the introduction of coercive measures, have been successively tried and have failed. This Society takes a proud eminence—an eminence beyond the reach of this political atmosphere, and declares that the Bible—the word of the living God, is the only sovereign and infallible cure for that distracted country. Much abuse existed upon the minds of too many of the English in reference to the present moral and religious state of Ireland. Twenty years ago you might have travelled the length and breadth of that country, and, with the exception of a few considerable towns, a disciple was scarcely known to exist. Traverse it now, and from the extreme east to the extreme west—from the Giant's Causeway to Cape Clear, you could scarcely pass a town or village of any consideration in which some of the Lord's people, whatever might be their distinctive badge, are not to be found. From this time it should be said, "What hath God wrought!" The improvement in this country, within the last twenty years, was not to be overlooked in connexion with the Baptist Irish Society. In its schools, thousands had been educated. By its readers, the gospel had been carried to the wild and untutored mountaineer—by its agents, an immense circulation of the word of God had been promoted—and by its ministers, the poor, neglected, and warm-hearted sons of Erin, had been invited to the gospel feast, and many had been compelled to come in. He hailed kindred institutions with delight, he acknowledged with gratitude their success, he bid them God speed in their work of faith and labours of love. The one Society perhaps, had more extensively watered this, and the other that particular department of the field of labour; but all, he trusted, were alike concerned to abase the pride of man, and to exalt the glory of God, in the salvation of souls by the blood of the cross.

It was now four years and a half since he entered upon the service of the Society in Ballina. A small church, composed of fourteen members, then existed in that town. Their numbers increased for two years and upwards. On the death of his respected friend, Mr. Wilson of Sligo, he had to unite the superintendence of his extensive district with his own. Two additional churches had about this time been formed. He had the honour of an acquaintance with many of the evangelical clergy, the number of which, he was happy to say, is greatly increasing, and it was with great pleasure he bore testimony to them as a race of holy, most devoted, and self-denying men.

The deficiency in the Society's funds was a matter of concern. A gentleman

had recommended the friends of the Society to double their subscriptions for this one year only, and it would be relieved from its embarrassment. In this he heartily concurred. It was now two years since he had before addressed that meeting. Those two years were to be numbered among the days in which he had seen evil. Little did he then suppose that his respected colleague would have fallen so soon by the pestilence; or that the course of their valued Secretary was so nearly run. Many a tear, unknown and unobserved, had been shed to the memory of Ivimey in the Sister isle—many a tongue yet unborn would be taught with delight to lisp his name; and whatever might be the award of posterity, he deserved to be enrolled among the first and best of Ireland's friends. He himself had been made to drink of the wine of astonishment, the wormwood and the gall; his soul had them in remembrance, and was humbled within him. The time was short. The work was important and great. He called upon the men who had struggled, and struggled successfully, for the emancipation of the enslaved population of the west, never to relax in their efforts of benevolence and zeal till the sons of Erin were also free from the yoke of ignorance and darkness under which they had so long lain. The work was commenced, had made some progress, and must ultimately overcome all opposition.

The Rev. C. Stovel moved,—

That deeply convinced that all hearts are in the hands of the Lord, and that success, even in those pursuits which are universally acknowledged to be most in accordance with the divine will, entirely depends on his blessing, this meeting would devoutly urge upon the attention of all the supporters and friends of the Baptist Irish Society, the great importance of making its interests and prosperity the subject of frequent and fervent addresses at the throne of grace.

I feel the greatest pleasure in submitting this resolution to the approbation of yourself and this meeting. Although I think the measures here proposed require nothing to render them convincing to the minds of the persons who have to adopt them, I shall on this point offer a few remarks to enforce them. I apprehend that a steadfast regard to the duty of prayer is absolutely necessary to keep clearly on our minds the objects of the Society. Therein, after all, will be found our greatest strength. We live in a period wherein all is excitement, and all mistake. So great is the excitement, that *we cannot have sufficient composure* to understand each other. It is no wonder that in Ireland as well as in England, there should be frequent expressions of alarm amongst our friends and rage amongst our foes. But in order to secure the objects of the Society, it is only necessary to bear in mind that it is not our purpose to join in any political conflict—not to join our hands with the papist—not to join our hands with the churchman or the dissenter, as such, in the dispute respecting politics; but only, like the sun in the heavens, to pour the rays of that righteousness which cometh from above, on the spirits of men. We should bear the subject in the arms of our faith to the throne of grace, for we are but mortals; and that which excites other men will excite us, if we are not found in that place where we may obtain holy composure and dignity of mind. That man will never be much mistaken who forms all his projects on his knees, and who, at every interval of labour procured for him by interruption of his opponents when he is compelled to stand still, spends those precious moments in his closet. For our parts, we are dissenters and Baptists, and these sentiments we consider the principles of our holy religion and faith; but even the adoption of these points, however much we may love and revere them for our Lord's sake, is not the great object for which we should labour. That one object of our heart's desire, we shall feel, is the turning of men from darkness unto light. It is, brethren, not to produce some specific change in the expression of his words, nor the tone of his judgment, but a certain change of heart which will ultimately fix his final destiny. I was talking the other day with a learned doctor from Germany, with whose taste in literature I was amazingly delighted. We were speaking on German and English authors, and whilst he pleased me with the relation of many of the events connected with their school, he was delighted with my relating to him the history of our country. We referred to some events which had occurred, and on which our minds reflected, and I agreed with him that there was in some cases more zeal than judgment; and he said, "Sir, I do not wonder that it should be so, for could I ever be brought to feel that regeneration is necessary to the safety of every individual, I do not think there could be too much enthusiasm on the subject." I immediately replied, "Sir, you are right;" for while there was much that was amiable in his character, I could not but deplore the defects in his creed,

but upon that point my heart responded to its truth; Ireland has been a problem for every one to solve, and an enigma for every one to unravel. My brother Allen has stated that he meets with more opposition from members of the Church of England than from the Roman Catholics; but when it is considered that not only Ireland is diseased, but the Establishment likewise, can it be a wonder that a diseased patient, suffering under the knife of the surgeon, should groan? But if the physician be calm, the groans of the patient will not prevent his proceeding. Let us then persevere; but while they are suffering, let us pity them and pray for them. If we have the firmness of a good physician, let us also have his feeling. Let us remember that from God proceeds all prayer, from him all blessings too. Let us then be found at his footstool, that our hearts may be prepared to receive those blessings which he has promised that he will bestow.

The Rev. THOMAS WINTER, of Bristol, seconded the third resolution, and spoke to the following effect:—

In seconding the resolution that has been so powerfully and ably moved, I feel that I am seconding one that is of the greatest importance, and one that must be approved of by every Christian in this assembly. While we regard the divine blessing as essential to success in all our engagements, it is of importance that we should ascertain whether the means employed encourage us to expect that the blessing of God will be granted to these means. I feel convinced that the means this Society employs must be attended with the divine blessing; it surely is right that the children of the poor should be instructed to read the word of God; it surely is right that the Scriptures and other pious books should be circulated. And then there is the great doctrine of the Reformation, which I am persuaded must reform Ireland. Nothing can spiritually reform that country but the doctrine of justification through faith in Christ. Nothing can renovate this wretched world beside that. Let but our messengers go forward, in the strength of God, preaching salvation by Christ, and a reformation must be effected. And whilst our ministers are preaching the cross of Christ, and bringing forward the only method of God's redeeming mercy, sinners will be brought into the light and liberty of the children of God. I rejoice, Sir, this morning, in being able to state that my belief is that those great doctrines of love and mercy are becoming dearer and dearer to that class of men, the pious ministers of the Church of England. And though we feel that a severance of that Church from the State would be an advantage to the general cause of religion, it would be equally so to themselves. Nor do I doubt that, ere long, those who are now opposed will be the first to come forward and ask for it. Since the means employed by this Society are in accordance with the divine will, we have authority to expect the divine blessing. It would be unscriptural and hypocritical to say, "Thy kingdom come," and yet neglect the means. Every Christian who is constant in his closet will, when he comes out, do all he can to promote the interests of the kingdom of Christ. I have great pleasure in hearing from the Report that there are churches being formed. Could I ensure the prayers of the church of God, or only of those individuals now present, what might we not expect? Then should we meet on the next anniversary with thanksgiving and praise, exclaiming, "What hath God wrought!" The last time I was here I was in company with brother Ivimey; but, alas! he is gone. I lately said to brother Davis, Now Mr. I. is gone, what will become of the Irish Society? but immediately checking myself I said, If the Society rested on him, it would indeed sink. I am glad you have so powerful an agent as the one who has preceded me on the platform. May the blessing of God rest on my younger brethren, and may the Society rest on the Rock of Ages!

The other Resolutions were moved and seconded by the Rev. J. E. GOOD, of Bristol; the Rev. Dr. COX, of Hackney; the Rev. THOMAS THOMAS,, of Henrietta Street; and the Rev. WM. UPTON, of St. Albans.

(*Contributions in our next.*)

The Committee of the Baptist Irish Society regret that they should be reduced to the necessity of informing the Subscribers that, in consequence of the total inattention of their late Collector, John Wright, to their repeated solicitations to him to give up such documents as are in his possession, by which the Committee may be assisted to ascertain the residences of the annual Subscribers, and the correct dates of their subscription, their present Collector, Mr. William Kendrick, is considerably impeded in the performance of his duties. The Committee, therefore, would respectfully request, that any of the Subscribers who may not have been waited upon at the proper time, will have the kindness to forward their address to Mr. William Kendrick, [redacted] School, Took's Court, Chancery Lane.

nes Allen intends, during his visit to England, to present the case of the new Meeting-s to the attention of Christian friends in different parts of the country.

MISSIONARY HERALD.

CLXXXVII. JULY, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

Again are we called to furnish a sketch of the proceedings which have taken place at our Annual Meeting; and most insensible should we be of our obligations to divine mercy if we cherished any other feelings than those of gratitude and hope. We rejoice that so many of our friends from a distance were present with us on the occasion, and cannot doubt that they have returned to their homes refreshed and encouraged by what they have seen and heard. To those who could not personally unite in the services of the week, a simple and hasty narrative will communicate a very meagre and defective idea; but even this will, we doubt not, excite in many a heart thanksgivings to Him who hath not forsaken his people, but grants his all-powerful aid to their feeble efforts in support of his blessed and holy cause.

At the open Committee Meeting on Tuesday morning, June 17th, which was fully attended, the chair was occupied by John Broadley Wilson, Esq., Treasurer to the Society. After prayer by the Rev. James Pilkington, of Rayleigh, the usual communications respecting the transactions of the past year were made to the *Committee.*

On Wednesday morning, the first sermon was delivered as usual in the Rev. John Clayton's chapel in the Poultry, again lent by the christian kindness of our friends there. After the Scriptures had been read and prayer offered by the Rev. J. M. CRAMP, of St. Peters, the Rev. JOHN LEIFCHILD delivered a sermon remarkably distinguished for scriptural sentiment, fervid eloquence, and christian feeling. He selected for its basis Mark viii. 34, 35, "*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*" The preacher commenced by stating that these words described the requisitions of the gospel on all who receive it, and that they demand self-denial, love to Christ, and concern for his glory. This was not the only time when our heavenly teacher adopted the same or very similar language. Whenever he saw the principle he commended it. The leading principle of Christianity was represented to be one of self-denial—a surrender of ourselves to God—a giving up of temporal things for those which are eternal. The more we possess of this spirit, the more fully do we manifest the christian character. He had selected this subject for present discussion on account of its intimate connexion with personal religion and the glory of Christ. The preacher then proposed,

I. To state some of the ways in which the principle announced in the text must be manifested.

II. The reasons which justify such a requisition.

III. The advantages of cultivating the principle, &c.

In the illustration of his first head of discourse, Mr. L. referred 1st to the renunciation of our own preconceived notions, in conformity with the divine authority of the Gospel. In the examination of the Scriptures, we sometimes see the reasons on which truth is founded, but at other

times we are compelled to be satisfied with an appeal to their authority, however opposed to our prejudices and preconceptions. He cautioned his hearers against the misapplication of reason, and of dishonouring God by believing his revelation only as far as we can comprehend it. This principle was described as manifesting itself, 2ndly, in the relinquishment of social and secular advantages for the honour of Christ. Even Christians naturally possess the spirit of the world with which Christianity combats. On this principle the Saviour told his disciples that he had chosen them out of the world; and, though the test by which Christians are tried be less severe than formerly, it yet exists, and it is seen frequently, both in domestic life and in general society, that the spirit of Christianity is that of martyrdom. 3rdly, the principle may be manifested in the denial of our ease and affluence for the sake of Christ. Whatever the Christian may be called to do, he is bound to render obedience to Christ. Every good man is called, whatever may be his difficulties, to extend the gospel. Nor can we as christian warriors receive the victory at the hands of the Lord Jesus unless we engage in the conflict. This principle must be manifested, 4thly, in the renunciation of our honour for the sake of Christ and his cause. On this principle the apostles acted. They sought not even posthumous fame, for they knew that, as long as the world acted on its own principles, it could not honour them, and that Christians would ascribe the whole glory of success to their great master. The very spirit of the gospel takes away all praise from men, and provides that every christian fruit should grow on humility and self-denial, while it gives all the glory to Jesus.

In proceeding to the second head of his discourse, the preacher remarked that this arrangement was justified, first, because it is essential to our salvation. We have all gone out of the way of holiness; and hence our sins, opinions, and treacherous guides must be given up if we would be saved. The great design of the gospel is to deliver us from evil, and to set up the interests of grace and truth in our hearts. The second reason justifying this arrangement is one of grateful imitation and return. We owe our salvation and happiness entirely to the principle of surrender on the part of the Lord Jesus to poverty and death, that he might raise us to glory and immortality. The third is one of spiritual and eternal recompence. We *have, at present,* a recompence, sometimes *of the same kind* of good as that which *we are called to* sacrifice, but more frequently in the enjoyment of spiritual good. What did the apostles lose? But the reward is principally that of eternity. When John saw the glorified in heaven, they were described as "those who came out of great tribulation." The preacher showed that this doctrine did not impeach that of christian disinterestedness, inasmuch as the principle which guides men is of higher origin and holier nature than self.

In illustrating the third head of his discourse, Mr. L. showed that the duty enjoined in the text was essential to the revival of religion in the church, which must precede the conversion of the world. He remarked, 1st, that the prevalence of this spirit would produce a closer harmony in the views and feelings of Christians. 2ndly, a greater nobleness and decision of character. 3rdly, its prevalence will destroy the lust of pre-eminence among Christians; and, 4thly, will remove many obstacles to the extension of the gospel.

In closing his sermon the preacher remarked that his subject furnished ground of remonstrance with slothful, timid, and self-seeking Christians, and of congratulation that the society had been favoured of God in producing many delightful illustrations of the duty urged in the text.

The hymns during this service were read by the Rev. Messrs. STATHAM, of Amersham; BLAKEMAN, of Crayford; and UPTON, of St. Albans; and the concluding prayer was offered by the Rev. JOHN WATTS, of Maze Pond.

The second public service was held in the evening of the same day at Surrey Chapel, which was again kindly lent for the use of the society. The Scriptures were read and prayer presented by the Rev. T. WINTER, of Bristol, after which the Rev. T. PRICE, of Devonshire Square, delivered an able and impressive discourse, proving the certainty of the ultimate removal of every obstacle to the progress of the Messiah's kingdom. He selected for his text, Isaiah xl. 4, 5, "*Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.*" After having remarked that the passage forms part of a series of prophecies delivered towards the close of the reign of Hezekiah, intended to encourage the Jewish church amidst its trials with a view of the glory of the Messiah's kingdom, to which it is applied by the evangelist Matthew, and illustrated the figures contained in the text, the preacher proposed to direct the attention of his audience,

I. To a few of the most formidable ob-

stacles which exist to the progress of divine truth, and the certainty of their removal; and,

II. To the happy results consequent on the removal of these obstacles.

In the illustration of his first head, Mr. P. stated that he should confine himself to some of the principal practical difficulties which most nearly concerned ourselves. Among these might be mentioned, first, the defective character of personal religion. He remarked that, however painful reproof might be, ministers must be faithful, assured that ultimately Christians would be grateful for it. That, however pleasing much in the character of the present times may be, there is much in religion that is defective and distorted; and it might well excite an inquiry on the part of good men whether God could use instruments in the prosecution of his designs so unworthy, secular, and selfish. But a period shall arrive when religion shall be more prosperous in Christians individually, and then it shall triumph in the world. 2. The dissensions and animosities existing among Christians, were considered as forming another obstacle to the progress of the kingdom of Christ. While in the New Testament the church of Christ is presented as *one*, in the professing world it is *many*. To the evil of separation Christians have added those of envy, jealousy, and hatred, and thus unbelievers have been strengthened in their impiety. A time, however, will come when each Christian, maintaining his own views, shall unite with all other Christians, and thus present to the world a lovely and attractive scene. The third obstacle to the progress of the Redeemer's kingdom was to be found in the connexion existing between religion and state politics. Disclaiming every thing of a political kind in connexion with his subject, the preacher showed that Christianity, as it came from the hands of Christ, was pure and transparent; that it asked no favours from kings, but showed itself purely a moral principle, and ran a career never since witnessed. But when princes sought to ally it with the state, and courted its influence to carry their schemes of policy, it was deprived of its glory and efficiency. The pen of prophecy has, however, unfolded the view of the restoration of its spirituality and glory, when every thing unholy and worldly shall be destroyed.

In illustrating his second head, Mr. P. remarked that no view could be more inspiring to the heart of a good man than that of the glory of God being universally revealed to mankind. This glory had *been partially shown to* man by the ancient prophets, and Zion had then appeared lovely; and still more had this been seen in the advent and character of the Lord Jesus. But these, delightful as they were, were only the first stages of the manifestation of divine glory. In the sight of this glory every part of the world shall participate. God, as an earnest of this, had shown enough of his glory to reward our labours, but not sufficient to gratify our desires. In closing his sermon, the preacher recommended his hearers to enter personally on the labour of making known the divine glory—a service enjoined by Jehovah, and demanded by the consistency of christian character and the claims of the world; and presented the moral state of the world as an argument for liberal contributions.

The hymns were read by the Rev. Messrs. BELCHER, of Chelsea; FINCH, of Harlow; and DYER; and the service was closed with prayer by the Rev. T. MORRIS, of Portsea.

The usual prayer-meeting was held on Thursday morning at Eagle Street, when an appropriate address was delivered by the Rev. JOHN STATHAM, of Amersham, and prayer was offered in succession by the Rev. W. ELLIOTT, of Campden; J. TYSO, of Wallingford; and C. WOOLLACOTT, of Westminster.

The annual meeting was held at Spa Fields Chapel; the chair was taken by W. B. GURNEY, Esq. After singing and prayer, the Chairman congratulated the assembly on the pleasing and interesting circumstances under which they had met this day. They met, last year, under different circumstances, lamenting over the ruin that had befallen their cause in the island of Jamaica; and though they desired to be delivered from that painful situation, they could not have anticipated the glories of the present day. In terms that went home to the heart and to the conscience, they were told that slavery and Christianity were incompatible; but little did they expect it should be so powerfully proved as at the present time, and that within forty days the slave should be set free, and each sit down under his own vine and fig-tree, none daring to make him afraid. Such a state of things must create the highest satisfaction, when it was remembered that the negro population had been prepared by a long course of gospel instruction to receive their temporal liberty in addition to that liberty wherewith Christ maketh free. Now they might look forward to the time when there would be in those colonies colleges for the instruction of native missionaries who should go forth throughout

all Africa for the object of its conversion. Nothing less than this, and much more might be hoped for, under the new state of society in the West India Islands. It would have been pleasing to have had to report that the houses of God were no longer lying waste, and it had been hoped, by an appeal to the Government abroad and at home, that the demolished chapels would have been restored. That appeal, however, had been met in a qualified manner, and it now remained for this meeting to say what was to be done; and as friends of missions and Christians, they ought not to be satisfied while their friends Messrs. Knibb and Burchell had not yet returned to their posts to rejoice with their people. Without entering into details he would merely recommend the object of the meeting to the patient consideration and cordial support of the assembly, requesting all present to recollect that its object was purely religious and not political. Under proper feelings he doubted not this meeting would be conducive to the advancement of divine glory and the best interests of immortal souls.

The Rev. J. DYER, the Secretary, read the Report, after which the Chairman read the statement of accounts, which stated that the expenditure of the past year had amounted to £14,690, which had so far exceeded the income as to leave a balance of £2692 against the Society.

The Rev. W. GROSER, in moving the first resolution,—

That the Report now read be adopted, and circulated under the direction of the Committee; and that this Meeting humbly acknowledges the various proofs, furnished by the history of the Society during the past year, that a divine blessing has rested on its proceedings,—

said, that it would appear to him that, after hearing such a Report, the feeling was that they should retire for meditation and prayer, rather than to listen to any remarks he might address; but he might at least call upon them to render thanks to the Father of mercies for the extraordinary goodness displayed towards them and their brethren in distant parts, and to go forward in their triumphant course. A very different report might have been presented; they were not called upon to listen to statements respecting dissensions among brethren or differences of opinion at home or abroad, nor to deplore the breaking forth of new or the continuation of old persecutions against their missionaries, for their ways had pleased the Lord, and he had made their enemies to be at peace with them. They were not called upon to vindicate the character of their brethren; that had been done by nobles *and secretaries of* state. They were not *called upon to* lament the death of missionaries, though at home indeed one long in office, and not inferior to any in honesty of purpose or readiness for labour, had been called to his rest: but they might rejoice that there were left among them men of experience and integrity, worthy of the confidence of the Christian public. This society directed its chief attention to the East and West Indies. The report had referred to Calcutta, which some might think of as only a large and hot city, and be almost fatigued with the repetition of things concerning it; but if missionary societies were to commence their operations anew, and the question was raised as to what part of the world they should send their missionaries, the answer would be, "Unfurl the standard of the gospel at Calcutta." This would be acting on the authority of Scripture precedent, for the apostles preached in the chief cities of Asia, and in Rome, the metropolis of the world. If they had, which he regretted to say they had not, 100 missionaries well qualified for their work, and adequate funds to send them, they could not do better than send them to Calcutta,—a city which is computed to contain 80,000 houses, so that 100 missionaries would supply only one to every 800 houses. Ministers at home would think their task excessive if they had to superintend seven or eight thousand people; but what would that labour be compared with the labour of missionaries, who had to do the work of schoolmasters, and perform other preparatory labour, so that if there were 900 added to the 100, there would be abundant work for all. In reference to the West Indies he might remark, that the most important experiment was about to take place there that ever occurred in the history of the world, brought about by a pecuniary sacrifice the most noble any nation ever made for the purpose of philanthropy. It was desirable that the negroes should have friends and protectors to inculcate upon them the principles of the gospel of Christ; and he might say that they were longing to see the faces of their teachers as much as they were longing to see their flock. The accounts from Jamaica were of the most cheering character—the way of the Lord was prepared, and it remained—but he trusted it would not remain long—only for them to go and take possession in the name of the Lord.

JOHN POYNDER, Esq., seconded the motion. He observed, it had fallen to his lot to advocate the cause of Christianity in the eastern part of the world, and he was under obligations to the Baptist Missionary Society, and he could not but acknowledge that in seasons of darkness and

discomfiture he was encouraged by their counsels and prayers to go on in that course which at length proved successful. They were much indebted to the East India Directors, the Board of Control, and to Government generally, for the share they had taken in bringing about the present state of things in the East. Now that idolatry was no longer to be a source of revenue, and the horrid sacrifice of 700 beings a year to their idol was discontinued, the system must die a natural death, and India would soon attain to a period of unexampled happiness. The time was come when England must bestir herself, and every man, let him belong to either the clergy or the laity, who contemplated himself as a brand plucked from the burning, must feel that all he could do was but little compared to the obligations he was laid under.

The Rev. G. PEARCE, of Calcutta, in proposing the second resolution,

That this Meeting especially contemplates, with devout gratitude to the supreme Disposer of all events, the abolition of Negro Slavery throughout the British Empire, and the various enactments of a beneficial character affecting our vast possessions in India; and congratulates the friends of humanity and religion on the increased facilities thereby afforded to Missionary operations both in the East and in the West,—

said he mingled his gratitude with theirs that day for all that had been done in the West Indies, but he naturally wished to direct their attention to the country in which he had been labouring. Since he had returned to England, he had heard expressions which seemed to indicate a despondency with regard to the success of the gospel in India; this would appear farther from the fact that during the past eight years, with the exception of the present, only two missionaries had been sent thither by this society, while the London Missionary Society and the Church Missionary Society had each sent out six times that number. Some might imagine it almost impossible to convert the Hindoos, since this society had laboured for that object during the last forty years; but Ireland received the gospel 1000 years ago, and what was the state of that country? Then, again, look at the condition of England after the gospel had been preached in it 1600 years. The great and good Dr. Carey's motto was, "Attempt great things and expect great things;" but were he present on this occasion he would freely confess that 40 years ago he never expected to see what was now to be seen in Bengal. There were enormous difficulties in the way of the spread of the gospel in India, but he mentioned this to inspire them with patience *and not with despondency.* There *was a system of religion* which had existed 3000 years, supported by an extensive, interested, and influential priesthood; and there was belonging to that system what is termed caste, which bound the people to their idols and to the system. It was not to be expected that such a system could be overturned in a day. When Dr. Carey went to India he was not able to speak the language, and there was neither grammar nor dictionary, or any body to teach him; hence he could only employ himself in preparing materials for others to work with. The moral character of the Europeans there was an important subject, because it was desirable that the missionaries should have something to point to in support of their doctrine; and though when Mr. Thomas was in India he advertised in vain for a Christian, such an advertisement would not want respondents now. European society in that country was much improved, and among the military there were some pleasing exhibitions of religious feeling. In one regiment every officer, with but one exception, had become a subject of divine grace, while some of the private soldiers had collected £26 in support of missions during the past year. Education in English was progressing very rapidly under the united efforts of the Baptist, London, and Scotch missions. Mr. Duff, of the Scotch church, had been most successful in his attempts to instruct the young. When first he began, however, to deliver his lectures, the youths of the Hindoo college were threatened with expulsion if they attended them. That restriction was now at an end, and Mr. Duff had 300 youths of the most respectable class under his tuition. There was what was called the Anglo mania prevalent in India; correspondence was preferred in the English language, and it was expected that the Persian language would shortly be excluded from the country. The rajahs had requested four teachers from the mission, but there were none to send. He hoped some would come forward to engage in this work; and if there were any present he would promise them as many children as they could teach, and as many sinners as they desired to preach to. If they did not come forward, others would. America was directing her attention to benighted India, and she would have done so before had it not been for a mistaken notion that her missionaries would not be permitted there; but Lord William Bentinck had given permission to as many as would come. He saw some of the members of the London Missionary Society present, and he had been desired by their missionaries to implore them to send more.

The Rev. T. BURCHELL seconded the motion. He said that the Society had

been in operation in the West Indies 20 years, eleven of which he had been engaged there. His course and that of his brethren had been checked by the boisterous elements of slavery. Their characters had been assailed, and they had been imprisoned and persecuted, but yet possessed a conscience void of offence towards God and man. They thanked God that they had been permitted to labour in the land of the negro's bondage, and counted the day they landed on its shores as one of the happiest of their lives, and esteemed it no small honour to be accounted worthy to suffer for the cause of Christ. They did not expect a life of ease or pleasure, recollecting the declaration of Christ to his disciples, "Behold, I send you forth as sheep among wolves;" and trusting in the promises of a faithful God, they found that not one good thing had failed them. The amount of success however far out-weighed the amount of toil and suffering. There were now 24 churches in Jamaica, and the conduct of the negroes belonging to them, during the late disturbances, gave a testimony to the purity of their faith; for he never heard one of them throughout the whole use a harsh expression respecting their persecutors. Whenever they spoke of them, they did so in terms of compassion and pity, and they prayed heartily for the forgiveness of those who were hunting them to death. Their sympathy for their ministers was so intense that they quite forgot themselves. During his incarceration he was allowed to walk for an hour each day in the prison-yard for air, under the restriction that he should not speak to any of the imprisoned negroes. A man, 70 years of age, one of eleven that formed the first church at Montego Bay in the year 1824, called to him from the grating of his cell, but remembering the restriction, he took no notice, and this was continued for three days. On the fourth day he determined at all risks to speak to this old disciple, and he proceeded to the cell, but he was not there. He called him, he heard the clanking of his chains, and in an instant he came to the grating, and with tears in his eyes said, "Minister, what make me feel is to see minister in trouble; me can bear it myself; me willing to suffer what God see fit; but when me see my minister, him leave father and mother and him country to come to teach me, it be more than me can bear. Never mind, massa, bear up, keep good heart, you know we Saviour suffer more than we suffer." He little expected such an interview, but on the contrary that the poor man would apply to him for a word *of consolation. On his* liberation they *crowded around him,* and his feelings were overpowered with their sympathy. They said in reference to their persecutors, "We know they wicked, but we must pray for them." Did not this remind them of the prayer of the Saviour for his murderers? A black cloud indeed then hung over the church; but though Christians were alarmed, the church was safe, for it was founded on a rock, and the gates of hell could not prevail against it. Slavery raised the arm of persecution against Christianity, but when it demolished the temples of the living God, it inflicted on itself a mortal wound; and though for months that monster writhed with anguish, it now laid powerless, and in a few days it would give up the ghost. Yet the triumph was not complete; their joy was far from being unmingled; for where were the sanctuaries of the living God? They had been burnt with fire and levelled to the ground; and their ashes were now trodden under foot by the adversary. Thirteen of them were in ruins, and nearly 20,000 negroes were deprived of a place in which to meet and worship God. Should this desolation be allowed to continue? Were those churches to be scattered abroad for want of a place of rest? Should those thousands, the gathering of whom consumed so much time, labour, expense, and life, be suffered to remain disconsolate, as sheep having no shepherd? Were they to be left to the mercy of those who hated the religion of Jesus Christ? Surely not. Where then were they to look for help? Were he and his brethren to be told to go back to their congregations? They wanted to go back, but it was in vain to look to them, for they had lost their little all; and while their masters were to be compensated liberally for letting them go, they were to have no compensation for all the misery, and spoliation, and persecution they had endured. Was it said, Look to the Government? Government had promised to do something, but they expected more to be done. There was but one last resource, and if they failed there, there was no help, and their prosperous and interesting missions would be blasted, and that too in the very vigour of their days. Their last appeal was to the British Christian public, and never had that been applied to in vain in any case worthy of its support. That public must determine whether they should go forward or give up the cause. He appealed to them in behalf of thirteen scattered churches, comprising 5000 members and 10,000 inquirers, and in behalf of thousands of perishing negroes. The 1st of August was approaching. Let not then the shouts of the liberated negroes be mingled with the lamentations of 20,000 of their number

over the ruins of their chapels. Let not the joyful train of the conqueror be brought up by thousands in the rear refusing to be comforted for Zion lying waste. Let the approaching day of jubilee be one of holy festivity and unruffled joy; not a tear be shed, not a sigh be heard; and let the chain, the whip, and the whole paraphernalia of bondage be burnt with fire, while angels renew the song, "Glory to God in the highest, and on earth peace, good will to men," and we join in singing, "Unto the Lord who hath triumphed gloriously sing, Thy right hand, O Lord, is become glorious in power: thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?"

The Resolution was then unanimously adopted.

The Secretary read a letter from T. F. Buxton, Esq., expressing his admiration of the conduct of the missionaries in the cause of negro emancipation, and inclosing a cheque for £20. Some other donations were also announced.

The Rev. W. KNIBB proposed the third Resolution:

That government having consented to recommend to Parliament a sum of £5516, to meet existing liabilities on Chapels and other property belonging to this Society, destroyed in Jamaica; and confident hope being entertained that if this Society will raise £6195, being one half of the remaining amount of damages incurred in consequence of the outrages in that Island, his Majesty's Ministers will also recommend to Parliament to grant an equal Sum; this Meeting deems it most important to make an immediate appeal to the friends of religion to realize the desired amount, and thereby reinstate the Negro population in the possession of religious privileges which they so justly prize, and also lay the foundation for more vigorous and extensive operations.*

He was confident that at this particular juncture the society would gather round it the sympathies of the different sections of the Christian church, and he trusted that no one present would be satisfied unless he provided at least one brick towards those chapels which were to be erected as the monuments of the triumph of liberty. He had been trying at other places to awaken the spirit of benevolence, and though he was late in the field he succeeded pretty well, and he now came to try how he could succeed here. Some years ago an old negro came to him, a distance of forty-five miles, for a Bible; but, understanding that the old man could not read, he said the book would be of no more use to him than a bit of wood. The negro replied, "Massa, me think you wrong for once; suppose me have a friend that can read, which be most use, a Bible or a bit of wood?" He admitted the force of the argument, and gave him a Bible, but told him that if ever he could afford it he must pay for it, while he felt thankful that he had a copy of the scriptures to give him: and he now blessed God for the Bible Society, which had determined upon presenting every negro with a New Testament and a copy of the Psalms on the Day of Jubilee. The old negro returned in a few months, bringing six shillings. He was asked how he had procured the money. The old man replied, "Massa, we make a prescription on the estate." Now, if the meeting would prescribe for him after the same manner, he would gladly take the dose, however large it might be. The first of August was coming—roll on, time, and bring it fast! The first of the present race of kings ascended the throne on the first of August, and it would be rendered a more august day by this noble event, and he who was crowned a king of slaves would die a king of freemen! On that delightful morning the mother, for the first time, would take her child—her own, and the British missionary would stand forth in all the dignity of his office, to proclaim Him who came to secure liberty for the captive. In the district which he occupied 60 prayer-houses were demolished, and in Mr. Burchell's no less than 100. These places were built by the voluntary efforts of the poorest classes of Christians, but they were now without the means of rebuilding them, and must be assisted. The Governor of Jamaica had gone round himself, not intrusting the business to other hands, and explained to the assembled negroes the nature of the bill; and on the very spot where 160 negroes suffered on one gallows, he had proclaimed, "On the first of August you, your wives, and children will all be free!" The question now was, Should he bid them farewell, and go to those interesting and anxious people, or not? It remained for the assembly to answer the question; and he promised them, that if they did answer it to the purpose, they should see his face no more.

The Rev. J. LEIFCHILD seconded the motion. Having sympathized with this society in the day of trouble, and joined in prayers for the preservation of their

* It is proper to state that this Resolution was drawn up in consequence of an interview with the Secretary of State for the Colonies, held on Wednesday afternoon, and reported to the Committee immediately previous to the General Meeting. This will account for the introduction of *two* Resolutions of a financial character. The amount of donations this day (June 24) is upwards of £2700. The Jubilee cards are prepared, and will be sent as generally as possible by this month's parcels, but the very short interval will not allow of their being forwarded in every instance. *(See Advertisement on the cover of Baptist Magazine.)*

missionary brethren, and having lived to see those prayers abundantly answered, it could not but be peculiarly grateful to meet that day, and sing "Unto him that heard and answered prayer, be all the praise!" It was true, some had fallen victims, and no marble told where they lay, no bard sung their name; but they were witnesses for the truth, and their record was on high, and "the blood of the martyrs is the seed of the church." Who was it that overruled evil for good? Little did they think Christ would have accomplished their desire in the way in which he had accomplished it; but he made the cross-winds accelerate the arrival of the vessel at her port. He did not think that difference of opinion on minor matters among the people of God should prevent cordial affection and unity in reference to the great object of all their wishes, and it was the want of a greater measure of piety and Christian principle that formed the barrier to the full operation of Christian love. There must of necessity always be differences of opinion on minor matters, and these differences of opinion might be conscientiously held without injury to each other. Was it necessary for them to become Pædobaptists to have an affectionate regard for him? or must he be an Anti-Pædobaptist before he could love them? Where he to meet a converted negro, he should not ask whether he was converted by a Baptist, or Wesleyan, or Independent, but, "Have you the stamp of the blessed Jesus upon you?"—for that was the ground of Christian affection. Let them not wait then for the time, which he believed never would come, when all should be unanimous on minor points, but let each give the right hand of fellowship to "all that love the Lord Jesus Christ in sincerity and truth." If he had any wishes for an alteration in Church and State, it was entirely on spiritual grounds, that all exclusive practices might be removed, and that every denomination of Christians should be united in labouring for the conversion of the world. The rev. gentleman concluded by making a powerful appeal to the audience on the subject of the resolution, urging them to immediate action.

The CHAIRMAN put the resolution, and expressed the pleasure he felt in contributing £500; "not that I am possessed of large property. It is small in comparison with that of many members of the denomination, and with larger claims upon it. Such individuals, I trust, will not feel themselves restricted to that sum. The circumstances are very peculiar; the call is pressing, and a *sacrifice* must be *made to meet it*, rather than it should not *meet*." The Treasurer followed with a donation of £500; S. Salter, Esq. £100; J. Gutteridge, Esq., £100; and in the course of half an hour many smaller amounts were named. The Baptist ministers present pledged themselves on behalf of their congregations, and the ministers of other denominations, among whom were the Rev. Dr. Fletcher, the Rev. J. Leifchild, and the Rev. J. Hunt, did the same for various amounts. The animated appearance of the meeting during the collection of these contributions was as unusual as it was delightful. The sum total amounted to £2,300.

The Rev. J. LEIFCHILD gave out the hymn commencing

"Bless'd be the dear uniting love
That will not let us part;
Our bodies may far off remove,
But still we're one in heart," &c.

After the singing of which, the rev. gentleman shook hands with Messrs. Burchell and Knibb, addressing them in an affectionate manner on the subject of their departure to the West Indies, and committing them to the care of the Great Head of the church.

The business of the meeting was then resumed by the Rev. J. E. GILES moving, and the Rev. J. BUNTING seconding, the nomination of the officers and committee for the ensuing year, which was agreed to.

The Rev. E. CAREY proposed a resolution for appropriating the 1st day of August next to solemn prayer and thanksgiving.

The Rev. T. WINTER, of Bristol, seconded the motion. He remarked that he had not pledged the people of Bristol to any amount, it having been previously understood that on the 1st day of August they would collect for the very object of that liberal subscription which had commenced.

The resolution was unanimously adopted.

The Rev. J. E. GOOD, of Bristol, proposed a vote of thanks to the managing friends of the different chapels in which the anniversary meetings of the Baptist Societies were held for the accommodation afforded.

Mr. SALTER seconded the motion, which was agreed to.

The Rev. J. DYER announced that subscription cards would shortly be issued for the purpose of completing the required amount for rebuilding the demolished chapels. He observed that what had been done that day might be taken as a pledge that before the 1st of August they would exhibit to Government the triumph of the voluntary principle.

After singing "From all that dwell below the skies," &c., the meeting adjourned.

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THE

BAPTIST MAGAZINE.

AUGUST, 1834.

SUBSTANCE OF A SERMON BY LATE REV. A. FULLER,

PREACHED AT CARTER-LANE MEETING-HOUSE, MARCH 24, 1800.

PSALM xlii. 6: "*O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.*"

WHEN the apostle John was in great affliction and tribulation, banished from his brethren into the Isle of Patmos, he was consoled with a view of the saints in glory—he was shown in vision the appearance of characters dressed in white robes, and with palms in their hands—and beholding such a glorious appearance, he was asked, by an attendant angel, "Who are these, and whence came they?" as much as to say, Doubtless, considering your present afflicted state, you reckon these to be very happy beings—all pure, all glorious. The apostle replied, "Sir, thou knowest." His attendant angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb:" which was in effect saying, Those whom you now behold in the greatest glory, were a little while ago in the same state that you are now; and you, who are now in a state of tribulation, shall *shortly be in the state in* which they are, dressed in white robes, and with palms of victory in your hands. Some such an idea as this, my brethren, is afforded us when we read the Psalms of David. David is now in that state which John beheld, clothed in white robes, and with palms of victory in his hands; but David a little while ago was passing this life in great tribulation. See the picture of his heart drawn in this Psalm: "O my God, my soul s cast down within me." Here is the character of a man who is now in triumph that was, here, well tried on every side: "O my God, my soul is cast down within me.' What a cheering lesson does this afford us under present trials and present dejections of mind—to anticipate the period when our trials shall end in triumph, when they shall terminate in crowns of immortality!

Two thoughts suggest themselves from this interesting and affecting passage: First, That while we live in this world, through a variety of causes we are subject

to have our souls cast down within us. Secondly, That under such depressions and dejections, one of the best remedies perhaps which the Scriptures exhibit is, to remember God from past times, places, and deliverances in which he has appeared on our behalf. "O my God," says the Psalmist, "my soul is cast down within me;" therefore I will betake me to this remedy—a remedy which I suppose he had often found efficacious—"I will remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar." I do not know that we have any certain account, in Scripture, what those places particularly referred to were. They might be places and times in which God had appeared for his servant David, when heretofore he had experienced great difficulties, great temptations, great afflictions, and in which signal deliverances had been wrought out on his behalf. He might refer to times and places of remarkable interpositions, in which God had appeared on behalf of himself or his forefathers, or on behalf of others with whom he had been acquainted. But let us advert to the two ideas that I apprehend are conveyed to us in the passage.

First, That while we live in this world of sin and misery, through a variety of causes, we must expect to have our souls cast down within us.

God does not see fit that we should pass through life in a state of ecstasy or uninterrupted joy—uninterrupted joy is reserved for Heaven—you and I at present are not fitted for uninterrupted joy—sorrow and dejection of heart are as necessary for us in the present state as any thing can be. When the apostle addressed himself to *the primitive* Christians, he said, "*If need be*, ye are in heaviness through manifold temptations:" there is a necessity for dejection and various complicated trials; as great a necessity as there is for ballast in the ship in order to preserve it from being overset. The Lord knows our present follies, our fickleness, the propensity we have to be elevated by a series of uninterrupted prosperity; he knows our proneness to forget HIM; that we should not frequently repair to his throne if he were not to furnish us with errands; and if he were not to impress something deep, something that would lay hold of our hearts, we should not repair to him in real earnest; and therefore he so orders things that, from a variety of causes, we should frequently have occasion to say, "O my God, my soul is cast down within me."

Let me mention a few cases in which this language will fit our lips.

There are cases, in the first place, in which the hand of the Lord goeth out against us;—I say the hand of the Lord, for if we do not view the hand of God in the ills that befall us, we are strangely deficient, we fall under the threatenings of those who eye not the operations of his hand. Shall there be evil in the city, and the Lord hath not done it? Shall there be evil in a family, and the Lord hath not done it? Shall there be evil on an individual, and the Lord hath not done it? David frequently beheld the hand of God in that which befell him; he met with a great deal of unjust and unkind treatment from men; Saul, without any just cause, persecuted him, hunted him like a partridge on the mountains; but David had these thoughts: If the Lord have stirred up the people against me, let him accept an offering; perhaps it is God's hand.

I doubt not but that David was very inquisitive under the very cruel persecution of Saul, whether there was not some wickedness in his heart which this was designed to correct, whether this was not the hand of the Lord stretched out against him. Men might mean it for evil, but God intended it, perhaps, for a correction: if it be the Lord, let him do what seemeth him good. In a later period of his life you see the same spirit, when his own son rose up against him and sought his life. And when Shimei cursed him, and cast dust at him while he passed along weeping, he said, in answer to those who would have cut off Shimei's head, "Let him alone, the Lord hath said unto him, Curse David." It is of great use to us under the afflicting dispensations of God to view his hand. There is nothing that will tend so much to bring us to repentance; there is nothing that will thus tend to produce reconciliation to his will; for if we love God, we shall take every thing well at his hands. If we only eye the instrument, we may be quarrelling with the instrument, we may be complaining for ever of second causes; but if we eye our heavenly Father's hand, we shall also hearken to his admonition when, in the exercise of his sovereignty, he says, "Be still, and know that I am God." It is consistent under the hand of God, however, to feel dejection. He lays his hand on us on purpose that we may feel it, that we may feel and profit by the affliction. A sensible state of mind, under the afflicting dispensations of Providence, is the most desirable effect. God requires that we do not murmur under his hand, but not that we do not *mourn under it; we* may go to *him and say,* "O my God, my soul is cast down within me." We may mourn; and while we mourn we shall be humbled—we shall be submissive—we shall be reconciled. We may shed tears of submission to his will, but we must not murmur; we must say, with one of old, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?"

Again, there are times in which God withholds all sensible communion with us, and yet we shall not be so left to ourselves as not to feel the loss of his presence. Whenever these two things meet together, then the language of the Psalmist will fit our case, "O my God, my soul is cast down within me." There is such a thing as to lose all sensible communion with God, and yet not to be insensible and careless under it, stupid, buried in the cares of the world, lost to all sensibility; this is the worst of all states of mind, this is the most of all to be dreaded. If you or I are in that state that we can go into our closet and perform a round of duties, and come away without any communion with God, and yet be easy, that is the worst of all states. If we are in such a condition as that we can come to the house of God and hear a sermon, and go home and enjoy nothing of God in it, and yet be easy, woe unto us, we are in the most perilous of all situations; we may consider it as some awful warning, we may expect that God is about to give us up to some outward open fall, or to embrace some erroneous principles that will be destructive of our best interests. But there is such a thing as to have lost all sensible communion with God, and yet not to have lost a desire after its return. know you not what this means? My friends, we read of the children of

Israel, in the time of the Psalmist, that they lamented after the Lord. Know you not what it is to enter your closets, and not find freedom with God there? when a veil seems to be drawn between God and your spirits, and you are ready to say, with one of old, "I was as a beast before thee," groaning from the sorrow of your heart; and yet you cannot recover that sweet communion with God which in former seasons you have been wont to enjoy: know you not what this means? Know you not what it is to come to the house of God, and though you cannot enjoy communion with HIM under the ministry of the word, nor in the administration of the public ordinances, yet you cannot be easy without it, you go home in the situation in which David was as described in the 51st Psalm, saying, "Cast me not away from thy presence, and take not thy Holy Spirit from me; restore unto me the joy of thy salvation, and uphold me with thy free Spirit?" This, my dear friends, is the very spirit that will utter such an exclamation as that in my text, "O my God, my soul is cast down within me." Know you not what it is to retire from the ordinances of God unsatisfied, unblessed, and so dejected that you can enjoy no pleasure in any thing? In the society of the godly you have no delight; you seem like one by yourself when in their company; you feel as though you were an intruder and had no business there, as if every eye was upon you, as if you did not belong to that holy and happy society; you therefore hesitate whether you have any right to communicate with them at the table of your Lord—gloom overspreads your *spirit. Is this the* state of your *mind? Such language* will suit your case, "O my God, my soul is cast down within me."

Let me mention another case; not only that in which the hand of God has gone out against us, not only that in which we have lost all sensible communion with our heavenly Father, but that in which a load of guilt lies on the conscience, which we know not how to get rid of. A deep sense of guilt and shame may press upon the conscience, in connexion with an earnest desire to return to God: there is such a thing. David, in the 38th Psalm, describes that state of mind. I reckon that Psalm to have been written after his fall, and prior to, or at least to describe the state of his mind prior to, his recovery. Let us just turn to it, and read a passage or two. I think it describes the state of a person who has sinned and not repented, who has brought darkness and dejection on his soul, and yet has never been able to recover the lost joys of God's salvation—"O Lord," says he, "rebuke me not in thy wrath:" it shows that he was under the rebuke of God—"neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as an heavy burden, they are too heavy for me. My wounds stink, and are corrupt, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long." Here is the difference between a backsliding Christian and a backsliding hypocrite. A hypocrite is one who has not the truth of religion in him, who can revolt from God without feeling any concern, un-

less it be for the consequences. But if a good man act as David did, there will be no rest in his bones by reason of his sin, no soundness in his flesh, because of God's anger. During that period in which his soul is at a distance from God, he will be wretched; there will be no peace, or comfort, or satisfaction to his troubled spirit; his language will be, "O my God, my soul is cast down within me." Grace, real grace, where it is in a man's heart, cannot be dormant. We have heard of a distinction between grace in the habit and grace in the exercise, and there is some truth in it; but there is no such thing as grace in the habit without some exercise, for if so, we should be utterly dead in trespasses and sins. The life of Jesus, if manifested in our mortal flesh, will operate in some way. In the case of David it operated in dejection, darkness, shame, and confusion of face.

But I mention a fourth case, in which this language will fit our lips; and that is, when God seems to withhold his blessing from our labours. This may be particularly applicable to us as ministers; not however wholly so, for every Christian is engaged as a labourer in God's vineyard, and must be concerned to do good in his own way,—as a parent to his children, as a neighbour to those that live near him. Now, if God seem to withhold his blessing from our attempts on our children, our neighbours, our congregations; if all our prayers be unanswered; if our admonitions seem not to penetrate; if we labour in vain and spend our strength for nought, from month to month and year to year; can the heart of a good man do other than say, in the language of the Psalmist, "O my *God, my soul is cast down* within me?" I am sure many a faithful servant of Jesus Christ, who has laboured in the Christian ministry with little success, has sighed forth such a prayer many a time. Oh, could you follow your minister into his closet; could you follow the faithful servants of Jesus Christ into their retirements; could you hear their heavy groans, from the fear lest all that they have said should be of no effect; perhaps you might feel rather differently from what you do. This, we can assure you, is the language of every faithful servant of Jesus Christ, when he sees his labours apparently of no avail, "O my God, my soul is cast down within me." The love which he bears to God, the concern which he has for the souls of his people, his solicitude for their eternal salvation, must deject him, if he sees no apparent fruits from his labours. If, while he warns, you do not take the warning; if, while he invites, you seem all enamoured of the trifles and follies of the world; if, while he proclaims the joyful tidings of salvation, you are wholly uninterested in the divine message; and, while he denounces in the most awful language the threatenings of coming wrath, you appear heedless and unconcerned about it, how will he retire, and, appealing to the searcher of hearts and the author of his message, exclaim, "O my God, my soul is cast down within me!"

Finally, there may be cases, there are cases, in which all these distresses combine together; in which the hand of God goeth out against us—in which communion with God is withheld—in which guilt depresses the heart—in which a divine blessing is withheld from all we do; and when these combine together, methinks they form a load from which the Christian

can find no relief, but by giving vent to his sorrows in the language of my text, "O my God, my soul is cast down within me."

But I proceed to the second idea that our text suggests: that under the various depressions which we meet with in the present state, one very important remedy is, the remembrance of those times and places and circumstances in which God hath, heretofore, wrought for us deliverance. "O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar." I wish it in general to be remarked, that that which was the source of the Psalmist's comfort was not the time, was not the place, was not merely his own experience, but God: "I will remember *thee*." He does not say, Therefore will I remember Jordan, therefore will I remember Mizar, therefore will I remember the land of the Hermonites; no: Therefore will I remember *Thee* from them. God must be the object in which our faith and hope and joy must centre. All those times, places, and past deliverances, were made use of by the Psalmist as means of leading him to God; and this is the proper use to be made of past experience, of past interpositions of Providence on our behalf. What, I would ask, can be a better remedy, when under adverse dispensations, than to recur to such deliverances—"therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar"—to remember divine interpositions in times past? This was the way in which the patriarchs derived consola-[redacted]ion. When Jacob was in sor-[redacted]y with his uncle Laban, and *with* many troubles, many *uragements*, God appeared to him, we are told, and said, "I am the God of Bethel;" I am the God that appeared unto thee in the way that thou wentest. Now do not you suppose that this would tend abundantly to cheer Jacob's distressed heart, to call to his remembrance all that grace and goodness that appeared to him at Bethel,—at Bethel, where he had the vision of the ladder, whose top reached to heaven, and of the angels of God ascending and descending upon it—at Bethel, where the Almighty said, "I am the Lord God of Abraham thy father, and the God of Isaac; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." Ah! that was sweet. Well, and twenty years afterwards God appeared to him and said, "I am the God of Bethel;" that was leading Jacob to remember him from Bethel, to remember him in connexion with past promises and past supports. We should not make a God of our past experience, but we should make it the mean of leading us to God. Jacob did this. When he returned from Padan-aram, you recollect well, I dare say, what a strait he was put to by the coming out of Esau with four hundred men with him, and it looks as if Esau had a bad design. There is little doubt but that the old grudge rankled in his heart. He had been thinking for twenty long years that, if he came back into that country, he would revenge the quarrel. And now Jacob hears of his coming, with wives and flocks and herds, and with four hundred men, against him; what means had Jacob recourse

to? Poor soul! his heart was dejected within him—he was exceedinglydepressed; "I am afraid," said he, "lest he will come and smite me, and the mother with the children." He was deeply affected; and what measure had he recourse to under his trial? He took the very method which a good man should take; he betook himself to prayer, and we are told how he pleaded with God on that occasion. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord, which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee; and thou saidst, I will surely do thee good." Now this was looking back to Hermon, and to Jordan, to the hill Mizar, and remembering God there; this was making use of past experiences under present trials. This was pleading the divine faithfulness, and resting his soul and all his concerns on him. Jacob pleaded to good purpose, and from hence he obtained the name of Israel; for he had power with God, and prevailed. Oh, that we may do likewise under all our adversities! Does God lay his hand on us? Do mountains appear in our way insurmountable; Let us, like Jacob, remember him from Bethel; and say, He that hath delivered doth deliver, and, we trust, will deliver. Let us bless Him for all that is past, and confide in him for all that is to come. Well, and suppose your dejection arise from a want of communion with God, suppose it to be of a spiritual nature; methinks the remembrance of past experience evenhere, of past manifestations of divine goodness in your behalf, will lead you again, in the exercise of humble prayer, to seek your spiritual supplies from the same fountain. I hate that way of resting on past experiences which consists in quieting the conscience under present carnality, that can make us easy without God in the world; what some people have called a life of faith, but which is in reality the death, rather than the life, of that principle. A life of faith does not consist in being satisfied that we are safe, be we in whatever state we may; but if we repair to the throne of grace or the ordinances of God, and cannot enjoy consolation, and if our souls lament like Israel after the Lord, we may get good by remembering past experiences, or rather by remembering God under them. The church at Ephesus was exhorted to remember how she had heard, and how she had received the word of God. O dejected Christian! do thou also remember how thou hast heard; call to recollection thy former sorrows, thy former hopes, thy former joys, thy former confidences, not in order to seek comfort without a renewal of them, but with a view to rekindle, if it be possible, the lost flame; to recal the former joys, the former hopes, the former confidences, that the things may be revived which are ready to die; this will do thy soul good under all thy dejections. This will be to remember God from Hermon, and from Jordan, from the hill Mizar.

I will only add, by way of conclusion, there is one place which David could not mention, but which you and I can; and which it will do our souls more good to remember than either Jordan, or the land of the Hermonites, or the hill Mizar, or all other places put together; and that is Calvary. Is thy soul cast down within thee? Remember him from Gethsemane

and Calvary; and if that be not a relief, nothing can be. I will venture to say there is no trial that can befall you or me in providence or grace, but what a remembrance of God from Calvary will dissipate it. Is thy soul dejected with providential depressions? think of Jesus. What are thy afflictions in comparison of his, who bore thy griefs, and carried thy sorrows? Is thy soul depressed with a load of guilt, and art thou banished from communion with God? remember him on whom was laid the iniquity of us all, and who exclaimed, "My God, my God, why hast thou forsaken me?" Does guilt depress thy heart, and shame cover thy face? "Behold the Lamb of God that taketh away the sins of the world;" remember him from Calvary, and this shall be the healing of thy heart. A view of the cross of Jesus, as Bunyan remarks, unburdened his conscience. A view of the cross of Jesus will prove a balm for every malady—a relief under all thy sorrows.

A QUERY ANSWERED.

(See page 194.)

To the Editor of the Baptist Magazine.

If your correspondent, T. G., and those of us who have observed his important query, sincerely wish for a profitable explanation of it, we cannot surely do better than to look within, and pray that we may be enabled to go deeply into our own experience. Let each one who is spiritually-minded endeavour to make this advantage of a very profitable question. Let us look back. How was it with us when we were first impressed with a sense of the importance of that Gospel, the imperfect understanding of which makes so great an impression, and has such a wonderful influence, upon the tempers and conduct of untutored savages? We lose much advantage which would arise from important inquiries, by generalizing them. The effects of a religious profession upon large communities can be considered and accounted for in no better way than by referring to individual *experience.* And there is no experience with which we ought to be so well acquainted as our own. What were our feelings when we first decidedly entered upon a Christian profession? What occurred to us in the course of religious meditation and conversation as we proceeded? What were our peculiar temptations as to temper and conduct? Mortifying and humiliating as this self-examination may be, it is very salutary, especially by looking into that faithful mirror, the word of God. We find, by the admonitions of the Apostle James in his General Epistle, these painful deficiences in Christian disposition and conduct had made their way into the churches at a very early period. Read the whole of the epistle. The fourth chapter may especially dispose us to follow Solomon's advice: "Say not thou, What is the cause why the former times were better than these? for thou dost not inquire wisely concerning this." So we may say in

the comparison before us. There is, no doubt, a notable difference as to the effects of the reception of the Gospel with us, and with heathens and savages. We drew our first breath in a land of Bibles and Sabbaths. Those outward observances which are to us a customary concern—subjects of attention and imitation from our earliest infancy—are unknown to them, till Christian instruction is introduced among them. That they should therefore make a stronger impression, and have a much greater influence upon their temper and conduct, is not hard to be accounted for, even by such as do not discern, in this investigation, the sovereignty of divine operations. It is, notwithstanding, very disgraceful to the Christian profession in our civilized and much-favoured land; for, in truth, to whom much is given, of them much will be required. Let not the frequency of this solemn admonition hinder us from laying it to heart.

The entrance upon a religious profession by a heathen, more especially by an unlettered savage, is like entering into a new world. The change in manners and temper of such a convert is irresistibly striking. The infrequency of such conversions in populous heathen countries, renders the separation from former habits and companions marked and decisive. There is not only no peace, but no safety, if such an one should retain his former connexions and associations. The hateful passions to which he was formerly addicted were so manifestly vile and destructive, that it requires (happy for him) no great strength of judgment, but great resolution, to forsake them. How gracious, that the influence of the Holy Spirit should be thus effectual, as it is congenial with the weak mental attainments, yet strong natural fortitude, of a savage convert! In this fortitude they greatly excel civilized nations.

That they should likewise excel them in self-government, which requires (as the wise man affirms) greater magnanimity than the conquest of a city, is a very humbling consideration. Yet so it is. Alas! that it should be so! Is it that the prevalence of outward profession has a tendency to generalize the Christian temper and practice till the spirit evaporates? That the wine of the kingdom is diluted with the weakness of worldly conformity till its strength and nourishment are nearly lost? We have reason to fear it is so. Professing Christians in a Christian land often take up a Christian profession too hastily. We take it too much for granted that, coming forward in the cause of Christ, we shall with little or no difficulty maintain our ground. We have not sufficiently counted the cost; and thus, when unforeseen temptations arise, we are often left to disgrace our profession in temper and conduct, and pierce ourselves through with many sorrows. Faintheartedness does indeed keep back many, whose faith is genuine, though weak, from uniting with a Christian church. But a much worse error is that self-confidence which will not submit to the wholesome discipline of the church with which it is united. It is the latter description which justly falls under the censure of your correspondent, T. G.

Worldly prosperity and worldly anxiety are the great snares of those Christian professors who live in highly civilized society. And these, it appears, do generate strifes which, though the nations

we call barbarous and savage may be dreadfully addicted to, before conversion, they now consider the forsaking them an absolute test of their Christianity. What can we say then respecting the state of religion in this respect among ourselves? We take up the lamentation of the apostle just referred to: "My brethren, these things ought not so to be." Rapaciousness on the one hand, and indolence on the other, are too predominant in civilized countries; and they drown those who have no better principle in destruction and perdition. Alas! that such dispositions should creep into our churches, and bring in with them the bitterness of contention! There are no effectual remedies but watchfulness and prayer. Almighty grace can turn our zeal into a right channel—can purify our churches from the unnatural mixture of Pharisaical pride and Antinomian sloth, whence these wars and fightings proceed. The wisdom that is from above is pure and peaceable, and admits of but one kind of provocation—the provoking each other to love and good works. Let us, in our several stations, be deeply concerned to set an example to the flock in all things pertaining to godliness; to be tender-hearted and forgiving one towards another, even as we profess to hope that GOD, for our Redeemer's sake, hath forgiven us.

SENEX.

BRITISH COLONIES.

To the Editor of the Baptist Magazine.

NOTHING can be more pleasing than the contemplation of the many Societies formed for the spread of religion, and the good of the species in general. The circumstance is matter for congratulation, that Britain is so well employed; but there is one idea not to be lost sight of, and that is, we are, in the support of these societies, only doing our duty. The responsibilities of British Christians are great, and cannot be easily discharged. Never, at any period, had any nation such extensive influence over the destinies, moral and political, of such a number of the teeming millions of the world. Never had any nation such means of doing good. Her responsibility is indeed awful. This responsibility I was pleased to see ably unfolded in a sermon lately *published* by the Rev. Dr. Collyer. Admirably does the doctor show our obligations to the East and West Indies, and to deeply-injured Africa. I was particularly pleased with the reference he makes to our other Colonies. Australia only, indeed, is named; but the other emigration colonies are alluded to. This latter circumstance was one quite congenial to my own feelings, as for some time back they had been directed into this channel. This arose from the circumstance of several relations removing to Upper Canada. By communications from them, I find that the great want of that country is the *want of religious instruction.* In it they have found a home, and a prospect of a sufficiency of earthly good, which, with a large family, could not be found in their native land. But what is this without the preaching of the gospel, and

the stated means of grace? Without these, their families, although they may grow in wealth, cannot grow in knowledge and in grace, and in meetness for a better world. I am aware that the field is not wholly unoccupied. The Presbyterians are there from Scotland, occupying stations in the larger towns. The Methodists also, both from this country and the United States, have a number of preachers and societies there. A few Baptist preachers also are in the field, but these are "few and far between." Now, as many Baptists have gone to that land of relief from pauperism, and thus are cut off from their brethren, with whom they took sweet counsel here, and have little opportunity, in consequence of the want of the ministry of the word, of taking the same sweet counsel with other Christians there, it becomes a matter of inquiry whether British Christians, especially the Baptists, are not bound to do something for them. It is true, the poorer class of Christians, that are suffering the same privations which drove them from their native land, can do but little; but there is another class—a class that God has favoured with wealth. They have got rid of the burden of supporting as paupers many, perhaps, of those who, to prevent this, have gone to the New World. Would it be too much for these to give a little of their savings in this way to help them to the high enjoyment of spiritual instructors? It is true there are many claims on such persons already. They subscribe to the Home and Foreign Missionary Societies. They also subscribe to the Irish Mission, the Bible Society, and indeed, most others; and consequently cannot with a ready mind entertain the idea of any thing new. Nevertheless, they must not forget the extent of their obligations. Dr. Collyer's doctrine of responsibility attaches to every part, every needful part, of the British dominions; and if we are bound to seek the good of one part, we are equally bound to seek the good of another. It is true, the most needful should be first attended to; but still, all the needful should have a share. Paul felt for the *Gentiles*, and he gave substantial proof of this by labouring and travelling for *their* conversion; but, with all his desire for the conversion of the Gentiles, he did not forget the *Jews*. "Brethren!" says he, "my heart's desire and prayer to God for Israel is, that they may be saved;" and accordingly he travelled every where, seeking Jews as well as Gentiles. Now this is, I apprehend, in point. The self-exiled Briton is not to be forgotten. He is still our brother—our kinsman according to the flesh. It is true he is *self*-exiled, but he was obliged to go; the wants of a large family have driven him there. And shall he be forgotten? Surely not. British philanthropy, British Christianity, and British responsibility, all combine to say, SURELY NOT. Now, Mr. Editor, having brought the subject before yourself, your correspondents, and your readers, I leave it for the present. My object will be secured if I succeed in engaging the attention of, at least, one influential individual to take the matter up, and also induce some of your more able correspondents to point out the best means, by which the object of this communication may be attained.

ONE AT HOME.

ON THE GROUND OF ACCEPTANCE WITH GOD.

To the Editor of the Baptist Magazine.

THE following short piece has afforded me so much satisfaction on reading it in an old publication, that I am induced to copy and send it to your Magazine.

Should it meet the eye of any who may have read it before, yet I trust its excellence is such, that a second perusal may not be unprofitable; and as doubtless it will be read by many who have never had the opportunity of previously seeing it, I hope to them, as well as myself, it may prove a blessing.

A CONSTANT READER.

Mile-End Road.

"Our foundation, in dealing with God, is Christ alone—mere grace, and pardon through him; our building is universal obedience, as the fruit of that faith by which we received the atonement. There are often great mistakes in this matter, which bring great perplexity to the souls of men.

"Some are all their days laying the foundation, and never able to build upon it with any comfort to themselves, or usefulness to others. The reason is, they will be mixing with the foundation *stones* that are fit only for the superstructure; they will be bringing their obedience, duties, and the mortification of sin to the foundation: these are precious stones to build with, but unfit to be laid at the foundation, that, as was said, is the mere grace of God through a mediator.

"Here the soul must rest all its hopes of eternal life, without the consideration of any thing in itself, but that it is sinful, and obnoxious to Divine justice. This it *finds to be* difficult, and would gladly have something of its own to mix with it. It cannot tell how to fix these foundation-stones without some cement of its own providing; and because these things will not mix, they spend fruitless labour about it all their days. But if the foundation be of grace, it is not at all of works, for otherwise grace is no more grace. If any thing of our own be mixed with grace in this matter, it destroys the nature of grace, which if it be not alone, it is not at all.

"But does not this tend to licentiousness? Does not this render the mortification of sin and good works needless? God forbid. Yea, this is the only way to order them aright to the glory of God. Have we nothing to do then but to lay the foundation? Yes, all our days we are to build upon it, when it is surely and firmly laid; and these are the means of our edification. The soul that would come to solid peace and rest must lay aside all former endeavours, not in point of performance, but of reliance—it must cordially admit the grace of the gospel, and feel a deep sense that in itself it has nothing for which an interest in its promises could be obtained, but that all is of mere grace through Jesus Christ—other foundation can no man lay. Depart not hence until this work be done. Cease not an earnest endeavour with your own heart to acquiesce in the righteousness of God, both in your condemnation as a sinner, and your justification as a believer in Jesus. Stir not hence until this be effected. If you have been engaged in any other way, that

is, to seek for pardon of sin by some endeavours of your own, it is not unlikely but that you are filled with the fruit of your own doings, going on in a state of uncertainty, and a stranger to peace. Return hither; bring this foundation work to a blessed issue; and when that is accomplished, up and be doing. Carefully distinguish between the foundation and the superstructure, the righteousness of Christ and the obedience of the Christian. Let each be attended to in its proper place; then God is glorified, and the soul is saved both from present and eternal misery."

QUERY.

To the Editor of the Baptist Magazine.

A HUMBLE inquirer would be relieved from great embarrassment by a satisfactory answer to the following queries.

Should a member of a Christian church be restored, after having been excluded for immoral conduct? What course ought a fellow-member to pursue who, for substantial reasons, cannot feel satisfied that the offender is the subject of genuine repentance? Would a conviction that the church were admitting a hypocrite to their communion, form sufficient grounds for withdrawing from that community?

POETRY.

THE DAY OF JUBILEE.

Loose the captive's galling fetters,
From his limbs their burden take;
Banish instruments of torture,
Bid him from despair awake;
Rise to freedom,
And its new-born joys partake.

Come with balm of choicest odour,
Tender look and softest hand;
Heal the wounds that still are smarting
In that distant blood-stained land;
Welcome, Mercy!
All thy gifts are soft and bland.

God now bares his arm, repressing
Slavery's wrongs at Mercy's plea;
Vain the rage of fierce oppressors,
When He bids the oppressed go free;
What can hinder?
'Tis the day of Jubilee.

Sable tribes, He claims your praises,
Kneel t' adore his hallowed name;
Western isles that gem the ocean,
Echo with the loud acclaim;
Free-born Britons!
Swell the chorus to his fame!

Mothers, clasp, in fond embraces,
Babes you now may call your own;
Live to grace your sphere of duty,
Fearless of a tyrant's frown;
Smiling Mercy
Shall your humble efforts crown.

Spirit once that nobly struggled
Long, in vain, for their release;
Bending from the heights of glory,
Wave the victor's palm of peace;
Slaves are ransomed,
And their wrongs for ever cease.*

Messengers of Truth, look upward,
Rise from suffering, shame, and loss;
Bear the tidings of Redemption,
Spread the triumphs of the cross;
Tell poor Negroes,
All on earth besides is dross.

Time, advance the day Millennial,
When "the King of kings" shall reign;
'Neath whose sceptre every nation
Shall the law of love maintain:
Blessed Jubilee!
Not a slave will then remain.

Then, when Christ descends to judgment,
Men of every clime shall rise;
Join the angelic choir triumphal,
Singing, as they pass the skies,
Blest redemption!
'Tis to grace we owe the prize.

SARISSA.

* In the British Colonies—that section of oppression and cruelty to which the efforts of the philanthropic Wilberforce, under every discouragement, were assiduously and powerfully directed.

A VOICE FROM THE WEST.

Hail, mighty Albion! Pride of nations, hail!
We own thy latest and thy sweetest boon.
'Tis ours to whisper round the pleasing tale;
'Tis ours the lays of gratitude to tune;
'Tis ours to feel them.—Oh, what tongue can tell
The calm delights our inmost bosoms swell
When, breathing Liberty's pure air, we roam,
And feel this earth awhile, then heaven, our home!
The muse may wing above her noblest flight,
And Fancy's pen what Fancy thinks may write;
We *feel*,—no muse elates our conscious minds—
We feel no longer Slavery's fetter binds,
We smart no more beneath the bleeding thong,
And love and gratitude inspire our song.
In Memory's cell an altar will we raise,
Whence incense shall ascend of prayer and praise.
Of prayer—for Albion's highly favoured isle,
That she may shine beneath His radiant smile
Whose power no limits knows; whose love, no end;
Who reigns supreme, her Father and her Friend.
Of praise—to Him from whom all blessings flow;
Who cheers our path while sojourning below;
Who deigns to love us with a Father's love,
And then receive us to the realms above.
Our orisons shall swell through every vale,
And floating vespers breathe along the gale.
When Morning smiles, with half-awakened eyes,
Our hymns of praise shall greet the opening skies;
And Evening echo, with her still small voice,
While every heart and every tongue rejoice.

Hail, Christians! hail! The ties of love unite
The hearts of those who read and those who write.
To you we tune a softer, milder lay.
Receding from the shades of earth away,
In hope's domain we meet, and tell the joys
Which warmed our souls when first we heard that voice
That bade our chains fall off,—ourselves go free,
And bask beneath the sun of Liberty.
We will not—cannot, now unfold our souls;
The tear of boundless gratitude still rolls
For boundless happiness, the boon of Heaven,
To us, so once enslaved, neglected, given.
All language fails expression for the bliss
Your brethren felt when you procured them this;
Their silence tells you they can say no more.—
Bright emblems of the Saviour you adore!
(He breaks the fetters of the sin-bound soul,
He bids the dead arise, the sick be whole;)
You entered where the groans of those who bled,
And the cold corpses of the tortured dead,
Immixed a gloom of more than human birth,
And stamped with foulest shame the gory earth.
'Twas you first heaved the sympathetic sigh;
A tear first started in the Christian's eye;
You felt—and acted,—and now we are free,
And own religion, life, and liberty!
Oh, may you shine with more resplendent rays
When, ceasing from your toil, you end your days!
May lustre of a brighter hue illume
The sacred sadness of your peaceful tomb!
And when, on angel-pinions borne, you rise
To claim your native mansions in the skies,
May one fond glance at us your raptures swell,
And move again the love you know so well!

Emma.

REVIEWS.

1. *Ecclesiastical Establishments not Inconsistent with Christianity, with a Particular View to some leading Objections of the Modern Dissenters.* By WILLIAM HULL. pp. 68. Second Edition.—Rivington.
2. *Ecclesiastical Establishments Indefensible; and the Continued Separation of English Dissenters from the Episcopal Church Justifiable: a Reply to a Pamphlet by the Rev. W. Hull, entitled, "Ecclesiastical Establishments not Inconsistent with Christianity."* By JOHN BOUTET INNES. pp. 129.—Jackson and Walford.

It might have been expected that any person, making his escape from errors so palpable and injurious as those by which Mr. Hull was for so many years ensnared and overcome, if not abundant in expressions of gratitude for deliverance, would at least have been liberal in the exercise of commiseration towards those who, in constantly accumulating multitudes, without discovering any signs of repentance, are precisely in those calamitous circumstances from which, by a process which we regret to state he has hitherto failed to develope, he has been happily freed. It is not the right to change which is deemed in the smallest degree questionable, but the total neglect of the divine precept, "Whatsoever ye would that men should do to you, do ye even so to them." We complain that the sympathies of our *quondam* companion should be so entirely absorbed in his new connexion, that not a single melting of tenderness can be permitted to flow in the direction of those who, alas! still continue where he was so distinguished. But this, however just, is the least part of our complaint, for if, up to this moment, an unbroken silence had been maintained, it might have been supposed that the time indispensably occupied in reciprocal congratulations between Mr. H. and his new friends, had prevented that prompt utterance of merciful solicitude which the perilous condition of his former associates would have otherwise produced. But what is the fact? A pamphlet has been published in which they are maligned, scorned, and traduced; and at their expense the sect is exalted to which, for the present at least, he has thought proper to transfer his approbation. May not this secretion of bitterness, however, be the temporary result of some sudden attack which, having wrought its transient ebullition, will be speedily succeeded by the calm of reflection and the remonstrance of conscience? By no means; for a second edition of these intemperate pages is now in circulation, unamended in the correctness of their statements, and unchanged in the acerbity of their temper. Let the exultations, therefore, of those who are welcoming him to their communion be moderated, for should he change again—a supposition not at all extravagant—they may be admonished, by the style of his present performance, what they may expect. Like ourselves Mr. H. must be getting "old and grey-headed," for we happen to remember him when, thirty years ago, he was assistant to the venerable Mr. Newton, of Norwich. What an affecting consideration, then, that he should now turn round upon those with whom for half a century, it may be, he walked in apparent harmony,—not with tears of compassion—not with mild and affectionate persuasives—not saying, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, *except these bonds*,"—but with defamatory statements and unjust accusations,

which, were it not for the triumphant refutation which they have received, might have obscured their principles, and injured their reputation!

Decidedly adverse as we are to the unlovely practice of rendering railing for railing, we are not a little gratified by the opportunity of introducing to the attention of our readers Mr. Innes's reply to Mr. Hull. The contrast between the virulence of the attack and the Christian calmness and discretion of the defence, is unusually striking. In the former, the part is so much over acted as to defeat its design, but in the latter there is neither excess nor any thing left to be desired. Mr. Innes has pursued Mr. Hull completely through all his doublings, and so opposed him to himself that he must for ever retire from the contest, or change his mode of warfare. It has happened on this, as on multitudes of other occasions, that the impugning of the principles of revelation has called forth a vigorous defence of truth which must accomplish incalculably more good than the effort of the opponent will effect harm. But we are anxious that our readers should have an opportunity of listening to Mr. Innes: what follows we regard as peculiarly deserving of their attention.

"I believe that most dissenters will agree with me when I say that, in considering the subject of an ecclesiastical establishment, there is a wide difference between viewing it in *theory* and as actually carried into practice. It is one thing, in founding a state, to object, and that most strenuously, against mingling religion with its politics; and another thing to attempt the sudden destruction of an institution which has been settled for ages, and which is so mixed up with various interests, with civil and pecuniary claims, as to require the application of consummate wisdom in order to separate and arrange those interests, as well as to meet those claims and ultimately to do full justice to all parties. Hence dissenters deprecate violence. They are as anxious as any men to do justice; they wish to fulfil the duties of both tables of the law. The conduct of those who may be considered as leaders among them in the present day, proves that such views and feelings prevail. They have not withheld their opinions on the subject of ecclesiastical establishments, but their petitions to the legislature have been confined to the redress of practical grievances.

"It cannot be denied that the subject contemplated as a part of divine truth, as well as viewed in its bearings and consequences, is of vast importance; and it is utter folly to suppose that the lively interest which it has excited in the public mind can be suppressed. It is justly perceived to involve the honour of Christianity, the authority of Christ, and the best and noblest interests of man, —interests which rise infinitely above those which are civil and political. Religion connects man with God, and opens before him the prospect of an eternal state of being. In proportion as human minds are enlightened as to its real nature, and quickened to a conviction of its vast importance, they will perceive that, in itself, religion is spiritual, and that all the circumstances of it should accord with its true and leading character. No human enactments, no declared determination to adhere to ancient institutions, will avail to suppress the public feeling, or silence the public voice. The combinations of those whose worldly prospects are involved, and the avowed intention of friends, of partizans, and of dependants, to adhere to them, will be well understood by those who ponder the subject with reference to an interest inconceivably more grand. It requires to be considered without excited passions; declamation does not suit it, vituperation and slander are disgusting in connexion with it. That correct conclusions may be formed, one holy book demands to be studied, and that in the spirit of those who were inspired to write its hallowed contents. By an appeal to that book, on the part both of people and rulers, the question must at last be determined. Nor is the day very far distant when the great body composing the British empire will arrive at a fair conclusion respecting it. Let them implicitly follow a guide which is infallible, and they must determine aright. *Then*, whatever may become of the petty interests of sects, whether established or non-established, however it may fare with the prejudices of the low or the pride of the high, or whatever sacrifices may be required from those who have carried on a 'trade in the souls of men,' eternal justice shall be done to all. Then no law of men shall be permitted to remain which is at variance with the law of Christ. Then 'all things shall be so ordered and settled

upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, shall be established among us for all generations.' 'Truth shall spring out of the earth, and righteousness shall look down from heaven; God, even our own God, shall bless us, and all the ends of the earth shall fear Him.'" p. 43.

From pages 61 to 75 the reader will meet with an able summary of the reasons both of ancient and of modern dissent. A part of the pungent and powerful conclusion, though it will encroach almost too much upon our limited space, we must introduce.

"I cannot bring this brief and imperfect enumeration to a close, without noticing more at large a point of *doctrine* on which the Church of England is partly at variance with herself, and wholly so with a large proportion of her ministers, who notwithstanding have made a declaration of 'unfeigned assent and consent' to her Liturgy, as well as with the whole body of evangelical dissenters, who, if there were no other reason for refusing conformity, would perceive sufficient cause in this one point,—I refer to the doctrine of *baptismal regeneration*. Whatever attempt at explanation may have been made, it appears to us to be most expressly taught by the offices and catechism of the Church of England, to be the doctrine of the baptismal service itself, to be recognized in the rite of confirmation, and expressly taught in that accredited formulary of doctrine, a knowledge of which is essential to confirmation and communion. After baptism the *priest* shall say, 'We yield thee hearty thanks, most merciful Father, that it hath pleased thee *to regenerate this infant by thy Holy Spirit.*' At confirmation the *bishop* shall say, 'Almighty and everlasting God, who hast vouchsafed *to regenerate* these thy servants by water and the Holy Ghost, and hast given unto them the forgiveness of all their sins;'—and in the catechism the *child* is taught to say, 'My baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' In all these words baptismal regeneration is most plainly asserted and taught, and to *protestant* dissenters none can appear more directly repugnant to Scripture, or more awfully injurious to souls. No outward form can renew the fallen spirit of man. He must individually 'be *born again.*' *The change is* spiritual, and it is extensive; it is a change of heart, and, by necessary consequence, a change of life; and the highest authority—one from whose decisions there lies no appeal, He who will be our final Judge, who will not be mocked, and who, when our doom for eternity is in suspense, will try us according to his own declared rule, has determined that without it a man 'cannot see the kingdom of God.' But if for this personal, this spiritual change, a rite can be substituted, if baptism has made us what the ritual of the English Church and its catechism teach, then 'the Scripture speaks in vain,' the language of our Lord has lost its force, and the New Testament is divested of its spiritual meaning; the waters of baptism can produce upon Britons a similar effect with those of the Ganges upon the Hindoos, which are supposed to purify the soul, and to prepare for future bliss; and the superiority of Christianity above Judaism, and even above Heathenism, consists in this, that whereas *various* ablutions were required by the former, *one* washing, and that in infancy, suffices in the latter. In my own name, and in that of thousands of my fellow-protestants, I protest against the sentiment, and against the formularies that teach it. Were there nothing else to which to object, I could not be a conformist. Nor do I wonder that a strong feeling on the necessity of a spiritual change has led some persons to charge a church which teaches baptismal regeneration, and allows of priestly absolution, 'with destroying more souls than it saves.' This, I hope, is an exaggeration; but I do conscientiously believe that in many hearts the sentiment has produced and nourished a most fearful delusion. I speak thus strongly because I apprehend that in many minds that delusion exists and is fostered still. Even if nothing more in the way of reform should be effected, there are thousands who, though not Episcopalians themselves, yet for the sake of their fellow-countrymen, would rejoice, if by any instrumentality 'the Lord of Hosts' would 'destroy the face of this covering which is cast over all the people, and this veil which is spread over all nations.'" pp. 71—74.

The progress of error is fearful. First infant baptism, then baptismal regeneration. Whenever the church shall be universally brought back to the primitive practice of exclusively baptizing upon a personal profession of faith, then will "the face of

this covering which is cast over all the people, and this veil which is spread over all nations," be destroyed. Till then baptismal regeneration, or something but too much like it, will continue to prevail.

One passage more from this spirited performance, and we desist.

"Such, with some other topics which are less interesting now than in those times, were the original grounds of Nonconformity. I have already intimated my determination not to enter into any historical detail of the sufferings of the Puritans. 'I could a tale unfold,' but I will not. The 'men, of whom the world was not worthy,' knew how to forgive their 'enemies, persecutors, and slanderers;' and I will not hold them up to the execration they deserve. The sufferers have come out of great tribulation. 'They have washed their robes and made them white in the blood of the Lamb.' They were 'faithful unto death,' and they have received 'a crown of life.' They need not the eulogy of men. And those who were once 'clothed in purple and fine linen,' who would not only have refused them 'crumbs,' but forbidden that a 'cup of cold water' should be given to them, can wear their robes, and occupy their places, and persecute the saints no more. Being a dissenter, I therefore shall most consistently write as one ignorant of the history of my country—a country however, the repose of which I defy any person to say, with truth, we wish to endanger. We love our country; our fathers loved it; and loving it, we lament that it has ever been charged with the crime of that devoted city over which a Saviour wept—the crime of persecuting the prophets. But we will neither be menaced nor seduced into an abandonment of those liberties which they so dearly bought; no, nor of the cause with which Britain's dearest rights are identified at the present hour. We will interpret the Scriptures for ourselves, nor concede to any body of men 'power to decree rights or ceremonies, and authority in controversies of faith,' who claim *themselves* to be the sole judges of that book from which, they tell us, they are not to deviate, and have given us to understand, by their conduct, what they *mean* by their *limitation*. We *will not declare* our 'unfeigned assent *and consent* to all and every thing' which they may decree, or their predecessors have determined. And if with firmness to maintain the position which our venerated predecessors taught us to occupy—if to defend ourselves against attacks and misrepresentations—if to explain our views of the nature of religion and the character of Christian worship—if to recommend those views to the adoption of others, be characterized as an attempt to 'endanger the repose of millions for the sake of experiment,' we can hear the charge with perfect indifference, we shall retain the persuasion that it does not deserve a reply; we shall pursue our course, justified by our own consciences, and feel assured that we shall not be suspected of evil by the wise or good." pp. 64—66.

In concluding our perusal of the just strictures and effective statements contained in these pages, we could scarcely help involuntarily exclaiming, Poor Mr. Hull!

Short Discourses for the use of Families. By the late Rev. Thomas Northcote Toller, Kettering.—London: Holdsworth and Ball; Simpkin and Marshall.

The author of these discourses uniformly avoided extemporaneous preaching. On one occasion he was visiting at the house of a clergyman of rank. Several other clergymen were also assembled. In the evening, one of their number was requested to conduct the family devotion. He opened the Bible, read a passage of Scripture, and at considerable length expounded it. The following morning the duty devolved upon Mr. Toller; he took from his pocket a sermon, placed it in the Bible, and read it; and afterwards, in conversation with one of the younger clergymen present, strongly advised him never to adopt the popular method of preaching—rather remarkable advice as given by one in "pretended holy orders" to a son of the church. Mr. Toller's text was taken from the 14th chapter of John, and included the following words: "In my Father's house are many mansions." "We have here (was the sentiment of the

preacher, and we do not pretend to give his words) an incidental proof of the dignity of the Saviour. If the servant of a nobleman bears to us a message, and must speak of the residence of his master, he will probably do so in terms of eulogy and wonder; describing the magnificence of the mansion—the silk and tapestry—the costliness of the furniture, and the splendour of the ornaments. Raised from the scenes of humble life, or it may be of poverty, he admires, and is ever ready to express his admiration of, the magnificence and riches with which his station as a servant surrounds him. But if the son, who has been familiar with all these things from his childhood, should refer to the place of his residence, nothing could be more natural than for him to speak of it simply as his 'father's house.'" The strain of observation was quite characteristic.

The reader will pardon this digression from the topic with which we commenced, and to which we now return—Mr. Toller's habit of reading, and of course of writing, his sermons. He has left behind him some thousands of discourses, not less valuable than those which are now presented to the public, but all written in a system of shorthand at present little used, and there is consequently some difficulty in getting the stenography deciphered. The volume now published is not, therefore, a selection of the best of the author's productions, but is to be taken as a fair specimen of his usual pulpit exercises.

The eloquent tribute which Mr. Hall paid to his departed friend would render preposterous any attempt of ours to pourtray his character, or estimate his abilities. Suffice it to say, that these sermons are strongly marked by those peculiarities of the preacher, which the biographer has sketched with a master's hand; they are "practical and popular, not critical and elaborate;" in no part "vapid, tedious, or uninteresting." They are very short, and we can easily conceive that when aided by an impressiveness of delivery rarely equalled, *the curtain would seem to* the hearers to fall "at the moment the scene was most interesting, and the current of emotion be suddenly checked and interrupted, when it was just rising to its height." These productions of the author afford also numerous examples of that facility and felicity of familiar illustration, by which he was pre-eminently distinguished. "The abstractions of religion (we again adopt the language of Mr. Hall) are clothed in the garb of sensible images, and the conceptions illustrated by frequent allusions to the most striking scenes in nature and in life." We select a quotation from the sermon on Psalm ciii. 13: "Like as a father pitieth," &c.

"Now here I would observe, that there is nobody that can fully understand this text but a parent—at least enter into it; nor is the most eloquent preacher in the world fit to treat it till he becomes a father. If there ever was a man in the world, not a father, who could say things that parents could understand, and that would make parents feel, it was Dr. Watts. The "Cradle Hymn," particularly, is an astonishing production, considering that it was a mere subject of mental description without personal experience; and if the doctor had been a parent, I do not know that it would have been possible to have described things better; but still, if he had been a father, his feelings would have been different, though perhaps his intellectual conceptions much the same.

"When you look at a child, from infancy upreared to rising life, and realize that individual as bone of your bone, and flesh of your flesh; when you realise the intimacy, the immediate connexion of that child's existence with your own; and specially when, by daily intercourse and habit, all your ideas are more or less associated with the presence, the looks, the language, the winning ways, the wants, the dependance, the weakness of your child, and the pains and languor to which it is exposed, the secret sensations of the parental mind in these circumstances are absolutely indescribable. I need not endeavour to describe them to parents, and I cannot describe them to those who are not parents.

"If you are a benevolent man, you can wish well to every body; and if you have much of the milk and mildness of human kindness in your composition, you can take pleasure in other people's children, and be kind to them and fond of them: but under the direct impression that that

child is your own, there is a secret tenderness of heart you feel that is inexpressible; you are, properly speaking, looking at another self; as to your feelings, it is another self re-created; it is your own being embodied in the person of another; and you are conscious that in this case there is no need for the authority of the second great commandment, "Thou shalt love thy neighbour as thyself;" for the difficulty is to refrain from loving him better and more than you should: and many a time have I thought what a happy creature I should be, if all God's commandments were as easy to be performed as, "Parents, love your children."—pp. 65, 66.

When the Christian is disposed to dive into the difficulties of divine truth—to revel amidst the mysteries of being and of revelation, exulting as he perceives how many things are yet unknown, and consequently what a sea of knowledge, i. e., of life, is before him—this volume will do little towards stimulating or guiding his research. But in his serenest and happiest moments, when he possesses the peace which passes understanding, it will be a welcome guest. There is a spirit of tranquil piety breathing in almost every page—a sort of sabbath-evening calmness and sweetness, from the "contagion" of which the reader can scarcely escape; yet not a line inconsistent with the dignity of religion, or the reverence due to God. There is no undue familiarity in treating of subjects the highest and the most sacred. Few Christians have infused so much sensibility into their writings—none have more carefully avoided the irreverence into which ardent religious feeling has often been betrayed. The happy medium is preserved. The book speaks throughout the religion of the heart, but is untainted by any of those unduly familiar and luscious expressions, in which some of the best of men have indulged — expressions not sanctioned by Scripture, and, we rejoice to believe, fast disappearing from the vocabulary of piety.

These Sermons are said in the title-page to be for the use of families, and, wherever the good old practice is still preserved—wherever the parents gather, on the evening of at least the first day of the week, their children and domestics around them, to devote an hour to religious instruction, these "Short Discourses" will be found highly valuable. We know of none which are for such a purpose equal to them. There is also another class of readers to whom they will be a treasure; we mean those who read sermons publicly in villages. Many which have been printed for their use are too long; some are wanting in simplicity; and of others, the simplicity degenerates into tameness. These are concise and plain, but never common-place. They are twenty-two in number. They are well printed, on good paper, and neatly bound in cloth; and the price is not more than half the sum for which a volume of sermons is usually sold. We cannot doubt that the sale of them will soon ensure the fulfilment of the intention announced in the advertisement, of reprinting the former volume uniformly with the present; or, which is more to be desired, lead to the publication of a third volume.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Sketch of the Life of the late Right Hon. Lord Teignmouth. By the Editor of the Christian Observer. Hatchard and Son.—Those who never saw this pious nobleman, and much more those who have often seen him, will be much interested in this admirable tract, which, no doubt, will pass through many editions.

Remains of the Rev. Edward Payson, D.D., of Portland, United States. Consisting of Selections from his Conversations, and Unpublished Writings. Seeley and Burnside.—Those who have read the second edition of Dr. Payson's Life, recommended by Mr. Bickersteth, will be eager to obtain this small work. Dr. Payson often expressed a wish that he might "be permitted to do good with his pen, when his tongue should be silent in death."

The Young Lady's Book of Piety; a Practical Manual of Christian Duties for the Formation of the Female Character. pp. 310. *Reid.*—We do not object to any harmless contrivance to attract attention, through the medium of a title-page, whether it be for the advantage of young ladies or young gentlemen; but whoever may edify themselves by the perusal of this neat and valuable little volume, will have occasion to recollect that the apostle has said, "In Christ there is neither male nor female." If, therefore, a young gentleman should take up this work, and from its title feel disposed to lay it aside, as inappropriate to himself, we can assure him that every thing it contains is calculated to instruct his mind, to impress his heart, and to improve his character.

Meditations on the First and Second Chapters of the Canticles. By a Minister of the Gospel. pp. 108. *Shaw.*—A truly evangelical and spiritual performance; adapted more especially to those persons "who, by reason of use, have their senses exercised to discern both good and evil."

Narrative of the Services connected with One Week's Revival Meetings in Boston, April 21st to April 27th, 1834 *(being the first of the kind ever held in this Country); with Remarks on the Vast Importance and Practical Utility of such Meetings, and the best Means of rendering them Efficient. To which is subjoined, a brief Sketch of the Opening of a New Sailors' Chapel; of the Plans in Contemplation, and the Efforts now making, on behalf of the Mariners in Boston. By A. Perrey, M. D. pp.* 69. *Whittaker.*—Among real Christians there can be but one sentiment as to the importance of revival in religion; but as to the things in which it consists, and the means to be employed to attain it, there may be, and there certainly is, much diversity of opinion. Dr. Perrey's narrative contains a very circumstantial account of the devotional services at Boston, but makes no particular statement as to any result. We shall rejoice to learn that these pious exertions have been followed with the most beneficial and permanent effects.

Illustrations of the Bible, from Original Paintings, made expressly, by Richard Westall, Esq., R.A., and John Martin, Esq., with Descriptions by the Rev. Hobart Caunter, B. D. Parts II. and III. Bull.—Having already introduced the first number of this series of engravings to our readers, it may be sufficient to remark, that the same style of excellence is preserved in these two succeeding parts. Their subjects are, "The Tower of Babel—Noah's First Sacrifice—The Rescue of Lot—Abraham and the Three Angels—Destruction of Sodom—Abraham offering Isaac—The Burial of Sarah—Jacob's Altar at Shalem—The Meeting of Jacob and Joseph—Rebecca at the Well—Esau selling his Birthright—Isaac blessing Esau—Isaac blessing Jacob—Jacob's Vision of the Ladder—Potiphar's Wife accusing Joseph—Jacob blessing his Sons."

The Accidents of Human Life, &c. By Newton Bosworth, F. R. A. S. Second Edition, enlarged. Ward and Co.—The learned, accomplished, and amiable writer of this little work will never know how many calamities he has contributed to prevent—how many lives he has instrumentally saved—how many children of sorrow he has made glad, till eternity shall disclose and explain the secrets of time. No one will be surprised that the late Rev. Robert Hall was accustomed to recommend this book with all his characteristic ardour of benevolence.

1. *A Commentary upon the Holy Bible, from Henry and Scott, &c.* (Isaiah to Malachi.)

2. *Charnock's Discourse, proving Weak Grace Victorious.*

3. *Milk and Honey. By Ralph Venning.* These three from the Religious Tract Society. We cannot but anticipate a very wide and increasing circulation for each of them.

The Value of Money. By Mrs. Barwell. Westley and Davis.—A few well-told tales, highly amusing, drawn from the life, and forcibly inculcating on the minds of children the good old maxims, "Think before you speak—Think before you spend."

The Biblical Gem. By Thomas Timpson. Thomas Ward and Co.

Inclination and Duty at Variance. By the Author of "The Military Blacksmith." Douglas.—An excellent little book for that department of the Sunday-school library which is appropriated to the teachers.

Conversational Exercises on the Gospels. Holdsworth and Ball.—These two modest, unpretending little volumes have been compiled by a lady from Townshend's "New Testament Arranged;" and may be very profitably used by any intelligent teacher of a Bible-class.

Guy's Improvement on the Eton Latin Grammar, &c. By Joseph Guy, Junior, of the University of Oxford. Baldwin and Cradock; Mason.—We cordially recommend this neat manual to all our school friends, who may adopt it with advantage.

Sermons. By Hunter Francis Fell, A.M., Minister of Trinity Church, Islington. Seeley and Burnside.—Plain, popular, and persuasive, on evangelical principles.

The Biblical Cabinet; or Hermeneutical, Exegetical, and Philological Library. Vol. VI. Tholuck's Exposition of the Sermon on the Mount. pp. 373. Clarke.—The contents of this volume can scarcely be expected to secure much attention from the general reader; but persons whose literary acquirements have adequately prepared them to appreciate the critical acumen displayed in these pages will, no doubt, peruse them with deep interest and considerable advantage.

An Essay on Primitive Preaching. By John Petherick, Minister of the Gospel. pp. 141. Jackson and Walford.—The design of this work is pre-eminently excellent; and, though its execution may exhibit no very powerful claim either to originality of conception or energy of expression, yet, were every minister of Jesus Christ to proceed, in the discharge of his sacred trust, more entirely upon the suggestions contained in this volume, the advantage both to himself and his hearers, we are disposed to think, would be very considerable.

1. *Evening Readings in History; comprising portions of the History of Assyria, Egypt, Tyre, Syria, Persia, and the Sacred Scriptures; with Questions arranged for the use of Family Circles. By Mrs. L. H. Sigourney, New Hartford, Connecticut. Reprinted from the American Edition. pp. 128. Ward.*

2. *A Companion for the Closet; or the Way to Keep the Heart Right with God. By John Jefferson, Author of a Treatise on "The Official Glory of the Son of God." pp. 188. Ward.*—In the first of these elegant little volumes our young readers will find instruction and entertainment combined in an attractive manner; their pleasure and profit have been judiciously provided for, and we hope they will be anxious to obtain both, by a careful perusal of these "Evening Readings in History."

The second volume is devoted to the interests of piety, and though we have many works on the same subject, yet this is not superseded by them. The subjects introduced are various and important—they are treated in a serious and edifying manner, and, in connexion with the divine blessing, may be expected to effect much in the promotion of personal and experimental religion.

OBITUARY.

MR. SAMUEL COOKE.

Died, on Saturday, May 31st, aged sixty-six, Mr. Samuel Cooke, of Stalham, Norfolk. He was born in the year 1767. His parents were members of the Baptist church at Worstead, and appear to have been truly pious people: towards his mother Mr. Cooke felt a particularly warm affection; he was the child of her age, and had therefore been the subject of her most fervent prayers.

His early life was spent with the thoughtlessness of youth: his mother's prayers appeared for a time ineffectual, and he mixed with other young men in their wild and foolish pastimes with great eagerness. At length "it pleased God, who separated him from his mother's womb, to reveal his Son in him:" he was thus brought to seek pleasures of a higher order, and he has often been heard to describe the mutual surprise and delight with which he and a former companion of his gaieties recognized each other at a meeting of the Association existing in their neighbourhood, both having then been called by grace, and become members, and it is believed deacons, of Christian churches. Mr. Cooke joined the Baptist church at Ingham January 22nd, 1815, and was chosen to the deacon's office July 9, 1820.

He was distinguished for his liberality in supporting the cause of Christ both at home and abroad; as well as for the willing and efficient superintendence which he exercised over all the secular business connected with his own place of worship; in which he was first the partner, and, as infirmity gradually withdrew his colleague from activity, the successor, of the late Mr. Silcock, a memoir of whom appeared in the Baptist Magazine for March last. The loss of two such valuable officers, within so short a period, renders the present a time of peculiar calamity to the Baptist church at Ingham, and constrains us to cry, "Help, Lord! for the godly man ceaseth, for the faithful fail from among the children of men."

And while our departed friend was thus active to provide for all the exi-

gences of public worship, it was the source of his highest pleasure. He experienced great delight in attending prayer-meetings as opportunity was afforded—privileges which he could enjoy during the latter part of his life with more regularity, as his children became able to ease him of the cares of his extensive business. The missionary prayer-meetings, especially, were seasons of high enjoyment to him; and having thought it prudent, from some circumstances, to stay at home from the last opportunity of this kind which occurred before his death, the loss of this highly-valued privilege affected him even to tears.

For some time past, as our friend had been gradually withdrawing from the cares of business, he had been evidently increasing in spirituality and preparedness for heaven; living still nearer to God, and delighting more in the study of the Scriptures than ever: at the same time he was enabled to show, with increasing distinctness, the transformation of his heart into the image of Christ. The last two months of his life were embittered by the circulation of calumnies affecting his character as a Christian master, which were too readily believed and too eagerly circulated by his fellow-members. In these trying circumstances, however, he was enabled to display the meekness of Christ; to "bless them that cursed him; to do good to them that hated him; and to pray for them that despitefully used him and persecuted him." Not one expression of bitterness was heard from his lips; and, whenever indignation and resentment were manifested by those around him, he was prompt to check it, by reference to the forgiveness of Christ, and the spirit of the gospel.

His dying experience was in the highest degree satisfactory. Once he complained of uneasiness, because he could not rest on Christ with the confidence he was generally enabled to exercise; but his mind was usually quite happy in the prospect of death. He declared that his sole hope was in the sacrifice of Christ; that if one good work were required to qualify him for an interest in that sacrifice, he had not one which would bear the scrutinizing eye of God. This deep humility was manifested in his request that the text of his funeral sermon might be, 1 Tim. i. 15: "This is a faithful saying," &c.

On the Monday preceding his death he observed, in answer to inquiries as to the state of his mind, that Satan had distressed him the preceding day with temptations *to pride, suggesting* the disorder which would prevail in the services of the sanctuary, as he was not there to attend to various little things which required attention, and the degree in which his loss would be felt when he was finally removed. The manner in which these suggestions were spoken of, showed how his mind revolted from them. His feelings in this case exactly harmonized with his practice in reference to the various donations made by him to the cause of Christ; of which he took no separate account, lest, as he said, it should occasion him to dwell on them with too much complacency.

During the last few days of his life his decay was very rapid; but he continued to the last in possession of that evangelical confidence which has been described.

With reference to his family and the church, he said, he could leave both in the hands of the Lord, assured that he would take care of them. He exhorted his children, separately, as his strength allowed, to seek the Lord in the days of their youth. To his wife, who expressed her unhappiness at the thought of his removal from her, he said, "The Lord will be better to you than ten husbands." He added that he had praised God for raising her up from afflictions which threatened her death, and that it was now cheering to both to recollect that she would soon follow him to glory, and then parting would be known no more.

It was distressing both to himself and his daughter, a member of the same church, and the beloved wife of his pastor, that her confinement took place on the day on which his danger became imminent, and less than a week before his death; so that he could not see her, nor could she have the satisfaction of ministering to his dying wants. He often said, "I shall never see Mary any more;" but his heart was cheered when he added, "Yes, I shall meet her in heaven!"

When his mind wandered through weakness, a passage of scripture or a hymn would immediately recal him to intelligence. Nearly his last words were, "Happy! happy! on the rock Christ Jesus!" One of his family who was much with him in his last hours, declared himself to have been more impressed with the reality of religion by the calmness and peace which distinguished them, than by all the sermons he had ever heard. May the impressions thus made be lasting!

Mr. Cooke's funeral was attended by a very large number of respectful spectators; and, at the funeral sermon, every place where the speaker's voice could be heard was completely filled.

RELIGIOUS INTELLIGENCE.

BAPTIST UNION.

THE ANNUAL MEETING of the BAPTIST UNION was held at New Park-street chapel, on Wednesday morning, June 18th. Rev. F. A. COX, LL.D., in the chair.

After prayer by the Rev. James Pilkington, of Rayleigh, the Report was read by the Secretary, the Rev. J. Belcher, of Chelsea, and the following resolutions were unanimously adopted:—

Moved by the Rev. Samuel Brawn, of Loughton; seconded by the Rev. Charles Stovel, of London;

1. That the Report now read be received, printed, and circulated, under the direction of the Committee.

Moved by the Rev. Joseph Tyso, of Wallingford; seconded by the Rev. Mr. Morris, of Portsea;

2. That the Committee be requested respectfully to apply to each church in the denomination to contribute £1 to meet the expenses connected with a deputation to America; and that the Rev. Messrs. Murch, Cramp, Green, Saffery, Puntis, and Thomas, with the Secretary, be requested to retire, and to recommend to this meeting the names of two brethren, who shall be invited to become such deputation.

Moved by the Rev. John Statham, of Amersham; seconded by the Rev. J. P. Briscoe, of Folkestone;

3. That this meeting, cordially approving the address now read, adopts it as a suitable expression of the feelings of the Baptist denomination in England towards their brethren in America, and requests that it may now be signed by the Chairman, Secretaries, and Committee, in the name of this Union.

The Rev. W. H. Murch, having presented the Report of the Sub-Committee, recommending that the Rev. Dr. Cox, of Hackney, and the Rev. James Hoby, of Birmingham, form the deputation to America; it was

Moved by the Rev. Charles Stovel; seconded by the Rev. J. P. Briscoe;

4. That the Report of the Sub-Committee be received, and that the selection recommended be approved.

Moved by the Rev. J. G. Pike, of Derby, Secretary to the General Baptist Missionary Society; seconded by the Rev. John Edwards, of Clapham;

5. That the conduct of the Secretary and Committee for the past year is entitled to the full confidence of this meeting; and that Joseph Fletcher, Esq., of Tottenham, be requested to be the Treasurer; the Rev. W. H. Murch, and J. Belcher, be the Secretaries; and the Rev. Drs. Cox and Newman, with the Rev. Messrs. Giles, Price, Stovel, Thomas, and Watts, be the Committee for the ensuing year.

Moved by the Rev. W. H. Murch; seconded by the Rev. J. Belcher;

6. That the Secretaries of our country Associations be requested to transmit whatever information may be needful in the preparation of the next Report; that the Rev. Dr. Cox is entitled to the acknowledgments of this meeting for the kind and able manner in which he has presided over the business of this morning; and that the Rev. Dr. Rippon and his friends be assured of the grateful feelings of this Union, for the manner in which they have shown their hospitality and Christian kindness to the ministers and other friends now assembled.

W. H. MURCH, } Secretaries.
JOSEPH BELCHER, }

Report.

If in the commencement of our Report last year we had to refer to extraordinary movements in the political and religious world, and to speak of that period as one of unprecedented interest, what language can be employed by your Committee in describing the times which are now passing over us, and suggesting the reflections appropriate to such a remarkable period? Now that God seems to have come forth from his place to uproot every thing opposed to his government, when the earth appears ready to help the church in declaring the spirituality of the kingdom of our Lord, and when efforts and contributions unprecedented in the history of the Christian church are made to ex-

tend the gospel of redeeming mercy, we may well admire the infinite glory of our God, and feel that we are bound more fully than ever to live to the praise of Him who died for our redemption.

It is, to your Committee, a source of unspeakable gratification, that the principles for which the Baptist denomination so long and so strenuously contended, are now becoming very generally admitted. We have ever consistently maintained that the kingdom of our Lord was composed only of renewed and spiritual persons, that it could therefore have no connexion with the world, or with human governments;—that religion is altogether a personal thing, and that therefore one man has no right to assume dominion over the conscience or the faith of another. Your Committee are increasingly convinced that a right understanding of these simple principles will do very much towards the destruction of many of the evils which at present so awfully injure the Christian church.

In advancing to the principal subject of their Report, to place before you a sketch of the present state of the Baptist denomination in Great Britain, your Committee feel increasingly the importance of their task. Every thing passing around us calls for an increased knowledge of each other, a firmer bond of union among ourselves, and a more diligent cultivation of that portion of the Christian vineyard which the Head of the Church has especially committed to our charge. Devoted and laborious servants of our Great Master are being called into his presence, leaving us to sustain the burden and heat of the day; fields wide and promising are constantly inviting our cultivation, while feelings are operating among some of our fellow-labourers in other parts of the vineyard tending to separate their efforts from ours, and calling us to labour that we lose not the things we have wrought. On a review of these and other facts, your Committee, while contemplating the work we are called to perform, cry, with some of old, on a very different occasion, "Men of Israel, help!"

(*To be continued.*)

LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

We beg leave, through your useful periodical, to inform the religious public, that the annual meeting of the above institution was held at New Park Street Chapel, on the 23rd ult. The chair was taken by that liberal supporter of the Fund, Joseph Fletcher, Esq., of Tottenham, who briefly explained the principles and objects of the institution, and, at the close of the meeting, announced his intention to double his subscription, and to make a donation of £100.

The several resolutions were moved and seconded by the Rev. James Allen, John Watts, Thomas Morris, Charles Stovel, W. H. Murch, Charles Rhoom, J. B. Shenston, Richard Peek, Esq., S. Gale, Esq., and others. One resolution, passed unanimously by the meeting, we beg leave to insert for the information of our denomination at large, viz., "That some of the subscribers having felt their confidence in the society weakened by cases having been collected for in London, under the sanction of the Committee, pursuant to the resolution passed at the half-yearly meeting, 9th of Dec. 1829, it is desirable that such resolution be no longer acted upon, but that it be rescinded, and that it be referred to the Committee to consider whether the operations of the society cannot be extended by means of the various county and district Associations."

We are happy to state that, through the exertions of the Committee during the past year, the Fund is in a more promising condition than it was at the previous annual meeting; and it is earnestly hoped that this cause will be more generally supported by the friends of the Redeemer in the metropolis.

The cases relieved since the annual meeting in June, 1833, with the respective sums, are as follow:—

Southsea, Hants.	£ 70
Llanfyllyn, Montgomery	40
Kenilworth, Warwick	60
Barton-in-the-Clay, Bedford	40
Warboys, Hunts.	50
Bishopswood, Hereford	40
Hadleigh, Suffolk	60
Llantwit-Major, Glamorgan	40
Wraysbury, Bucks.	40
Moelfre, Denbigh	30
Minehead, Somerset	60
Bwlchsarnau, Radnor	35
Hadlow, Kent	40
Kidwelly, Carmarthen	25
Sudbury, Suffolk	60
Long Crendon, Bucks.	50
Ledbury, Gloucester	70
Brackwood Green, Herts.	50
Chidcock, Dorset	60
Wolsingham, Durham	60
Salisbury, Wilts.	75
Llanviangel Nantbrane, Brecon	30
Nantyglo, Monmouth	40

Holyhead, Anglesea	£40
Mill-End, Herts.	40
Catshill, Worcester	60

From the above list it appears that 26 churches have been assisted within the year to the amount of £1265. Large as this sum is, it is strongly felt that much more might be done were the claims of this institution duly regarded by the Baptist churches in London. We respectfully invite the co-operation of our churches.

Thos. Thomas, Charles Stovel } Secretaries.

5, Paternoster Row, July 18, 1834.

CHRISTIAN INSTRUCTION SOCIETY.

The design of this society is to advance evangelical religion, by promoting the observance of the Lord's-day—the preaching of the gospel—the establishment of prayer-meetings and Sabbath-schools—the circulation of religious tracts, accompanied with systematic visitation—and by the formation of gratuitous circulating libraries. 37,630 families are now under stated visitation every alternate week, by 1574 voluntary agents, by whose instrumentality, during the past year, 1500 cases of distress were discovered and suitably relieved,—2200 children induced to attend Sabbath or other schools,—545 copies of the sacred Scriptures circulated. Eighty local prayer-meetings or preaching stations are conducted by the agents of the society, in different districts under visitation, and religious services are held in the streets and public avenues to the city. The preaching of the society is conducted by a City Missionary, whose whole time is devoted to its service—by various of the stated pastors of London and its vicinity—by the students of the theological academies of the metropolis, with the sanction of their tutors; and by laymen, members of christian churches, whose talents and piety are approved by their respective ministers. The society has afforded assistance in the formation of nearly one hundred similar institutions in different parts of the kingdom, from many of which encouraging reports have been received of the progress of the work in various towns and rural districts. The Committee have recently engaged additional agency for the visitation and instruction of foreigners residing in the metropolis; which work has been entered upon under encouraging prospects of success; services *having already* been established in *German, French,* and Italian, on which the *strangers from* those countries have manifested an anxiety to attend. These, and other operations of a similar character, can only be continued by the liberal co-operation of the Christian public, to whom the Committee are induced to offer an earnest appeal for pecuniary assistance. The claims of the society are urgent—the present season is appropriate for Christian exertion—the agents anxiously desire to go forward in their work—God has already blessed them in it, and the fruit of their labours is evident in the conversion of many individuals in humble life, who are occupying honourable and useful stations in the church of Christ.

Subscriptions and Donations will be thankfully received by Thomas Challis, Esq. the Treasurer, 34, Finsbury-square; the Secretaries, Rev. J. Blackburn, Lloyd-street, and Mr. John Pitman, Cumming-street, Pentonville; or at the Depository, 5, Paternoster-row.

STEPNEY ACADEMICAL INSTITUTION.

The annual meeting of this institution was held on the 24th of June, at the King's Head, Poultry. The Report stated that 22 students had, during the past year, received the benefits of the institution, and that the funds were in a flourishing condition. Contributions had been received from the Baptist Fund; the Baptist Missionary Society had paid for the education of those students who were designed for the work of foreign missions. The Rev. Edward Steane and Mr. G. B. Woolley were appointed Secretaries for the year ensuing. The tutors reported that the diligence, piety, and good conduct of the students had been very encouraging, whilst the applications which were made for their services on the Lord's-day, evinced their acceptableness.

ASSOCIATIONS.

BUCKINGHAMSHIRE.

The Buckinghamshire Association of Baptist churches met at Missenden, May 7th. Mr. Davis, of Chenies, preached from 1 Cor. xv. 58. Mr. Tyler, from Ezra x. 4. Mr. Payne, of Chesham, from Hab. iii. 2. All the churches were in the enjoyment of peace, yet not very prosperous; the clear increase, only 13. Baptized 68. The circular letter, written by Mr. Cooper, of Amersham, was on "The Means by which Christians should endeavour to remove the Prejudices of the Unconverted against Religion." The next Association to be held at Fenny Stratford, the second Wednesday in May, 1835.

YORKSHIRE.

ie Association met at Kilham, May and 21st.

:sday, two o'clock. Opened with r, when the business of the Home onary Society was attended to.

ming, half-past six. Brother Evans d, and brother Daniel preached Eph. i. 22, 23.

dnesday morning, half-past six. rethren Harness, Marston, Evans, Normanton addressed the congre- ; and Harper, Johnston, Wood, reenwood prayed.

o'clock. Brother Daniel prayed, rother Evans was chosen Mode-

The letters from the churches read, after which it was proposed a column be appropriated in the ar letter for the number of persons a course of Bible Class instruc- and that the churches be requested nish the information in their an- tters.

Marston then read the circular which was approved and ordered printed. The next Association held at Hummanby; Messrs. e and M'Phearson to preach, and se of failure, Mr. Marston. The t for the next letter, "The Nature laims of Bible Classes;" and that Evans be requested to prepare he Moderator closed with prayer. -past two. Brother Harris prayed, rother Johnston preached from vi, 10: "Thy kingdom come."

o'clock. Brother Normanton l, when a public meeting on behalf Home Missionary Society was Mr. Greenwood in the chair, and ies by the brethren.

e of the churches:—

Increase.		Decrease.	
ed - -	42	Death - -	7
- -	3	Dismissed -	4
red -	1	Excluded -	6
	46		17

Clear Increase 29.

nber of members 561. Number of en 844.

ides the nine churches in associ- with us, there are four others not ociation, one of which has had an se of 24. The meetings upon the were interesting, and I hope pro- to many. The attendance was the spirit delightful, and every appeared to bear upon the great —the Saviour's glory, and the sal- of souls.

MONMOUTHSHIRE.

churches assembled at HERMON, GLO, *on May the 27th and 28th.*

At 4½, Tuesday afternoon, the first public service was commenced by reading the Scriptures and prayer, by brother J. Jones, Blaenavon; brethren J. Morgan, Talyryn, and J. Roberts, Cowbridge, preached: Lam. iv. 1. Matt. xxviii. 20.

At 7, brother T. Jones, prayed; brethren J. Williams, Trosnant, and D. Jones, Newport (Pembrokeshire), preached: Mark vii. 24. Zeph. iii. 17.

At 7, Wednesday morning, brother G. Jones prayed; brethren A. Jones, Merthyr, and D. Rees, Dowlais, preached: John xiv. 13. Psal. xciii. 5.

At 10, brother T. Davies, Argoed, prayed; brother W. Morgan, Holyhead, preached, 1 Cor. i. 18; brother J. Edwards, Nottingham (in English), Luke xxiv. 26; and brother E. Jones, Castletown, Psal. xlv. 3, 4.

At 2, brother B. Williams, Beulah, prayed; brethren D. Saunders, Merthyr, and J. Jenkins, Hengoed, preached. Psal. civ. 34. Rev. xxii. 9. At the same time an English service was held in the chapel, when brother J. Edwards prayed, and brother M. Thomas, Abergavenny, preached: Heb. xi. 17—18.

At 6, brother T. Kenvyn, Pisgah, prayed; and brethren T. Jones, Neath, E. Thomas, Bethel, and D. Jones, Bristol, preached: John xiv. 2, 3; John xi. 43; Heb. xii. 28, 29; and the Association was closed by the latter in prayer.

The following are the changes which have taken place during the past year:—Baptized, 143; Restored, 77; Received by Letter, 46; Excluded, 145; Dismissed by Letter, 17; Died, 51; Increase, 53.

LONDON BAPTIST ASSOCIATION.

Minutes of the General Meeting held at Salters' Hall, April 24th, 1834.

REV. E. STEANE, *Moderator.*

I. That it is desirable an Association should be formed of Baptist churches in and about London.

II. That on the basis of this resolution an Association be now formed, consisting of the following churches: Camberwell, Church Street, Devonshire Square, Eagle Street, Hackney, Henrietta Street, Highgate, Poplar, Prescot Street, Salters' Hall, and Tottenham.

III. That the Association be denominated "The London Baptist Association," and that churches within twelve miles from the centre of London be eligible for admission.

IV. That the object of this Association be to promote the furtherance of the

gospel in connexion with the Baptist denomination.

V. That the business of this Association be transacted by a Committee, consisting of the ministers, and two messengers annually chosen from each of the churches.

VI. That this Committee meet at least once a quarter, and that eight constitute a quorum for the transaction of business.

VII. That the ministers and messengers be requested to solicit voluntary contributions from their respective congregations—that Mr. Pewtress be requested to act as Treasurer to the Association, and Mr. Giles as Secretary.

VIII. That the Association be divided into the four following districts:—

1. Eagle Street, Henrietta Street, and Salters' Hall.

2. Camberwell and Church Street.

3. Hackney, Highgate, and Tottenham.

4. Devonshire Square, Poplar, and Prescot Street: and that, during the year, a sermon be preached in each of these districts in succession.

IX. That there be an annual meeting of members of churches in the Association, when letters from the churches shall be read, and a circular prepared at the direction of the Committee; and likewise that there be an Annual Sermon.

X. That the preachers for the annual and quarterly meetings shall be chosen by the messengers, and the subjects of discourse by the ministers.

XI. That any church applying for admission shall be proposed at one meeting, and balloted for at the next, and elected if two-thirds of the members present concur in the choice.

The quarterly meeting of this Association was held at Church Street, Blackfriars, on Thursday evening, July 24th, when a Sermon was preached by the Rev. Charles Stovel, from 1 John iii. 16, on the duties of churches towards each other.

The attendance was very encouraging, and such as to afford a pleasing hope that the Association, through the Divine blessing, will be the means of promoting extensive union and co-operation amongst the churches of the denomination in the metropolis.

The first Circular Letter has just been published, and may be had of Mr. Bagster, Bartholomew Close.

KENT AND SUSSEX.

The fifty-fifth anniversary of the Kent *and Sussex* Association of Baptist churches was held at Gravesend, June 3rd and 4th. Sermons were preached by the brethren Groser, 2 Chron. vi. 8—10, and Shirley, Eph. vi. 13. The devotional exercises were conducted by the brethren Mills, Soule, Tippetts (Indep.), Briscoe, Belcher of Chelsea, Garner, and Pearce of Calcutta. The churches at Meopham and Ramsgate were received into the Association. State of the churches: Baptized, 140; By Letters, 25; Restored, 6.—Dismissed, 33; Excluded, 31; Dead, 54. Clear Increase, 53. Subject of the circular letter, by brother Blakeman, *The Obligation and Advantages of Searching the Scriptures.*

ORDINATIONS.

WESTCOTT.

Oct. 22, 1833, Mr. J. Piggott was ordained pastor over the Baptist church at Westcott, near Waddesdon, Bucks. Mr. P. Tyler took the introductory parts and offered up the ordination prayer. Mr. Butcher, of Waddesdon Hill, Mr. Piggott's former pastor, gave the charge from 2 Tim. ii. 1. Mr. E. Bedding, of Cuddington, addressed the church from Eph. iv. 2, 3. Mr. Radcliff, of Marsh Gibbon (Indep.), preached in the evening. The church had been organized by Messrs. Butcher, Tyler, and Bedding, on the 17th of September, when the Lord's Supper was administered. Several have been baptized and added to the church since the ordination.

GREENOCK.

On Thursday, April 10th, Mr. D. M. N. Thomson, late of Bradford Academy, Yorkshire, was publicly ordained pastor of the Baptist church, Greenock. Mr. M'Millan, of Stirling, commenced the services of the day by reading the Scriptures and prayer. Mr. Godwin, of Bradford, delivered the introductory discourse on the nature of a gospel church, asked the questions, and offered up the ordination prayer. Mr. Barclay, of Irvine, delivered the charge to the minister, from Col. iv. 17. Mr. Watson, of Cupar, addressed the church on the obligations arising out of the newly-formed connexion. Mr. Patterson, of Glasgow, concluded with prayer. In the evening, at seven o'clock, Mr. Patterson began the services by reading the Scriptures and prayer. Mr. Watson preached from Issi. lxv. 17—25. Mr. M'Intosh, of Lochgilphead, concluded with prayer.

EAGLE STREET, LONDON.

Rev. R. W. Overbury was ordained pastor over the Baptist church in Eagle Street, June 25th, 1834. Rev. Mr. Tomkins commenced by reading and prayer. Rev. Mr. Stovel explained the nature of a gospel church, from 1 Cor. xi. 22, and asked the usual questions. Rev. Mr. Pritchard offered up the ordination prayer. Rev. Mr. Murch gave the charge, founded on 2 Cor. iv. 5, and Rev. Mr. Giles, without the formality of a text, preached to the people, urging upon them the obligations and duties involved in their present voluntary and solemn engagement. Rev. Mr. Thomas, of Henrietta Street, concluded. The hymns were given out by Messrs. Spencer, of Islington, Woolacott, F. Overbury, and Puntis, of Norwich. After the service, about 120 ministers and other friends dined together in the new school-room connected with the place, lately erected in Fisher Street, Red Lion Square, in commemoration of the abolition of colonial slavery.

SHACKLEWELL.

On the 2nd of July, 1834, at Shacklewell, Mr. John Saunders, sometime minister of that chapel, was set apart to foreign service. The Rev. Robert Philip, of Maberly chapel, commenced by reading the Scriptures and prayer. Rev. J. Campbell, of Kingsland, asked the usual questions. Rev. J. Jefferson, of Church Street, Stoke Newington, offered the ordination prayer, and the Rev. Dr. Cox, of Hackney, gave the charge from 2 Cor. iv. 2: "Commending ourselves to every man's conscience in the sight of God." The Rev. R. Webster, of Harwich, gave out the hymns. Mr. Saunders was expected to depart for his destination, by the ship George Hibbert, before the close of the month.

CHESHAM.

On Thursday, July 10th, the Rev. W. Payne, late student at Stepney College, was ordained pastor over the first Baptist church, at Chesham, Bucks. (lately under the care of the Rev. W. Tomlin, who resigned his pastoral charge in consequence of ill health). Rev. J. Statham, of Amersham, delivered the introductory discourse. Rev. J. Cooper, of Amersham, asked the usual questions from the church and minister. Rev. W. Payne, sen., offered up the ordination prayer. Rev. W. Murch, president of Stepney College, delivered the charge; and the Rev. J. Hull, of Watford, addressed the church and congregation. The other services were conducted by Rev. Messrs. Tomlin, Jeffries, Hall, Ives, Elvey, Skeen, Hodge, and Hopley.

NOTICES.

The fifteenth anniversary of the Baptist church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, the 6th of August, when three sermons will be preached: that in the morning, at eleven o'clock, by Mr. Stodhart, of Pell Street; that in the afternoon, at three o'clock, by Mr. Stevens, of Meard's Court, and that in the evening at half-past six o'clock, by Mr. Collyer, of Farningham. After each service collections will be made in aid of the funds.

We omitted to state, in our account of the meeting of the Southern Association, in the last number, page 302, that the next meeting of the Association is to be held in Meeting-house-alley Chapel, Portsea, in the Whitsun-week, 1835.

The New Baptist Meeting House, New Lane, Lymington, Hampshire, will be opened (Providence permitting), on Thursday the 21st of August, when the Rev. Messrs. Birt, of Portsea, and Davis, of Weymouth, are expected to preach.

RECENT DEATHS.

Died suddenly, in London, June the 17th, 1834, at half-past two o'clock in the morning, the Rev. Joseph Dear, Baptist minister, late of Chelwood House, Somersetshire, aged sixty-three.

He had been unwell for some time, but retired to rest the preceding evening not worse than usual, and the same night was called to meet his God. A short memorial of his life and labours will appear in an early number of this work.

Died, at Leominster, June 20th, 1834, the Rev. Thomas Edmonds, for many years the respected pastor of the Baptist church there.

Died, on Sunday, June 22nd, Mrs. Rebecca Silcock, aged seventy-seven, for more than fifty-one years an honourable member of the Baptist church at Ingham, and relict of the late Mr. Obadiah Silcock, of whom a memoir recently appeared in this magazine.

A BRIEF ANALYSIS OF THE ACT FOR THE ABOLITION OF COLONIAL SLAVERY.

This Act is entitled "An Act for the Abolition of Slavery throughout the *British* Colonies; for promoting the Industry of the manumitted Slaves; and for compensating the Persons hitherto entitled to the Services of such Slaves.—28th *August*, 1833."

The provisions of this Act are comprehended in sixty-six distinct clauses, more than two-thirds of which consist in defining the respective duties of the local authorities to whom the administration of its laws will be intrusted, and in the recital of various regulations necessary for giving effect to the measure. Those clauses, therefore, which relate to, what may be termed, the machinery necessary to work the Act, we shall of course omit; confining our attention to those only which bear directly on the interests of the Slave, the change in whose condition constitutes the object of this enactment, and of the prayers and praises of the Christian public.

The provisions involved in these clauses, which extend to less than twenty, we shall endeavour to place before our readers in the most concise form of expression, avoiding, except in particular cases, that verbose multiplication of terms common to instruments of law, but which often serves little other purpose but to encumber the sentences and obscure their meaning. Where the legal phraseology is introduced, it will be placed between quotation marks; and we may add, that the laws which refer to the male slave, include the female also, though, for the sake of brevity, we have given them in reference to the former only. The following, we think, will be found to comprehend all that will be generally interesting in the provisions of this noble Act.

I. That all persons, in any colony, who, on or before the 1st of August, 1834, shall have been registered as slaves, and shall appear on the registry *to be six years old* or upwards, shall *from that day* "become apprenticed labourers:" and "every slave engaged in his ordinary occupation on the seas shall be deemed and taken to be within the colony to which such slave shall belong," and hence entitled to all the privileges involved in the above transition.

II. "That such person or persons shall be entitled to the services of such apprenticed labourer, as would, for the time being, have been entitled to his services as a slave if this Act had not been made."

III. "That all slaves, who may at any time previous to the passing of this Act;" and "all apprenticed labourers who may hereafter," with the consent of their respective possessors, "be brought into any part of the United Kingdom of *Great Britain* and *Ireland*, shall, from and after the passing of this Act, be absolutely and entirely free, to all intents and purposes whatsoever."

IV. That all apprenticed labourers be divided into three distinct classes, viz.: prædial attached; prædial unattached; and non-prædial. The first, "comprising all persons who, in their state of slavery, were usually employed in agriculture, or in the manufacture of colonial produce, or otherwise, upon lands *belonging to their owners*;" the second, comprising such whose employment was the same as the first, but who were employed upon lands *not belonging to their owners*; and the third class, comprising all those "not included within either of the two preceding classes." It is also further provided, "that no person of the age of twelve years and upwards" shall "be included in either of the two first classes—of prædial apprenticed labourers—unless such person shall, for twelve calendar months at the least, next before the passing of this present Act, have been habitually employed in agriculture, or in the manufacture of colonial produce."

V. That no "prædial apprenticed labourer, whether attached or not attached to the soil, shall continue in such apprenticeship beyond the First day of August, 1840; and that, during his apprenticeship, he shall not be liable to perform any labour or service for his employer for more than forty-five hours in the whole during any one week."

VI. That non-prædial labourers shall not continue in such apprenticeship "beyond the First day of August, 1838."

VII. That before the term of apprenticeship shall have expired, the labourer may be discharged by the voluntary act of his employer, who must how-

over, submit to certain legal forms and solemnities, in order to render his discharge valid. But if the apprentice "be of the age of fifty years or upwards, or be labouring under any such mental or bodily infirmity as may render him incapable of earning his subsistence," then the employer to continue "liable to provide for his support and maintenance during the remaining term of such original apprenticeship, as fully as if such apprenticed labourer had not been discharged therefrom."

VIII. That the apprenticed labourer may purchase his discharge without the consent, or, if need be, in opposition to the will, of his employer, upon payment of the appraised value of his services; which appraisement shall be effected by such forms, and subject to such conditions, as are to be hereafter provided.

IX. That no apprenticed labourer shall be liable to be removed from the colony to which he may belong; and, that no prædial apprenticed labourer shall be removable from the works and business of the plantations or estates to which he shall have been attached, or on which he shall have been usually employed, on or previously to the First day of August, 1834, except, in the latter case, by the written consent of two Justices of the Peace holding special commission, who can only transfer his services to any estate or plantation within the same Colony, and belonging to the same person, and who must first ascertain that the removal will not separate members of families; "and that such transfer would not probably be injurious to the health or welfare of such attached prædial apprenticed labourer." Provision being afterwards made for the terms in which the consent of the said Justices shall be written, and the mode in which it shall "be given, attested, and recorded."

X. That the services of apprenticed labourers be transferable property, by bargain, sale, contract, deed, conveyance, will, or descent, provided that by such transfer the apprenticed labourer be not separated from either "wife, or husband, parent, or child," or from "persons reputed to bear to him any such relation."

XI. That the person entitled to the service of the apprenticed labourer, be required to supply him with such food, clothing, lodging, medicine, medical attendance; and such other maintenance and allowance as the law at present requires in the case of slaves of corresponding sex and age: or where the prædial labourer *shall be maintained* by *provision grounds, the extent and quality of the ground, its distance* from his place of abode, and the time to be allowed him for raising and securing its products (which time is to be deducted from his 45 hours of service), to be regulated by "such Acts of the Assembly, Ordinances, or Orders in Council as herein-after mentioned."

XII. "And be it further enacted, that, subject to the obligations imposed by this Act, or to be imposed by any such Act of General Assembly, Ordinance, or Order in Council as herein-after mentioned, upon such apprenticed labourers as aforesaid, all and every the persons who on the said first day of *August*, 1834, shall be holden in slavery within any such *British* colony as aforesaid, shall upon and from and after the said first day of *August*, 1834, become and be to all intents and purposes, free and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the said first day of *August*, 1834, slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the *British* colonies, plantations, and possessions abroad."

XIII. That any child below the age of six on the FIRST OF AUGUST, 1834, or if born on or after that time to any female apprentice, until he shall have attained to the age of twelve, may be bound out by any special magistrate as an apprentice to the person entitled to the services of the mother; the magistrate being satisfied that "such child is unprovided with an adequate maintenance," and is under twelve years of age. And in case it shall appear to the said magistrate that the employer of the mother is "unable or unfit to enter into such indenture and properly to perform the conditions thereof," it shall then be lawful for him to bind such child to any other person of whom he may approve, who shall be both "willing and able" to perform the conditions required—one of which is, "to allow reasonable time and opportunity for the religious education and instruction of such child." In this contract, also, it shall be declared to which of the aforementioned classes,—prædial attached, prædial unattached, or non-prædial,—the child shall henceforth belong, subjecting him to corresponding regulations and rules with respect to labour, and the master to corresponding obligations as to food and other supplies. The indenture "to continue in force until such child shall have completed his twenty-first year and no longer."

XVII. That it shall not be lawful for the Colonial Assembly, or any other power, to authorize the person entitled to the services of apprenticed labourers to punish for any offence alleged to have been committed by him, by whipping, beating, or imprisonment, or by any other personal punishment or correction whatsoever; or by any addition to his accustomed hours of labour; that his employer shall be invested with no such power, or any other person except Justices of the Peace; and these in reference to males only, females being placed by the law, as to whipping or beating of their person, beyond even their jurisdiction: while neither are exempt from the operation of such "law or police regulation, for the prevention or punishment of offences, as are applicable to all other persons of free condition."

XX. That no apprenticed labourer, for any offence by him committed, or upon any ground whatsoever, except the one hereafter mentioned, shall be liable to a prolongation or renewal of his apprenticeship, or to more than fifteen extra hours' labour in one week; which penalty can only be enforced by an Act of Assembly, or Order in Council. But if during his apprenticeship he wilfully absent himself from the service of his employer, he may be compelled to make satisfaction, either by extra services, or otherwise; "but," if by the former, "nevertheless, so that such extra service or compensation shall not be compellable after the expiration of seven years, next after the termination of the apprenticeship of such apprentice."

XXI. "Provided always, and be it hereby further enacted, that neither under the provisions of this Act, nor under the obligations imposed by this Act, or to be imposed by any Act of any General Assembly, Ordinance, or Order in Council, shall any apprenticed labourer be compelled or compellable to labour on *Sundays*, except in works of necessity or in domestic services, or in the protection of property, or in tending of cattle; nor shall any apprenticed labourer be liable to be hindered or prevented from attending anywhere on *Sundays* for religious worship, at his free will or pleasure, but shall be at full liberty so to do, without any let, denial, or interruption whatsoever."

By other clauses of this Act it is provided, that Justices of the Peace—having special Commission from his *Majesty's* Government to the respective *Colonies to which* they shall be appointed—*are to* enjoy a sole and exclusive *jurisdiction in* all matters between apprenticed labourers and their employers. And it is also provided, that while the Colonial Assembly are allowed to "substitute, for the several enactments herein before contained," such as are deemed "better adapted to the local circumstances of any such Colony;" nevertheless the operation of such substituted or modified law shall be suspended till it has received the sanction of the parent country. The remainder of the Act relates chiefly to THE TWENTY MILLIONS, "towards compensating the persons at present entitled to the services of the slaves to be manumitted, for the loss of such services;" comprehending the mode in which the sum is to be raised—the agents by whom it is to be distributed—the principle on which it is to be apportioned—and the precautions by which its proposed benefits are to be secured. But those of our readers whose curiosity extends to these particulars, are referred to the Act itself, our only aim being to present them with its more interesting and characteristic features. We shall only add, that whatever exceptions may be taken to some of the details of this enactment, viewed as a whole, we think it will be generally regarded as a noble monument of the wisdom and philanthropy, the fidelity and firmness of the British Senate, whose leading members have hereby secured for themselves an imperishable record in the annals of their country's glory. But whatever estimate may be formed as it respects human agency, the Christian philanthropist will not fail to direct his eye, and raise his loftiest song of gratitude, to Him who subordinates all earthly potentates to his pleasure, "by whom princes decree justice," and who maketh "exactors righteousness;" for He hath heard the groanings of the captive, "whose lives were made bitter with hard bondage;" and he hath come forth in the majesty of his power, and in the plenitude of his mercy, to "deliver the spoiled out of the hand of the oppressor," and to declare to the degraded sons of Africa, as he did to his ancient people, "I have broken the bands of your yoke, and made you go upright." "Blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

IRISH CHRONICLE.

AUGUST, 1834.

It will be gratifying to the friends of the Baptist Irish Society to be informed that the excellent discourse delivered on its behalf at Devonshire Square, by the Rev. T. Finch, of Harlow, was published in "The British Pulpit" on the 12th ult. As this valuable sermon, so highly creditable to the principles, the talents, and the feelings of Mr. Finch, may be obtained at so very small a charge, it is unnecessary to expatiate on its admirable adaptedness to excite and encourage every description of benevolent exertion, whose object is the conversion of sinners and the advancement of the Redeemer's kingdom. The conclusion, which relates immediately to the interests of the Society for whose benefit it was delivered, is as follows:—

"While, then, these several considerations, thus appealing to the understanding and to the heart, should constrain us, in every place and by all the means in our power, to attempt the conversion of sinners, let them awaken your special regards, and call forth your liberal contributions in aid of that Society for which I have the honour to plead this evening. And in reference to its claims, shall I direct you for a moment to the field of labour chosen for its operations, which you will find in the darkest provinces of our Sister Kingdom. And, whether we consider the important ties which bind Hibernia to Great Britain, as an integral part of the United Kingdom; whether we think of the sacred light which, in ages long past, illumined that beauteous isle, and thence shed its radiance upon Britain and other lands; whether we refer to the long course of misrule and calamity borne by Ireland since her subjection to this country; or whether we reflect on the dark and perishing state of her crowded population, over whom, even now in the nineteenth century, the worst forms of popery are still brooding; what sphere of Christian benevolence can present itself to British Christians, of every denomination, with claims more urgent, or with appeals more tender and powerful, than the one chosen by your Society?

"Shall I then remind you of the means and agents employed by this Society, so well adapted to the work, and now in a course of active and efficient operation? Its numerous schools for the education of poor children, founded on truly catholic principles, and conducted with the strictest economy, and under the best discipline; its Scripture readers, so pious and active, travelling from village to village, and from one cabin to another, and reading to small groups of attentive hearers the words of eternal life, and that too in their own native language, endeared to many of them by the fondest associations; its laborious itinerants, pastors, and superintendents, who devote their time and talents to this good work, amidst the privations of an impoverished people, and the hostility and scorn of a bigoted and superstitious priesthood. These are means and agents well adapted to the sphere of their labours, eminently calculated, under God, to disperse the darkness of papal ignorance and superstition, and to restore its victims to the saving light and influence of the Gospel. And yet, amidst all their toil and difficulties, they are sustained and supported, not by the ample resources of a wealthy establishment, but by the free contributions of Christian liberality, from year to year replenishing the funds of this Society.

"And shall I, finally, remind you of the good already accomplished by its efforts, and the growing urgency of its demands? Several thousand children and adults are now in a course of scriptural instruction by means of this Society. Ten Christian churches have been collected by its agents, and in the regular administration of Christian ordinances and the enjoyment of Christian fellowship are cheered by the prospect of future usefulness and growing prosperity. And from the commencement of its labours to the present time, *upwards of one hundred and fifty thousand individuals have received Christian instruction in the channels this Society affords*, many of whom we trust have been, or will be, the subjects of renewing grace, and the recipients of eternal salvation. But, though the business of this Society is conducted *gratuitously*, and all its plans carried on in the most frugal manner, I am sorry to add, that the treasurer is now in advance, or under acceptances, for *more than a thousand pounds*; so that while the good already accomplished is encouraging, we are compelled to couple with it the growing urgency of its demands, and the painful inadequacy of its present resources.

"But I forbear to enlarge, assured of your readiness to aid an institution so worthy of support. Much has been said of late, and well said, on the sufficiency of the voluntary principle to meet all the claims of Christian benevolence; and I trust you will this evening give a further demonstration of the sentiment, that the funds of the Society may be replenished, and the spirits of its agents and directors be refreshed, by the fruits

of your liberality. Many of its earliest friends and agents, who encountered its first difficulties, and rejoiced in its first achievements, have finished their course, and left the cause to their successors. During this year the Society has sustained a severe loss in the removal of one of its first and most laborious friends, the Rev. Joseph Ivimey, who so long and so efficiently filled the office of its gratuitous Secretary, and devoted so much of his time and energies to the work. If in his last moments, so happily sustained by the hopes and consolations of the Gospel, there was any burden of anxiety upon his mind, it must have been the burden of a benevolent and prayerful solicitude for 'The Irish Society,' that its funds and its usefulness may be increased a thousand fold, and that his immortal spirit may meet in glory many of the sons and daughters of Erin, brought to the Saviour by its means. And if the spirits of the just made perfect descend to take an interest in the proceedings of the church below, doubtless the disembodied spirit of your departed secretary will hover around yon on the present occasion, and during the solemnities of this week, to rejoice in the progress of this good cause, to witness the fruits of your beneficence and zeal, and to report in heaven the offering of holy gratitude and love you will now pour into the treasury of the Lord. But why should I suggest such a thought, when we are sure of the presence of one Friend and Benefactor, who loved us even unto death, and yet ever liveth to carry on his cause, the same yesterday, to-day, and for ever; who still walks in the midst of his churches, holding the stars in his right hand, while he searcheth the heart and trieth the reins of the children of men, that he may give unto every one according to his works. Wherefore, my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord."

*** The Committee have requested the Rev. S. Davis, of Clonmell, to visit the counties of Northamptonshire and Bedfordshire, &c., on behalf of the Society; and it is earnestly hoped that our ministering brethren, and Christian friends, will promote the object of his solicitation to the utmost of their power, that, if possible, the burden of debt may be entirely removed from the Society, and its operations speedily enlarged.

CONTRIBUTIONS.

By the Treasurer:

For Mare-street Irish School, per Miss H. Meyer, Hackney	6	10	0
Keppel-street Auxiliary	8	2	2
Ditto Female do. per Miss Wallis	6	2	10
Eagle-street Auxiliary, per Mr. Neale	13	0	0
Mr. Cliffe, Bramley, per Rev. J. Acworth	1	0	0
Rev. Reynold Hogg, Kimbolton	2	2	0
Mr. Baker, 2, Assembly-row, Mile-end-road: annual	2	0	0
Mr. Baldwin, Berkhampstead	0	10	0
Mr. Elliott, Tring	1	1	0
Mr. Grover, Tring Wharf	1	1	0
Mr. Meacher, Ivinghoe	1	0	0
The following sums, per Rev. T. Ayres, Keynsham:			
Mr. Edwards	1	1	0
Mrs. Collier	0	10	0
Mr. Derrick	0	10	0
Mrs. Harris	0	10	6
Mr. Score	1	1	0
Small Sums	2	7	6
	6	0	0
Female Baptist Irish Society	34	13	2
Kingston Auxiliary, per Mr. J. Ruff	1	10	0
Collection at Devonshire Square, after Sermon, per Rev. T. Finch, Harlow	6	11	2
S. and M. R.; Liverpool, per Rev. J. Arundel	1	0	0
A Friend, by Rev. C. Elven, Bury	100	0	0

By Rev. Christopher Anderson:

Independent Church, Greyfriars, Wynd, Glasgow, by James Deakin, Esq.	5	0	0
Jedburgh Society, for the Diffusion of Christian Knowledge, by Mr. Guthrie	5	0	0
[redacted] by Miss Davis and B. Wates, at Woolwich:			
[redacted]	0	6	0
[redacted]	0	4	4
Cannon, Mrs.	0	4	4
Champion, Mrs.	0	6	0
Cox, Mrs.	0	6	0
Diblin, Mrs.	0	4	4
Davis, Mrs. E.	0	6	0
Davis, Miss	0	4	4
Freeman, Mrs.	0	10	0
Gardner, Mr.	1	1	0
Gregory, Dr.	0	10	0
Horne, Mrs.	0	6	0
Johnstone, Mr.	0	6	0
Kirby, Mrs.	0	10	0
Murry, Mrs.	0	4	4
Robson, Mr.	0	4	4
Strang, Mrs.	0	6	0
Strother, Mrs.	0	10	0
Tame, Mr.	0	4	4
Tame, Mrs.	0	4	4
Tamoett, Miss.	0	4	4
Thorley, Mr.	0	4	4
Thorley, Mrs.	0	4	4
Turner, Miss.	0	6	0
Wates, Miss.	0	4	4
Wates, Mr. B.	0	4	4
Whiteman, Mrs.	0	6	0
Wills, Miss.	0	10	0
Young, Miss	0	4	4
			9 5 8

By Rev. John Franks:

Epsom:—

Rev. John Harris	0	10	0
W. Wrangham, Esq.	0	10	0
John Sabb, Esq.	1	0	0
Mrs. Etherington	0	10	0
R. Burn, Esq.	0	10	0
Mr. W. Chandler	0	7	6
Henry Gosse, Esq.	1	0	0
Messrs. C. J. & P. Young	0	10	0
Mr. Lenton	0	5	0
Mr. R. Burn, jun.	0	5	0
Mrs. Clark	0	2	6

Collins	0	2	6			
Jeal	0	2	6			
ary Skinner	0	2	6			
	0	2	6			
. Dearle	0	2	6			
	0	6	6			
arlwood, Ditton-green	0	2	6			
				6	11	6
. Miller	0	5	0			
y, Esq	1	0	0			
cks	0	2	6			
Crousbey	0	5	0			
				1	12	6
d	0	5	0			
s, Esq	1	0	0			
	0	2	6			
d	0	2	6			
				1	10	0
l Chapel :—						
n				0	9	1
rderoy	0	5	0			
Farren	0	2	6			
Chariott	0	2	6			
	0	3	6			
	0	1	0			
Pickworth	0	2	6			
	0	1	0			
				0	18	0
m at the Rev. W.						
er's Chapel	2	8	6			
C. Roe	0	2	6			
l	0	2	6			
	0	2	6			
Pardon	0	2	6			
n, Esq	1	1	0			
Ritchie	0	2	6			
Suter	0	5	0			
	0	2	6			
Medwin	0	2	6			
Richardson	0	2	6			
Kerr	0	2	6			
Riches	0	2	6			
shall	0	3	0			
Finn	0	3	0			
ith, Lambeth	0	2	6			
				5	8	0
-						
ard Bishop	0	2	6			
mas Crowhurst	0	2	0			
n Dalton	0	2	0			
mas Goodwin	0	2	6			
Pope	0	2	0			
Crowhurst, jun	0	3	0			
Crowhurst	0	2	0			
Crowhurst, jun	0	3	6			
	0	13	0			
				1	12	6
-						
B. Arnold	0	5	0			
Petley	0	2	6			
loughby	0	1	0			
				0	8	6
-						
al, Mr. J. V. Hall				0	2	6
ciation :—						
tions and Collection, by Mr.						
cott				6	13	8
l	0	5	0			
udson	0	2	6			
				0	7	6
-						
e	0	10	0			
e, jun	0	10	0			
Gittins	0	2	6			
nezer Pope	0	2	6			
l	0	5	0			
ter, Esq	0	10	0			
m Clark	0	5	0			
l	0	2	6			
	0	5	0			
				2	12	6

Sandgate :—						
Miss Sarah Purday	0	2	6			
Miss Mary Purday	0	2	6			
Mr. J. Stace	0	2	6			
Mr. C. R. Purday	0	5	0			
Friends	0	6	0			
				0	18	6
Dover :—						
Mr. Kingsford	0	10	0			
Mr. Richard Bayly	0	7	0			
Mr. W. Wickes...annual	1	0	0			
Mr. J. Moon	0	2	6			
O. H	0	3	0			
T. M	0	2	6			
Mr. G. Mannering	0	3	0			
Mr. John T. Tapley	0	2	6			
E. R	0	5	0			
Mrs. Mather	0	10	0			
				3	5	6
Eythorne :—						
Collection				3	0	1
Deal :—						
Rev. John Vincent	0	9	6			
Mr. C. Wellder	0	2	6			
Mrs. Clark	0	2	6			
Mr. H. Reynolds	0	2	6			
Mr. W. White	0	5	0			
Mr. Steed	0	2	6			
Mr. Thomas White	0	5	0			
Mr. John Bayly	0	2	6			
J. M. and Friends	0	4	6			
A Friend	0	2	6			
Mr. J. Jull	0	2	6			
Mr. Edmund Brown	0	2	6			
Mr. George Hayward	0	2	6			
Miss Rebecca Hayward	0	1	6			
Miss Dorcas Hayward	0	1	6			
Miss Hannah Hayward	0	1	0			
Mr. S. Pritchard	0	2	6			
Friend	0	2	6			
Mr. Philip Matson	0	2	6			
Mr. Woodruff	0	2	6			
				3	0	6
Sandwich :—						
A Few Friends				0	12	0
Ramsgate and Broadstairs :—						
Mrs. Stevens	0	10	0			
Mrs. Baily	0	5	0			
Mrs. Jennell	0	2	6			
Mr. R. S. Dawson	0	2	0			
Miss Dawson	0	1	0			
C. G. D	0	2	6			
Mr. Hodgman	0	5	0			
				1	9	0
Margate :—						
J. W. Cobb, Esq	2	2	0			
Ditto...annual	2	2	0			
C. Cadley, Esq...annual	1	1	0			
A Friend	0	10	0			
Mr. Charles Lewis, Assistants and Pupils	1	14	0			
Mr. Robert Rybot	0	10	0			
Mr. A. R. Newby	0	10	0			
Mr. Joseph Lewis	0	5	0			
Mr. James Sisley	0	5	0			
Mr. W. Adams	0	5	0			
Mr. C. Woodruff	0	5	0			
W. Giles, Esq...annual	1	1	0			
Misses S. and M. Giles	5	0	0			
A Friend	0	2	6			
Rev. Mr. White	0	10	0			
Mr. G. Cooke	0	2	6			
Mr. T. Newby	0	5	0			
Mrs. Wilcocks	0	10	0			
Miss Freebody	0	2	6			
J. R	0	5	0			
Mr. George Rowe	0	5	0			
Mrs. John Swinford	0	5	0			
T. Cobb, Esq	1	0	0			
Mr. Thomas Flint	0	5	0			
Friends	1	7	6			
				16	0	0
Sheerness :—						
Mr. Amer	0	1	0			
Mr. Sole	0	3	0			
				0	4	0

Canterbury :—

Mr. W. Howland	0	10	0		
Mr. B. F. Flint	0	10	0		
Miss Flint	0	5	0		
Mr. Bird	0	5	0		
Friend	0	10	0		
Mr. Bedwell	0	2	6		
Mr. S. Smith	0	3	0		
Mr. W. Dunkin	0	2	6		
Mrs. Hams	0	5	0		
Collection King-st. Chapel	1	15	6		
Mr. J. Harman	0	2	6		
Mr. Thornton	0	5	0		
Mr. Thomas Flint	0	7	6		
Mr. Christian	0	6	0		
Master F. L. Flint	0	2	6		
				5	12 0

Chatham :—

A Poor Stone	0	10	0		
J. J. S	0	10	0		
A few Friends at Providence Chapel	0	13	5		
Captain Pudner	0	10	0		
W. Acworth, Esq.	0	10	0		
Mr. P. Young	0	5	0		
Mr. J. Acworth	0	10	0		
Mr. W. Edmunds	0	5	0		
George Acworth, Esq.	1	0	0		
Mr. George	0	5	0		
Mrs. Fowler	0	2	6		
Mrs. Stephens	0	2	6		
Mrs. Gibbert	0	2	6		
Friends	0	5	6		
Dr. Hope	0	2	6		
Mr. H. Hughes	0	2	6		
Mr. J. Lench	0	3	0		
Dr. R. G. Dods	0	7	6		
				6	6 11

Received by Mr. Dyer:

Watford, by Mr. Young	4	8	0
Howarth, first church, by Mr. Hartley	4	0	0
Kettering, by Mr. J. C. Gotch	5	0	0
Collected by Mr. Pritchard, at Newbury	12	11	6
Oxford, by Rev. T. Thomas	13	16	0
One-third of the funds of the Auxiliary Society Goswell-street, by Rev. Mr. Peacock	5	8	0
Mrs. Gouldsmith ..... don.	5	5	0
Rev. J. E. Giles ..... ann. sub.	1	1	0
Master Merrett	0	10	0
Mr. T. Horsey, Taunton, Somerset, per Mr. J. Warmington	1	1	0
B.B., per General Post	40	0	0
John Foster, Esq., Biggleswade	2	2	0
Rev. Mr. King, Bedford	1	1	0
Ladies at Tewkesbury, per Miss Jones	7	7	0

Received at the Annual Meeting:

Wallingford, by Rev. J. Tyso:					
Collected at Wallingford	2	0	0		
Mrs. Palmer	1	1	0		
Mr. E. Wells, Slade-End	1	1	0		
Mr. Field	0	10	0		
				4	12 0
For the "Providence School"				16	0 0
One-third of Collection at Rev. J. Upton's, Church-street				3	13 6
Dorman's Land, by Rev. G. Chapman				4	0 0
Rugby, by Rev. E. Fall				3	0 0
Kettering Auxiliary, by Rev. J. Dyer				4	0 0
Mr. W Harrison, Hadlow				5	0 0
Mr. W. Carpenter, Greenwich				2	2 0

Carter-lane Irish School:

Mrs. Jones	0	10	6		
Mr. Gould	0	10	6		
Miss Evans	0	10	6		
Mr. Olney	0	10	6		
Mrs. Noakes	0	10	6		
Mrs. Carrol	0	10	0		
Mrs. Payne	0	10	0		
Mrs. Arnold	0	5	0		
Mrs. Foster	1	0	0		
Mr. Marlborough	0	10	6		
Mrs. Marlborough	1	2	0		
				6	10 0
Benjamin Risden, Esq				10	0 0
Mr. Cozens				10	0 0
A Friend, by Mr. Blight				5	0 0
Mr. Newbery, by Mrs. Lane				1	0 0
Mr. J. S. Foster ..... ann. sub.				1	1 0
Rev. J. Elvey ..... ditto.				1	1 0
Mr. A. Smith, Crayford ..... ditto.				1	1 0
Crayford Female Auxiliary, by Mr. Smith				2	0 0
From the Ladies' Association at Hammersmith, by Miss E. Otridge, for Irish Schools				9	7 0
Collected at the doors				30	1 6

The following sums from Portsmouth, Portsea, and Gosport, appear to have been paid into the banker, and therefore, not having passed through the hands either of the Treasurer or Secretary, were not acknowledged in the usual manner:—

White's Row	3	17	4
Meeting-house-alley ..... don.	3	3	0
Landport Sunday-school	2	0	3
Forton do.	1	12	4
Mary-le-bone do. by Mr. Ralf	1	0	0

By Dr. Newman:

Miss Huntley	2	0	0
A Friend	2	0	0
Miss Parr, by Mrs. Sawyer	0	10	0
Miss Steadman	0	5	0
Miss Stirling	0	5	0
Collected by Miss Maynard	1	1	0
A Friend, by Dr. Newman	10	0	0

By Rev. P. Tyler:

Rev. Mr. Tomlin, Chesham	1	1	0
Collected by Mr. Pope	3	0	0
Cuddington, collected by Mr. E. Bedding	0	6	0
Haddenham, collected by Misses Franklin and Tyler	1	4	0
Swanbourne, by Mr. Waight	0	5	0
Mr. Branch, Stowmarkets	0	10	0
Amersham, by the Rev. Mr. Statham	5	0	0
Lion-street, Walworth, Female Society, by Mrs. Chin	25	0	0
From a Female Servant, by Rev. J. Upton	0	2	0
Legacy from the late Rev. W. Shenston, by Mr. E. Deane	19	19	0
Received by Mr. Burls	5	16	0

*** The paper, containing the details of this sum, has been mislaid. The Secretary will feel obliged by receiving the particulars again.

From a Christian Female, to assist the Irish Readers, by the Rev. J. Edwards, a pair of ear-rings

Five volumes of Saurin's Sermons, for the library at Ballina, and rewards for the children in the schools, are gratefully acknowledged.

Erratum in June Chronicle. For T. Stroms, Rennsgate, read T. Stevens, Ramsgate, £1.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie [illegible] Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Car

MISSIONARY HERALD.

CLXXXVIII. AUGUST, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

Our friend, Mr. W. H. Pearce, has favoured us with the following articles of miscellaneous intelligence, which we doubt not will prove interesting to our readers.

Spread of the English language in Hindostan.

July 15th. To-day the agent of the Rajah of Kotah, a Rajpootna state, called by order of his master to purchase, from the School Book Society's Depository under my charge, a supply of English and Hindoo books, adapted to aid in the acquisition of English. He informed me that his master has determined to learn English himself, and to teach it to his sons. A fortnight ago we received an order of Government to supply the female Regent of the state of Gwalior, 800 miles from Calcutta, with a number of English works, which *she* had requested; and still more recently, have executed an order from Bahawul Khan, an influential chief on the banks of the *Indus*, for a number of books for the same purpose. The great desire to acquire a knowledge of English, which is thus spreading to the most distant extremities of our possessions, is mainly to be attributed to the intimation given by our present enlightened Governor General to all the native governments in alliance with us, that for the future he should correspond with them in *English* instead of *Persian*. The latter being to most of the Hindoo States quite as foreign as the former; and doubts having long existed in the minds of several, whether the Governor General (who cannot in every case be supposed fully to know Persian) is in fact ever made acquainted with their exact sentiments, the change is exceedingly popular among the chiefs; while it will undoubtedly tend to communicate a knowledge of the great truths of our science and our religion—to remove both prejudice and ignorance—and to render the knowledge of English, communicated in our schools in Calcutta, more prized by all, since it opens the way to their obtaining secretaryships and other situations in native courts; so that in every way it promises to be highly beneficial.

The agent of the Kotah Rajah began to talk of his *religion*. He was a *Jain*—one of those who on no account will destroy animal life, and who frequently wear a cloth before their mouths and noses to prevent any insect being destroyed by immediately entering them. I talked with him of *mine*. He said, "Your *religion* will follow your *language*." I expressed my conviction that it would, and asked if he would like to know something about it. He said he certainly should. I gave him some Hindoo Tracts, which he said he would read himself, and would then send them with my compliments to the Rajah; I gladly agreed. May they excite further inquiry, and lead to his saving acquaintance with "the truth as it is in Jesus!"

Theological Education of Native Preachers.

July 28th. A good congregation at native worship, both morning and afternoon. Among the hearers were three persons proposed as candidates for baptism at our last church meeting. One is the wife, and another the sister, of a young man pre-

paring for the work of an itinerant, and both have evidently gained much knowledge, and I hope received much impression, from his conversation and prayers. Beside this young man, we have two native brethren employed at Kharee, more immediately under my superintendence, with one at Calcutta, another at Luckyantipore; and a third at Chitpore, under the direction of other brethren; and four of the six dear youths lately baptized from Chitpore, are directing their thoughts and wishes to an entrance at the proper time on the Christian ministry. With the good education the latter are receiving, the piety they have manifested, when so young, and the very promising talents they exhibit, several of them bid fair to be exceedingly useful. I cannot describe the interest I feel in the piety and talents of our native Christian brethren who have entered, or propose to enter, the ministry; and if ever partially relieved, as I hope soon may be the case, from the superintendence of the printing office—and if the work be not taken up by any of my associates, it has long been my intention, with God's blessing, to make their improvement the great object of my future life. Though we have probably done more to qualify our native preachers for their work than has hitherto been deemed necessary by our predecessors, it is very evident that for all, and especially for any intended to labour in Calcutta, we *must do still more*. Knowledge in *all* cases gives influence, which influence the native Missionary particularly requires, amidst the contempt and hatred which his profession frequently excites in the minds of his countrymen. Besides, in the city, Christianity is daily attracting more attention, and our chapels for the heathen, in consequence, are gradually securing the attendance of persons in more respectable circumstances; and hundreds of youth are every year released from the numerous schools now in full operation; so that the heathen congregation are generally composed of persons of much better information than before. Add to this, that while some years ago only two or three could be recognised as attending repeatedly, now several attend whenever the chapel doors are open. On all these accounts our native brethren should be "well furnished," in order to be able in successive discourses to the same congregation, to exhibit with advantage to their countrymen, the everlasting truths it is their privilege to declare.

Missionary Prayer-meeting and Breakfast.

August 5th. Last evening we met the [redacted]nean congregation at the Missionary Prayer-meeting for the spread of the Gospel; and to-day (as usual on the first Tuesday of the month) the Missionary brethren attended at a Prayer-meeting and Breakfast held among themselves. It is held at the houses of four Missionaries in rotation; and is attended by brethren of all denominations in the city, and by any strangers who may be here on a visit. Mr. M. Hill, and Mr. Patterson of Berhampore, and Mr. Buyers of Benares, were with us this morning. We meet at seven. We have first a prayer-meeting to implore the blessing of God on the labours of ourselves and all our brethren in various parts of the world. We then adjourn to breakfast, and afterwards have a meeting for consultation and discussion on different subjects connected with our common work. We have found the friendly intercourse which this meeting has produced very important and beneficial. It has secured among us agreement in general principles of action; immediately removed misunderstandings which, if left unexplained, might have been sources of unpleasant feeling; has created an interest in each other's labours, and maintained a spirit of affectionate co-operation. Hence have we been privileged for the last several years, to labour together in the work of the Lord with the greatest harmony—a harmony which I humbly trust will never be disturbed.

The withdrawal of the Methodist brethren from Calcutta, to recruit their exhausted mission in the Madras Presidency; the temporary absence from India through sickness of several who were accustomed to meet with us; and the final return or death of others; have greatly reduced our numbers and impressed upon us all the necessity of entreating the Christian church more earnestly than ever to send out more labourers to cultivate the immense field, daily becoming more promising, which is presented by idolatrous India. We hope that our beloved country will not forego the high privilege which God has given her, if she chooses it, to enjoy—that of communicating to the millions of Hindostan the blessed truths of the Gospel of Christ; and trust that while the spirit of missions, though so lately excited, is evidently rising with daily increasing power in the United States, it will in our native land, where it was previously kindled, never be suffered to decline; rather that it may eventually gain vigour and force, till the joyous moment when it shall be proclaimed by the angel, "The kingdoms of this world are become the kingdoms of God and of his Christ."

SEWRY.

Under date of 29th of Sept. last, Mr. Williamson gives an account of the state of the Mission under his care. He laments that he cannot speak in very encouraging terms of the condition of the church, but appearances among the younger part of his charge are more hopeful. His own language is—

The schools, I am happy to say, have lately much increased; improved methods of teaching have been introduced into them, and the girls' as well as the boys' schools are now wholly supported by the ladies and gentlemen of the station, most of whom take a very lively interest in them. You will also be glad to hear, especially in these hard times, that we have been able, with I conceive very trifling detriment to the children, to dispense entirely with our expensive Christian boarding-school. The near residence of almost all our native Christians, together with the English school lately commenced, have chiefly contributed to the accomplishment of this desirable object.

In order to lessen the expenses of the station as much as possible, I have dismissed my pundit, and given up 5 rs. which the Calcutta Committee, some time ago, allowed me for extra Missionary charges. The English school, containing upwards of fifty boys, supports itself, and gives us access to those youths of the higher classes of natives, to whom we could hardly have found access any other way. Being more advanced in age, and consequently more matured in judgment, they understand much better the subjects they read about than the children of either sex in the Bengalee schools. The books introduced are the same as those used in Mr. Duff's celebrated schools in Calcutta. They were recommended to me by brother W. H. Pearce.

We are daily out among the Hindoos and Mussulmans, preaching, and reasoning with them on the great subject of their salvation; and distribute tracts, though less sparingly than heretofore, being convinced that, in this quarter at least, tracts and books are often solicited from other motives than that of becoming acquainted with our religion; so that, wherever we suspect this to be the case, we refuse them of course. I have not baptized any lately, nor have we any *present, nor even inquirers* of any description. Pray both for us and for those to whom we desire to impart the Gospel of Christ, that we may be faithful and tender, that we may always have both our hearts and hands full of the work of God, and that His glory, and the salvation of precious souls, may be abundantly promoted.

BAHAMAS.

Extract of a Letter from Messrs. Burton and Pearson, dated Nassau, New Providence, April 15th, 1834.

At New Providence the work of the Lord is going forward, though, as you may easily suppose, not with that rapidity for which we earnestly pray. You have already been informed, that in the months of August and September last, the two societies here under the care of Sharper Morris, and Prince Williams, agreed that, because of the unscriptural system and practices which had been adopted, they would begin anew; the missionaries examining every one, and the newly-formed churches only receiving those whom the missionaries thought would be received by other Baptist churches in any other part of the world. Since that time there have been fifty-two received as members at Mr. Morris's place; and fifty-three at Mr. Williams's. Of these eight or nine only have been baptized by us; the others had been previously baptized. For some time past, there has generally been public worship on the Sabbath morning at eight o'clock at Carmichael, a village about six miles from Nassau. We still have public worship on Sabbath morning at Mr. Williams's chapel, and at Mr. Morris's in the afternoon. And in another part of the town, where preaching is very much needed, we have service on Sabbath evening in the public school-room.

About six months since, a few, who professed to receive with thankfulness the instructions of the word, voluntarily proposed to give a little, quarterly, to aid the mission. They have not been much in the habit of giving money, and therefore at present their subscriptions are small; they amount to about fifteen dollars a quarter. We have, however, received donations within the last half year, amounting to forty-eight dollars. We have also added to this mission-fund the money that has been received for Hymn-books. If you have not any objection, we have purposed to appropriate all these

paring for the work of an itinerant, and both have evidently gained much knowledge, and I hope received much impression, from his conversation and prayers. Beside this young man, we have two native brethren employed at Kharee, more immediately under my superintendence, with one at Calcutta, another at Luckyantipore; and a third at Chitpore, under the direction of other brethren; and four of the six dear youths lately baptized from Chitpore, are directing their thoughts and wishes to an entrance at the proper time on the Christian ministry. With the good education the latter are receiving, the piety they have manifested, when so young, and the very promising talents they exhibit, several of them bid fair to be exceedingly useful. I cannot describe the interest I feel in the piety and talents of our native Christian brethren who have entered, or propose to enter, the ministry; and if ever partially relieved, as I hope soon may be the case, from the superintendence of the printing office—and if the work be not taken up by any of my associates, it has long been my intention, with God's blessing, to make their improvement the great object of my future life. Though we have probably done more to qualify our native preachers for their work than has hitherto been deemed necessary by our predecessors, it is very evident that for all, and especially for any intended to labour in Calcutta, we *must do still more*. Knowledge in *all* cases gives influence, which influence the native Missionary particularly requires, amidst the contempt and hatred which his profession frequently excites in the minds of his countrymen. Besides, in the city, Christianity is daily attracting more attention, and our chapels for the heathen, in consequence, are gradually securing the attendance of persons in more respectable circumstances; and hundreds of youth are every year released from the numerous schools now in full operation; so that the heathen congregation are generally composed of persons of much better information than before. Add to this, that while some years ago only two or three could be recognised as attending repeatedly, now several attend whenever the chapel doors are open. On all these accounts our native brethren should be "well furnished," in order to be able in successive discourses to the same congregation, to exhibit with advantage to their countrymen, the everlasting truths it is their privilege to declare.

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sums, and others that may be obtained in a similar manner, to the purchase of Mission premises, or of a vessel, as may hereafter appear most desirable for promoting the work in which we are engaged.

At the present time, we are both staying in Nassau, because of being unable to quit it. We feel deeply for the out-islands; but it appears necessary that, for a short time yet to come, we should continue where we are.

Within the last five months we have visited Rum-Key and Turk's Islands; And as we are acquainted with the spiritual condition of these places, we beg to request, with great earnestness, that the Committee will think of their wants, and endeavour to send us more help. Upon the two inhabited parts of Turk's Islands there are about two thousand inhabitants. Of these about two-thirds are black or coloured, nearly two hundred of whom call themselves Baptists; and therefore give to a Baptist Missionary the fullest encouragement to instruct them, and lead them to the knowledge of the truth. They have, as a society, renounced their old plans, and chosen us as their ministers; and a new church, consisting of eighteen persons accepted out of about one hundred and twenty examined, has been formed among them in the same manner as those have been formed at Nassau. These are now as sheep without a shepherd, and write by every opportunity, pressing us to return to them. We feel it of very great importance that a Missionary should be stationed among them; and there he would be within eighty miles of St. Domingo. At Rum-Key there are between 800 and 1000 inhabitants. Except the two Baptist chapels, and the two Baptist preachers who have endeavoured to teach in them, there is not any place of worship or preacher on the island. Almost all the inhabitants are earnestly desirous of having a minister, and many promise to help to the utmost towards his support if one can be sent. The two Societies there agreed to begin anew, and two churches were formed according to the plan adopted in Nassau, one having ten members accepted out of twenty-nine examined; and the other, sixteen members accepted out of eighty-eight examined. If the visit had been longer, many more would have been examined. Between ninety and one hundred persons were married; and two Sabbath-schools were commenced, having together about one hundred children. Besides these things, it should be stated as an additional proof of the importance of this place, that it is in sight of Long Island on one hand, and of Watling's Island on the other, at which places there are many inhabitants, without any preacher of the word at either of the islands, except such as the Baptists have among themselves.

And besides earnestly requesting the attention of the Committee to the wants of Rum-Key and Turk's Islands in a particular manner, we cannot avoid stating the fact, that throughout the Bahamas very many are perishing for lack of knowledge, conscious of their ignorance, and earnestly praying for the truth. We are at the same moment gratified and distressed with invitations (some most pressing) from Caycos Islands, Heneagua, from Crooked Island and Long Island, from Watling's Island and Ragged Island, from Eleuthera, and Abaco, and Andros Island; none of which, except Andros Island, has been visited; and a few other places from which we have not received any direct communication have claims equally strong, and, as we are informed, afford facilities for usefulness equally encouraging.

We pray for the people around us. We pray that God would raise up labourers, and send them forth into the fields that are white unto the harvest. And we now entreat the Committee to devise some measures for increasing the funds, and increasing the number of Missionaries, that at least two more may be sent to the Bahamas, that so our prayers, and the earnest prayers of the poor people around us, may be answered.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

East Indies....	Rev. W. H. Pearce.	Calcutta	Oct. 19.
	Do.	Sand Heads	Feb. 11.
	— E. Daniel	Colombo	Oct. 31.
	— G. Pearce	Calcutta	Dec. 3.
	— J. Thomas	Sulkea	Dec. 8.
	— H. Beddy	Patna	23.
	— J. Lawrence	Digah	Jan. 11.
	— G. Bruckner	Samarang	Dec. 24.
	Do.	Do.	Feb. 27.
	United Missionaries	Calcutta	Jan. 25.
	Do.	Do.	Feb. 4.

West Indies....	Rev. K. Pearson.....	Turk's Island.....	13.
	Do.	..Nassau.....	April 15.
	Do.	.. Do.....	May 3.
	— J. Phillippo.....	Spanish Town.....	17.
	Do.	.. Do.....	April 11.
	Do.	.. Do.....	May 25.
	— J. Tinson.....	Kingston	12.
	Do.	.. Do.....	April 25.
	Do.	.. Do.....	May 30.
	— F. Gardner.....	Do.....	17.
	Do.	.. Do.....	30.
	— J. Clarke.....	..Spanish Town.....	17.
	Do.	.. Do.....	April 11.
	Do.	.. Do.....	25.
	— J. Coultart.....	Kingston.....	May 16.
	Do.	.. Do.....	April 23.
	Do.	.. Do.....	25.
	Do.	..St. Ann's Bay.....	May 21.
	— J. Kingdon..	...Kingston.....	17.
	Do.	..Bell Castle.....	April 23.
	Do.	.. Do.....	May 27.
	— T. F. Abbott....	Montego Bay.....	11.
	Do.	..Falmouth.....	April 22.
	Do.	..Montego Bay.....	May 13.
	— S. Whitehorne..	Kingston.....	14.
	— W. Whitehorne..	Mount Charles.....	11.
	Do.	.. Do.....	24.
	— H. C. Taylor....	Spanish Town.....	4.
	Do.	.. Do.....	April 20.
	Do.	.. Do.....	May 24.
	— J. Bourn.....	Belize.....	Feb. 19.
	— B. Dexter.....	Montego Bay.....	April 22.
	— Joseph Burton...	Nassau.....	15.
	Do.	.. Do.....	24.
	— W. Dendy.	Falmouth.....	12.
	Do.	.. Do.....	May 9.
	— E. Baylis.....	Port Maria.....	April 21.
	Do.	.. Do.....	May 25.
	— J. Hutchins	Lucea.....	21.
South Africa..	— W. Davies.....	Graham's Town.....	Nov. 26.
	Do.	.. Do.....	Feb. 3.

HOME PROCEEDINGS.

THE FIRST OF AUGUST.

Most cordially do we share in the feelings of grateful joy which will animate the heart of so many thousands throughout the British empire on this auspicious day. Seldom indeed has the history of nations been brightened with an event, in itself so propitious, and leading onward, it may be hoped, to consequences so favourable to the best interests of mankind. Nor is it the least among our causes of rejoicing that the issue, to *which the long-pending* question of Slavery has now been brought has been, most evidently, owing to the special interposition of Divine Providence. No human instruments will presume to take the honour to themselves; the friends of the negro in the senate, on the platform, and in the closet, however zealously they may have laboured, however fervently they may have prayed, will cherish no self-complacency on that account, but unite in ascribing the praise and the glory to Him who alone doeth great marvels; and whose right hand, and holy arm, have gotten him the victory.

We deem it most appropriate that the Christian church should mark the first day of negro freedom by devoutly assembling together in the sanctuary, since it must be confessed that we have much reason to implore the continued favour and blessing of God to rest on the attempt to extinguish the horrid evil of slavery, as well as to offer our praises for what has already been accomplished. Although we do not regard the apprenticeship system with so much apprehension as some of our friends do, it is obvious that the change in the social condition of our negro fellow-subjects is so momentous, as to render the period in which it takes place a crisis justly awakening no common solicitude. The habits of a whole life are not to be shaken off in an instant, nor can it be supposed that all who, on this day, receive the precious boon of emancipation, are equally prepared to estimate its value, and avail themselves of its advantages. Like our peasantry at home, they need moral culture, and divine teaching, to render them good members of society, and to enable them to reap those higher advantages which, we trust, they are destined to attain. Freedom, in a temporal sense, is a benefit which it is scarcely possible to value too highly; but, after all, if they remain the slaves of Satan and of sin, alienated from the life of God through the ignorance that is in them, and living merely for the present world, they will be scarcely less the objects of mournful compassion than before.

Hence we rejoice, and venture to look upon it as a token for good, that efforts to promote the spiritual welfare of the negroes *have been coincident* with their deliverance from temporal thraldom. And how important, on this account, it is that they should be provided with places of worship, in which they may assemble for the purpose of edification in the Gospel, must be obvious to all. Those unhappy men, who laboured to their utmost to destroy our chapels, well understood the severity of the blow they were thereby inflicting on the cause of Missions. Had all their purposes taken effect, not a sectarian chapel had been left standing in the island. Bounds were, however, set to their fury; and we have to thank God, not only that the most valuable of these edifices were preserved in existence, but that we are permitted to indulge the hope that the rest will speedily be rebuilt, and occupied by multitudes crowding to hear the words of eternal life.

Our readers are fully aware that this matter has occupied much of the time and attention of the Committee for many months past. It is unnecessary to enter into details; but we may observe that, till within twenty-four hours of our last Annual Meeting, the Committee fully expected to be under the necessity of appealing to Parliament, and a notice had accordingly been entered, by their kind and zealous friend, Mr. Buxton, of a motion on the subject for the first of July. Hence the report was drawn up, and the resolutions prepared for the public meeting, under that impression; but on the very day before, a train of circumstances led to an interview with the Secretary of State for the Colonies, at which Mr. Buxton and other friends assisted, and the result was the proposition which was announced to the General Meeting the next day, after having

been assented to by the Committee in the morning. It is very pleasing to know that the arrangement has been highly gratifying to the friends of the Mission throughout the kingdom; the public has had some means of judging that it met the hearty approbation of those who were best acquainted with the facts bearing upon the case: it is obvious, indeed, that the Committee would have incurred a fearful responsibility had they hesitated to embrace the opportunity of putting a speedy and effectual close to the question, and thereby preparing the way for the return of their brethren Burchell and Knibb to their stations.

We have much pleasure in announcing that up to this date, the subscriptions received and engaged for (including two or three collections most liberally made at Tewkesbury and elsewhere before the Annual Meeting), amount to the sum of £4,250; and when to this is added the sums raised by the affectionate assiduity of our young friends, by means of the Jubilee Cards, and the Congregational Collections on the first of August, there is every reason to believe the pledge given to His Majesty's Government will be fully redeemed. Ministers, on their part, have not been dilatory; as the estimate for the whole sum* has, by His Majesty's command, been prepared, printed, and laid on the table of the House of Commons. We hope to be permitted next month to congratulate our friends on the satisfactory conclusion of this important affair.

* £11,705, being £5510 and £6195.

P.S.—In compliance with the wish expressed by many of our friends, the Public Meeting, on the 7th of August, for receiving the amount collected by the "Jubilee Cards," will be held, not *at* Devonshire Square *Meeting-house, but at the* City of London Tavern, *Bishopsgate-street. Arrangements have been made with the Proprietors of the Tavern to supply Tea or Coffee for the Company at* one shilling *each. Tea at five, and the business of the evening to commence at six. Punctuality is requested, especially on the part of the Collectors. Messrs. Burchell and Knibb are expected to be present, and it will probably be the last Public Meeting they will attend in London before their departure for Jamaica.*

We understand that skill and ingenuity have been put in requisition, in various ways, to furnish appropriate memorials for the first of August. Mr. Rippingille, an artist of eminence, has painted a commemorative picture, from which prints have been engraved, published by Moon, Boys, & Co. Medals have also been struck, by Mr. Joseph Davis, of Birmingham, which may be had in various metals, at very reasonable prices. We heartily wish success to these ingenious and philanthropic efforts.

Contributions received on account of the Baptist Missionary Society, from June 20, to Aug. 20, 1834, not including individual subscriptions.

Wokingham, Subscriptions and Collections, by Rev. J. Coles	24	1	6
St. Albans, do. by Rev. W. Upton	33	12	8
Corrington, do. by Rev. T. Pulsford	12	16	0
Aston Clinton, do. by Rev. T. Amsden	7	16	6
Camberwell, Ladies' Auxiliary, by Miss Gutteridge	104	6	6
Prescot Street Auxiliary, by George Morris, Esq., *two thirds*	50	0	0
Sheffield Auxiliary, by Mr. Atkinson	54	5	0
Cottenham Auxiliary, by Joseph Fletcher, Esq.	110	4	7
Voluntary Subscriptions, Baptist Free School, by Mr. Kendrick	5	18	10
New Mill, Subscriptions by Mr. Grover	9	3	6
Bridgend, by Mr. W. Lewis	4	12	0
Chesterfield, Collected by Miss Tucker	1	1	0
Keynsham, Subscriptions, &c., by Rev. T. Ayres	8	10	0
Mrs. Arnold, Friends by, for Female Education	8	11	6
Sandy Lane, small sums, by Rev. P. Alcock	0	5	0
Canterbury, Subscriptions, by Mr. Christian	10	0	3
Huntingdonshire, balance, by Mr. Paul	30	3	7
Miss Benham's Missionary Box	1	1	6
Woolwich Auxiliary, by Mr. Johnston	27	15	1
East Norfolk, by Rev. J. Puntis	76	18	10
South Devon Auxiliary, by Mr. Nicholson	53	11	8
Watford, by Mr. Young	12	17	6
Collected by Messrs. Deane's workmen.	1	10	0
Eagle Street Auxiliary, by Mr. Neale, *one third*	13	0	0
Keppel Street Auxiliary, by Mr. Marshall	16	0	8
N. E. Cambridgeshire Auxiliary, by Rev. J. Reynolds	22	7	5
Collected by Mary Davis, Stepney	2	3	0
Audlem, by Mr. Thursfield	3	10	0
Trowbridge, by Mr. R. Wearing	21	18	0
Cardigan, by Mr. J. M. Thomas	10	0	0

St. Peter's, Collection and Subscriptions, by Rev. J. M. Cramp..... 17 2 7
North of England Auxiliary, by Mr. J. L. Angas..... 20 0 0
Howarth, first church, by Mr. Hartley.. 10 0 0
Kettering, Collection and Subscriptions, by Mr. Gotch..... 34 15 0
Western District, by Mr. W. D. Horsey. 172 6 2
Hammersmith, Auxiliary Society, by Mr. Page..... 17 6 4
Henrietta Street, Collection, by Mr. Dawson..... 12 0 0
Weymouth, &c., by Mr. B. Beddome... 8 13 0
Kimbolton, by Rev. J. Hemmings..... 17 18 1
High Wycombe, by Mr. P. Wright..... 10 0 0
Pwllheli, by Rev. John Rowlands..... 6 11 0
Norwich, St. Mary's Auxiliary, by Mr. Cozens..... 7 1 6
New Park St., Auxiliary, by Mrs. Quinton..... 7 15 0
Hackney Auxiliary Society, by Josiah Wilson, Esq..... 39 13 1
Kent Auxiliary, by Rev. W. Groser, and Mr. Parnell..... 86 13 1
Liverpool Auxiliary, by W. Rushton, Esq..... 40 0 0
Northampton, Collection, Subscriptions, &c., by Rev. W. Gray..... 75 19 9
Beaulieu, by Rev. J. B. Burt..... 1 10 0
Rye, Friends, by Rev. A. Smith..... 2 0 0
Rugby, by Rev. Edward Fall..... 5 0 0
Clipston, by Rev. Francis Trestrail..... 37 17 10
Maze Pond, Ladies, by Mrs. Kitson, for Female Education..... 15 15 0
Ditto. Auxiliary, by Mr. Beddome.. 50 7 0
Wincobank, Friends at, by Mrs. Read.... 5 0 0
Spencer Place Auxiliary, by Rev. J. Peacock..... 11 12 7
Bucks. Association, by Rev. P. Tyler.... 31 1 7
Wellingborough, Collection at Independent Chapel, by Rev. W. Knibb..... 14 1 10
Berwick-on-Tweed, Rev. J. Balmer's Congregation..... 1 2 0
Glasgow, Sundries, by Mr. Joseph Swan 29 11 2
Suffolk, Society in aid of Missions, by Mr. Ray..... 14 6 0
Andover, Collected by Mrs. Davies..... 7 8 9
Bow, Friends, by Rev. Dr. Newman.... 16 19 10
Rayleigh, by Rev. J. Pilkington..... 10 15 0
Church Street Auxiliary, by Mr. Pontifex 36 4 6
Ditto, part of a Collection..... 3 13 6
Collected by Mrs. Elvey..... 11 11 7
New Court, Old Bailey, Sunday-school, by ditto..... 0 17 7
Lion Street, Walworth, Female Auxiliary, by Mrs. Chin..... 50 0 0
Dorman's Land, by Rev. G. Chapman... 4 10 0
Missionary Box, Hungerford Infant School, *in farthings*..... 0 2 2
Collection at Poultry Chapel, Rev. John Leifchild..... 88 5 0
Ditto, at Surrey Chapel, Rev. T. Price.. 77 0 0
Ditto, at Eagle Street Prayer-meeting... 3 1 6
Ditto, at Spa Fields.....140 2 1
——Four rings, sold for..... 0 16 3
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LEGACY.—Mr. John Drinkall, late of Rusland, Lancashire, by Thomas Pritt, Esq., Executor 45 0 0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. S. Wilkin, Norwich, for a well-executed bust of their venerable friend, the late Rev. Joseph Kinghorn; to Mr. W. C. Fuller, for six sets of Fuller's works (except the second volume); to Captain Julian, of Aberystwyth; Mr. J. B. Saunders; Mrs. Rutherford; and the Rev. D. Clark, of Dronfield, for valuable presents of books for the Mission; and to a few young friends at Harlow; and S. H. E., Camberwell, for boxes of fancy articles.

Mr. Bagster, the publisher of the Comprehensive Bible, has most liberally presented a copy of that very valuable work, handsomely bound, to each of the thirteen congregations in Jamaica, whose chapels were destroyed.

Mr. Knibb returns his sincere thanks to the kind friends in Norwich for the valuable present of useful articles they have sent, and to a friend for Fawcett's Commentary on the Bible.

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J. HADDON, PRINTER, CASTLE STREET FINSBURY.

THE

BAPTIST MAGAZINE.

SEPTEMBER, 1834.

Obedience to the Commands of Christ:

A SERMON BY THE LATE REV. ROBERT ROBINSON;

PREACHED AT DEAN-STREET, TOOLEY-STREET, SOUTHWARK, SEPTEMBER 16, 1781.

JOHN xiv. 15: *If ye love me, keep my commandments.*

"If ye love me!" "If ye love me!" O cruel "if," why is this? Is it possible that this can be a doubt? Love thee, "the brightness of the Father's glory, and the express image of his person!" all my hope—all my joy; life of my life—soul of my soul. If I love thee! why it would be better for me to have my love to my wife, my children, my parents, my friends, my dearest enjoyments doubtful, than to have this so; and is it possible thou shouldst be in earnest, to preface such an expression as this with an "*if?*" Ah! my brethren, however deplorable the case, let us to-night enter into our own hearts; let us do Jesus Christ justice, and let us acknowledge, that if on the one hand there be the highest excellency in him, which is the greatest reason of man's love to him, on the other there is the deepest depravity in us; and it is matter of fact, that though this should be the clearest of all things, it is, most of all things, with relation to man, that which may and ought to be doubted of. O this word "*if!*" O that I could tear it out of my heart! O thou poison of all my pleasures! Thou cold icy hand that touchest me so often and freezest me with the touch! "*If! If!*" Would to God we might all to-night be desirous with the whole soul, and determined by grace, to get rid of it! Hear your divine Master, Christians; he does not mean to put your souls to shame; he is the skilful physician, telling you the worst of the case, but with the kind intention of restoring you to health. "*If ye love me*"—if you would put your love to me out of all doubt, "*keep my commandments.*" May God write this word upon our hearts in all its sacred import! Let us enter upon the subject.

You know this was a part of Jesus Christ's final address to his apostles. There is something very affecting in this last discourse, and particularly in one word of it; no pencil can describe,

the finest fancy can hardly imagine how Christ looked when he stood before the twelve and said, "I have many things to say to you." Who can doubt it? He was an ocean of knowledge, and he loved dearly to impart it; why did he not then? "But ye cannot bear them now." Accordingly therefore, as Jesus Christ's disciples could bear, when he came to die he opened his heart to them, and gave them the fullest display of his inward love the nearer he came to the verge of life; and thus in some respects all his servants imitate him, for they each begin, if I may so speak, with a ray, and, to use an expression of Scripture, "shine more and more to the perfect day," and most of all, many of them upon their death-beds.

Christians, go home to-night and feast yourselves with this chapter. Think how happy the men were that asked and had, who could put all their scruples to Christ, and who found in Christ a tender master, not above answering the weakest of them. A great part of this chapter, particularly the verses just before the text, seem to be love; and without detaining you longer in the context, my text is a sort of conclusion from premises, and it contains the whole: "*If ye love me, keep my commandments.*" And, indeed, though I am not able to bear in this life all my Saviour could tell me—though I could not stand under the weight of that wisdom that he could impart to me—though my passions are not able to apply, and exercise, and work the ideas he could give me—though I have no penetration so deep, no love so high, no passions so strong, that can *carry on the* great employ,—*yet surely here is* one, and that is love. His love to me, and mine to him. Here is one interwoven idea that I will even stretch my soul to come at, yea, I will turn out half the inhabitants of my soul to make it room. But, in order to give our subject a sort of method, we will observe to you in the

First place, that Jesus Christ—who can doubt this? need I stand a moment to prove it? I say—hear it—Jesus Christ merits the highest love of all his people.

Secondly. I am forced to add, which is also too clear, notwithstanding all this merit of Christ, there are in his disciples such things as render their love to Christ—what shall I say?—suspicious? suspicious? Is that the word? Yes,—suspected.

Lastly. We point out to you the method proposed by the Lord Jesus to get rid of all that renders our love to him suspicious. O hear the words that say to you to-night, Christians, "*If ye love me, keep my commandments.*" It is equal to saying, If you would put your love out of all doubt, put your obedience out of all doubt; go into his gospel as a man goes aboard a ship, all in all—body and soul. God grant these truths may be impressed upon our hearts! I will speak a moment on each.

I. I said, first of all, "that Jesus Christ merited the highest esteem of all his disciples." You see I change the word "love" for esteem, and the truth of the matter is, I do not know any word equal to the just idea we wish to convey by it; love is the noblest passion of the human soul, but it often appears the most ridiculous, because it often blindly pursues objects least of all fit for it. We are afraid, therefore, when we speak of such an object as Jesus

Christ, to talk of loving him, lest the miser should think we mean that regard to Christ which a wretch has for his money; or lest the man who lives only to love, should think that the regard we have to Christ, resembles his love to himself; or lest the parent should think the regard we have to Christ is like the regard he has to his children. It is all that is good in each of these, and it is infinitely more: it is something refined and heavenly; it is something free from gross sense and matter; it is something that we call love for want of a better word, but it is something which others call attachment, a cleaving to an object, just as when any object seems to suit entirely your apprehension, and you are fixed at it; and some call it esteem and veneration: call it what we will, it is a sacred passion, a bond that unites the soul to Jesus Christ: it is raised by Christ's spirit himself in the heart; it has for its object, Christ; and it has this mark of its divinity, it outlives mortality, it never, never dies. And does any man to-night say, "I know Christ as well as you do, for you know nothing of him but what the Bible tells you, and for my part I do not think he deserves my esteem." No—not one of you can say so. We cannot say so as men; for if it were necessary to-night, we could prove that mankind are better for Christ's coming: we cannot say so as members of the community; if it were necessary we could prove that servants enjoy service instead of slavery,--which was common when Christ came—through his doctrine, the benefit of which all this nation has felt in that respect: nor will we say how many mercies this nation has received in answer to the prayers, *and on account of the* gospel that is given to the people of God: we will not say all this; but, my brethren, there are two or three words we will say. In the *first* place, Jesus Christ merits our love, because he is in himself, independent of all the benefits flowing from him, the most lovely of all objects. Read his life, and see what kind of person he was; how just, how kind, how prudent, how punctual, in all cases how full of attention; nothing escaped his notice, nor was any thing beyond the reach of his humanity and benevolence. Christ! O if I were never to derive a benefit from him, I should think it a blessing to me at present even to read his history, and I should congratulate humanity that such a person ever stood upon the earth; but it is upon this account I mention a *second.*

2. The disciples of Jesus Christ have received from him a body of sound, comfortable instruction. When Christ came into the world, he came very wise; he was GOD, and the Godhead filled the humanity as the powers of humanity could receive it, so that "he grew in wisdom and in stature, and in favour both with God and men." And one great part of his life, and one great business of his life, was to communicate his own ideas, his notions of God, his notions of men, his sentiments of a future state, his ideas of the present world, his notions of hell, his ideas of heaven; in a word, Christ opened to us—O how are we indebted to him for it!--the invisible, the till then unknown and impenetrable to angels, heart of God. My brethren, have you ever thought of that saying of Christ, among others, "God loved the world." And who could be sure of that? especially that he should love it so as to produce the effects which followed: "God so loved

the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life?" Is not that opening to us the most impenetrable of all places? if I may use an improper word when speaking of God. Is not that opening to us the most desirable of all objects? Is not that telling us all we want to know—the mind, the intent, the heart of God towards wretched man? And what, my divine Master! after I have sat at thy feet, and been instructed in this encouraging doctrine, got rid of my darkness and ignorance, and been led into the comfort and truth of the gospel; shall I rise up and say thou art not the object of my esteem? Ah! go all that is written upon any other subject; take away all that has been said on any other branch of knowledge; take away all my own reasonings—and in some of them we have had a thousand sweets—here I find rock; here I may build; the testimonies of Christ are the true sayings of God; and we are indebted to Christ infinitely for his doctrine.

3. As his person is lovely, and his doctrine lays one obligation, so his infinite merit lays another. I shall not enter to-night into this doctrine. I thank God it is no news in our churches, it is taught every day; as Moses of old was read in the synagogue every sabbath, so is Christ, blessed be the good providence of God, preached in our churches; and preached, how? preached as a mediator, an only and sufficient mediator, between God and you guilty men. The merit of his blood, the excellency of his righteousness, the glory of his priesthood, all this summed up *in one word*—"a days-man," one *who can lay his* hand upon both parties: great and pure enough to speak to God, kind and meek enough to speak to men; and by the merit of his life and death able to bring both together. This is the Christ that is daily preached among you: and if any of you have received by faith the testimony that God has given of his Son in this respect; oh! if the load of guilt has gone off your minds; oh! if you have gone to a throne of grace, and seen the face of a tender parent; oh! if you have ever tasted matchless mercy and redeeming love—love that shuts hell—love that opens heaven—love that calms a reproaching conscience—love that sets all the soul at ease, and says "Peace, be of good cheer, thy sins are forgiven!" O God! shall we, after all this, rise up and say we are not obliged to love Christ? Who loved us in the garden? Who loved us upon the cross? And who said there—who said there, "*It is finished?*" Shall we, after all this profusion of goodness, shall we say we are not obliged to love him?

4. We are obliged to love Jesus Christ for his laws. It is wonderful to see the perverseness of the human mind; we avoid Christ, left to ourselves, as we would a tyrant; and we are as much afraid of his service as we are of sickness or of a misfortune; and when any of us are pressed into it (I speak of unconverted people), we are very uneasy under it, and glad when it is over; while we are held to it, we are birds kept in the unnatural, heated place of a human hand, and when we are let go, and the service is over, we are birds in the natural expanse, hither and thither, this way and that way, to and fro, and every where rather than into the hand

that once held us. But, Lord Jesus, is it true that thy yoke is slavery? Hast thou indeed brought a body of laws, that distract people to obey? And dost thou need rack my soul to bring it right? Ah! my brethren, let us own—it is a great truth—that sin was not made for man; or, which is the same, that man's soul was not made for sin; and when he practises sin, he distorts himself, and does what his nature is not fitted to; he is a kind of large complicated machine;—all the wheels go placid and smooth and easy, when he works righteousness and holiness; and the wheels are racked and torn, spoiled and distorted, when he works the work of sin, for which he was never constructed. I appeal to you, you know what it is to be angry. The devil's law is this: Fire at him; revile him; revenge yourself on him; hate him. Hate him when you go to bed; hate him when you rise. Keep it rankling in your soul all your life, and do not forgive him when you die. Pursue him with your last will and testament, and harass him, if it be possible, many years after your death. That is the devil's law. Is that like the law of Christ? which says, "*Forgive him;*" forgive him, and be happy; forgive him, and do as I do. Be settled and steady, so that sin itself cannot disturb your pleasure. I ask, in which case is a man easiest and safest? Yes, you are infinitely obliged to Christ for bringing you under his laws (some of you, alas!) I think I hear one say within himself, "Indeed I am, for if I had not been brought under the law of religion, I had been dead and damned under my crimes, long before now." And another says, "If thou hadst not brought my soul under the law of hope, *I had killed myself* through absolute despair; I owe my life to my obedience to Christ." And another will say, "And I owe all the *comforts* of *my* life to him; if I had continued following the same course I set out in, I had poisoned my children; but I love Christ, for Christ made me obey him; and I train my children up in the fear of God; and now I have the pleasure that every man cannot enjoy, of seeing them, not only as olive-plants around my table, but as plants in God's house, sitting around his table. I have seen them put off the world; I have seen them put on Christ. O my God, these things my eyes have seen, in consequence of his blessing on my obeying his laws." Well then, to sum these reflections up, Christ in himself is a person infinitely lovely, both as God and man. Christ has laid us under obligations to love him, by teaching us a body of comfortable knowledge. He has obliged us to love him by giving his life, his blood, a ransom for our souls. He has obliged us to love him by giving us his laws, and giving us the means to obey them; so that I think our first part is sufficiently clear,—"Christians are bound to love Jesus Christ."

II. Oh, if we were to enter into the spirit of the second thing we proposed! but it must be short—it must be short—yes, it must be short; but if we were to enter into the spirit of it, should we not enter into every thing great and good and amiable in man? For if it be true that Christians have any thing in them to render their love to Christ suspicious, even to themselves, it must imply that some rebellious act has been done to the understanding, some force to the conscience, some violence to the passions. Great God! to turn man from thee, the Creator—

to bring the creature to be insensible to the Creator, the child to his parent—why what has been done to him? Ah, my brethren, the subject is too melancholy; proofs would be too easy; and I must leave this part of my subject to your meditation, only hinting two or three things by way of clue. We do not imagine that our love in the sight of God is doubtful to him—no such thing; no clouds can conceal the real state of man from him; it is impossible that any artifice, or hypocrisy, any form, any words, any professions, any reputation, can hide man from God, or put him off for what he is not. God pries into the heart of a sinner, and sees that, with all his pretences, he *does not* love him. God pries into thy heart, thou fallen saint, and sees that, under all thy infirmity, thou *dost* love him. God is not deceived, and our love to him is not suspicious; there is nothing so to him: "*All things are certain, as all things are naked in the eyes of him with whom we have to do.*" I do not say that Christians' love to Christ should be suspicious one to another. It is an ugly disposition, contrary to Scripture, and contrary to the spirit and genius of Christians, to be always watching their brethren, and taking occasion, from the least infirmity, to suppose their hearts are not right. Ah! spend your days who will in so unprofitable, inhuman a work; I will not spend mine so. I will hope the greatest sinner among us has, at least, a sincere desire to love Jesus Christ. I speak of such, when I call them great sinners, as are real Christians in all appearance, and yet have suspicions in their conduct almost incompatible with *Christianity. No;* I will not suspect you. *Do* not let my soul say, if you should be absent on a Lord's day (perhaps confined by sickness), "his heart is cold, or else he would be here." Do not let me say, when you hang down your head like a bulrush, "you are a man that do not enter into the spirit of Christianity." I will suppose you are sick; I will suppose there is something amiss in your family; I will suppose a thousand things rather than this unnatural, abominable thing, that you do not love Christ. But, after all the suspicions that we speak of, when we have dealt the most impartially we can, some good man perhaps will be obliged to say, "I must own that there are many things in me that render my love to Christ doubtful. O Lord Jesus Christ! if I loved thee, could I be so backward to read my Bible? If I loved thee, could I be so reluctant to speak to thee in prayer? I should feel thee, surely, in my closet, should I not? and hold communion with thee, if things were as they ought to be, and as thou hast a right to expect they will be. I should not be so pressed to hear the word of God, if I loved thee; surely, if I loved thee, I should embrace every opportunity to hear of Christ, the great object of my esteem. Ah! if I loved thee, I should not have my passions thus agitated with every little affair. If I loved Christ, I should not be so startled at the sound of death." Brethren, permit me to say this, that though all these things render love suspected, yet I *do* think a distinction ought to be made between the life and the growth of love in the soul. Permit me to shorten the matter by a plain simile. Suppose I have a fruit-tree in my garden, in my orchard, that I expect should produce, of a favourite kind of fruit, a large crop; I

go round it, and round it, and I say, "What could I have done more for my tree, and I have not done it? The soil is suited to the nature of the tree, it has been kept guarded from injury by beasts. Yea, what could God have done more for my tree, and he hath not done it? He has given it rain, as if he nursed it, and was gardener unto me, and attended to my mean affairs; he has given the sun to shine upon it; he has averted blasts that have fallen elsewhere. I hope my tree will bear fruit. I go round it and round it, in the spring, and I see it bud. Alas! I have full proof it is alive, but the buds are *so* weak, the progress of growth *so* slow, *so* very faint, that I have great doubts whether it will blossom; and when it blossoms, they seem *so* discoloured, *so* languid, and fall off at such a gentle breeze, that I have still great doubts whether it will bear fruit; and after all, perhaps with all its advantages, it brings forth one or two where there should have been a great crop to fill my wishes. Just thus is it with Christians; they have reason, great reason, to acknowledge that God could not have done any thing more; he declares he could not have done any thing more, consistent with his own perfections, to make man holy and happy. And alas! is it not doubtful if we have love when we do not bring forth fruit as we ought? I mean, in plain style, if the Christian has proof that he has love to Christ, he has reason to doubt whether that love be so strong and vigorous as it ought to be from a man who has received so many mercies from Christ! Let me remark to you a train of self-examination. I have faith in you that you will realize it; yes, I *believe you will realize it.*

One will sit down and think with himself—"I was born of godly parents; I was taught the sweet name of Christ at my mother's knee. As soon as I could understand, I was carried to hear the gospel: and every friend, every friend that surrounded me, turned my little eye to Christ crucified, and said, "*Behold the Lamb of God.*" My father, my dying father, endeavoured to seal—with his departing breath, and a look that I shall never forget—endeavoured to seal the gospel upon my heart; and, when he had done speaking with his mouth, with his looks and the pressure of his hand he did as much as say, "Never leave him, nor forsake him." One would have thought that this was enough to make me embark entirely in Christ's cause. Have I done so?" Why such a man will compare his advantages with his fruitfulness; he will adore God for the first, and he will be shocked with himself on account of the last.

Well, brethren, I leave this part of my subject, for I declare I cannot at present, if your time would allow, I cannot bear to investigate it. No; I do not think to-night I could have strength and courage to go into a minute history of the actions that cause suspicions of the Christian's love to Christ. Who can repeat a neglected Bible? A slighted closet? A forgotten or insulted God? Who can speak of the wretch that can rise of a morning, follow his pleasures, and never return thanks for the mercies of his life? Who can speak of the wretch who once said, "Thou art fairer than the sun; with thee I will live, and with thee I will die, and with thee I will spend an eternity of songs and praises," and the next day

"forget his works?" No; go into your closets and think of it yourselves. It is a solemn truth, "There is much in all Christians to render their love to Christ suspected."

III. And what am I doing? Am I exciting undue fears in your souls? No, I am not; at least I would not, and for that reason I have distinguished between the *being* and the *growth* of love. And I have wished that not only we might know we love Christ a little, but that we might know we love him so much that our little love was allowed to be strong,—yea, that we had full proof without a doubt that we love him beyond every other object in the world. Come, let us hear his voice. Christ looks on you, ye timid souls,—you who durst not die, and start from the sound when it is uttered in your ears:—Christ looks to you, ye timorous creatures who durst not draw near to a throne of grace; and he pities your condition, and says to you, "If you would put your love to me out of doubt, *keep my commandments*" — keep my commandments. Do not ask if there is any other way; this is the King's high road, the straightforward way; shall I take the liberty to say to-night, the common-sense way, "If ye love me, keep my commandments." I call it the King's high road, because in this way all who enjoy Christianity live; but let us be particular, though we will but hint at particulars.

If you will put your love to Christ out of doubt, you must keep his commandments *universally;* that is one cause of doubt, because we keep them *partially*. My brethren, in what light do you view *yourselves* when you look at Christ's *commandments?* Why, you are a sort of gentlemen, to whom Jesus Christ proposes his law as a matter of complimentary invitation, and you take the liberty to reject it, as if you had as much right to reject his invitations as he has to give them; but you should not do so; it is that wicked spirit that makes us take and pick Christ's commandments; keep this, and leave that; remember this, forget that; and thus some people will go to hear God's word, not to the ordinance of Baptism; some to that of Baptism, not to the Lord's Supper; some to all these, but give nothing to the poor, though they can afford it; others to all of them we have mentioned, and yet not to the doctrine of humility —a command of Christ, when they have done—for after all they should say, "We are unprofitable servants." Keep Christ's commandments universally, and then you will have a proof of your love to him. I will tell you why we are all inclined to keep some of Christ's commands. Forgive me if I keep you a few moments longer, perhaps I shall not see you a long time after this; I say we are all of us inclined to keep Christ's commandments by constitution,—some of them. Now if I observe from my constitution and make, it proves nothing; but if I keep all his commandments, and those that go against my constitution and habit, why then I give proof that I act, not upon selfish, but on Christian principles; not upon my own ideas, but upon those of Jesus Christ. For instance: one person loves retirement, and to be alone — a constitutional turn. Jesus Christ commands Christians to be in their closets, to pray and to search the word; that man retires, reads, and prays, but must I say all this proves nothing?

That same person is disposed to be strait and covetous; but now, if that person was to observe the constitutional commandment, and observe those too which go against his disposition; if he becomes bountiful, benevolent, open hearted, "a liberal man who deviseth liberal things"—I call that man a strong Christian, who acts not upon his own ideas, but upon those of Jesus Christ—he thereby proves that he has imbibed the gospel, and that the spirit of it lives in his soul. What right have I, wretch that I am, to act thus? I dare not treat my friends so; I dare not treat my parents so; I dare not treat a master so; what right have I, wretch that I am, to pick and choose which of his commandments I will keep, and which I will leave undone? Am I not bound to observe all, by the same ties that I am bound to observe one? And, therefore, if you would put your love to me out of doubt, keep my commandments *universally.*

Secondly. If you would put your love to me out of doubt, keep my commandments *constantly.* Some keep Christ's commandments in the meeting-house, and in good company. Ah! but out of the meeting-house, with friends, and in other company, and alone too—whose men are you then? Can you from your souls say: "I am most sincerely Jesus Christ's. When I am alone I think of him, my meditations of him are sweet. I pray to him, though it be but ejaculatory, as I turn the corner of a street; as I am going about my business; as I am lying in my bed; when I am concerned in the things of the world; often in a day my soul aspires to him, and by one word—but that one word keeps the way open between me and my only friend—I say, 'Lord, be merciful to me. Lord quicken me. Lord lift up the light of thy countenance upon me. Lord keep me from evil.'" Am I in the clouds while I speak thus? The Christian's heart will reply, No; you are in my very experience. Why then, you are men that are in the high road to obtain, by a holy, universal life of love, a full testimony that you do love Christ sincerely.

Brethren, I conclude. *Lastly.* If you would put your love to Jesus out of doubt, keep his commandments *when you lose by keeping them.* Do not let us keep Christ's commandments, only when we gain reputation by it, but let us keep his commandments in those articles in which we are sure to lose. I will give you an instance or two. If you enter into the modern virtue of charity, and put your hand into your pocket and give nobly to a charitable plate, by that you will gain reputation; all will applaud you (supposing all along that you are well able to do so); but if that be your rule of action, and you only serve Christ where you gain in the present state, believe me your love to Christ may, and if this be all, will be accounted precarious or suspicious. There are certain duties that are out of fashion, and there are certain virtues that almost the bulk of men, even formal, decent Pharisees, agree to run down. Now, if you can go into the practice of these virtues, and agree with all your heart to give up as well as to acquire for Christ's sake, undoubtedly you have that genuine mark of true Christianity, that love to Christ which rises out of an attachment to him, in cases where your own interest cannot possibly guide you.

Let us depart—and let us bear upon our minds this word. We are going—whither? some of us to leisure, some of us to business; some of us to prosper, some of us to decay; some of us to health and prosperity, friendship, joy, and long life; others of us to poverty, sickness, long and wasting illness and pain; and in the end, death. And to us all, does not the Prince of peace say, "If ye love me, keep my commandments?" I know some of you are going into affliction; "if ye love me, be submissive to me and patient under your afflictions." Others of you are going into prosperity and joy; "if ye love me, do not be elated with these, they are but momentary and worldly things." Love me, your Lord and Redeemer, above all. "If ye love me, keep my commandments." If ye love me, love me to the last moment, for even then I command you "to commit the keeping of your soul to me in well doing, as unto a faithful Creator." And we ministers of Christ, shall not we pay a special attention to this word of our Saviour? What obligations are we under to love him! What obligations are we under to adore him! and, being under these obligations, have not we in our least infirmity, stronger arguments to doubt of our attachment to Christ than our fellow Christians? Lord, forbid our love to thee should be doubtful. Let our love to every thing in the world be doubtful but this; but let us love him, and love him so as to keep his commandments; so as to keep *all* his commandments, and those particularly which respect the teaching and manifestation of his doctrine; those doctrines particularly which are the most contemned, and the most out of fashion. Happy men! to whom Christ will at last say, "*You are they who have followed me in the regeneration. You have continued with me in my temptations, and now I appoint to you a kingdom.*" May God so bless the end of our preaching to us all!

REFLECTIONS CONNECTED WITH THE MEETING HELD AT THE LONDON TAVERN, AUG. 7, 1834.

When the Baptist Magazine for the month of September shall be circulating amongst its numerous readers, those circumstances of deep and lively interest which were connected with the evening meeting of the 7th of August, will almost retain, in the minds of such as were then present, the freshness of first impression. They will not have forgotten the tenderness of emotions awakened by the impassioned addresses of those Missionary brethren whose names, in all future generations, will be *scarcely* less dear to the advo*cates of liberty* than to the friends of religion; and whose lives, had the will of their enemies been accomplished, might have fallen, and been claimed as a sacrifice on either altar.

Whilst these champions of the truth, on the occasion above alluded to, affectionately rendered their parting and grateful acknowledgments to those who had willingly offered, or cheerfully gathered, the price which should restore to the scattered churches of Jamaica the temples of their worship—perhaps there was not one, who had in this instance come forward to the help of the Lord,

but felt it was an honour to have shared in so blessed a labour; and who, in contemplating the present and anticipating the future condition of the enfranchised Africans, was not conscious of emotions of gratitude and joy, excepting indeed as these might be chastened by affectionate regret, that the beloved Missionaries themselves would so shortly return again to the sphere of their distant labours? In such a meeting however, and amid such associations, might not other emotions, considerations fraught with more immediate, and consequently absorbing, interest, find place within the mind, and for a moment interrupt the flow and force of feelings so powerfully and involuntarily awakened? We felt that this might be the case; and perhaps the feelings of other minds were in unison with our own; especially when Mr. Knibb in his touching address observed that he bade his kind friends then assembled farewell, to see them perhaps no more until the gathering of that great assembly in which he hoped to meet them all again. We could not but think upon many whose ready zeal and cheerful activity were not on this occasion for the first time elicited, without feelings of painful solicitude. Were there not some in whose breasts the anxious inquiry was suddenly awakened, "Can *I* anticipate with joy such a meeting?" Were there not some whose bosoms heaved with an involuntary sigh, whilst conscience whispered, that for such a day they were not yet "found ready?"

And is it not a heart-rending consideration, that any who gladly aid the triumphs of the gospel, and thus accelerate, as it were, the coming of the Lord, and the gathering together of his elect, should nevertheless remain "aliens from the common-wealth of Israel, and strangers to the covenant of promise?"—that any who, by their untiring activity in the Master's work, frequently shame the disciples themselves, should finally be in danger of incurring his severe rebuke, "Ye did it not to *me?*" Oh, his work and diligence in every department of labour connected therewith, is indeed good; but if he would labour acceptably, the spring and principle of action must be pure and holy.

With reference then to the special and very general effort so successfully made and gratefully received, let us, as many as have taken part therein, examine well our own hearts, as to the motives by which, in doing so, we were primarily and most powerfully influenced. Was "the love of Christ" the constraining principle of action; and the glory of God, that one great end upon which our single eye was fixed; and the salvation of souls, that most to be desired object, by which such an end is ever and eminently secured? If it was thus with us, then—though the encouraging influence of association and companionship had been withheld; though no approving eye had witnessed, no kind voice congratulated, the success of our exertions,—unnoticed and unknown, we should gladly and cheerfully have gone forth upon our errand of love. It is true, indeed, that the existence of these connected circumstances may lawfully and must necessarily exert an animating and secondary influence. And, doubtless, he "who knew what human hearts would prove," and that, were it not for such stimulus, the hands even of his own people would frequently hang down, has in wisdom or-

dained that these incentives should ever, more or less, exert power over the mind; but if these have been all to us,—if a desire perhaps to be similarly engaged with our companions and friends, or to impart pleasure to our beloved ministers—heightened, it may be, by a benevolent and enthusiastic sense of their suffering and wrongs whose cause we had espoused—if these were the ends perhaps almost unconsciously proposed,—then in their gratification and attainment we have had our reward; but seeing that our work has not, in this case, been a work of faith or a labour of love, it will not bear the inspection of his eye, nor follow us at last into his approving presence, who searcheth the heart and trieth the reins of the children of men.

And from the consideration of one specific action—the motives prompting, or the end proposed—may we be led also to turn inwards our more general and serious regards, to withdraw ourselves for a little, if need be, from the exciting influence of multiplied engagements, and inquire if all be right within; for, in regard to the soul's salvation, it were foolish and unwise indeed, did our charity begin elsewhere than at home. Shall we place in another's hand the lamp of life, and yet remain ourselves unblest by its light? Shall we offer to others the overflowing cup of God's salvation, and yet refuse ourselves to drink and live? Shall we aid in conducting others to those green pastures where *we* never rest, and direct their weary feet to the footsteps of the flock in which *we* never tread? Oh, rather let us see to it that we, who in respect of privilege, association, and advantages, are indeed the children of the kingdom; whose earliest recollections have been enriched by that knowledge which *should* make wise unto salvation; and who, in its ultimate misimprovement, will be exposed to a severer censure and heavier condemnation than had been incurred by those whose moral darkness we seek to enlighten;—let us see to it that we ourselves possess the inestimable treasure which we may well, and cannot with undue earnestness, desire to impart to others. May we never neglect the cultivation of that sterile spot, the desert of our own hearts: truly the soil is ungrateful and uninviting, and in the weariness of our spirits we may be ready to turn from it, and aid rather in cultivating another's vineyard; but let us remember, it is only as our own is sedulously tended, that the divine approbation will follow our remoter labours; and that only as we diligently keep the issues of our own hearts, shall we successfully minister to others "of the rivers of the water of life."

SALOME.

ON THE RE-ADMISSION OF MEMBERS TO CHURCH FELLOWSHIP.

In answer to a Query, p. 333.

IN the paper referred to it is asked, "Should a member of a Christian church be restored after having been excluded for immoral *conduct?*"

Taking the New Testament as our guide (and we ought to follow no other on points of Christian doctrine and discipline), there can be no doubt that, according to

2 Cor. ii. 6—8, the penitent backslider should be restored to the forfeited privileges of the church, as well as that a person from the world who, professing repentance towards God and faith in our Lord Jesus Christ, ought to be admitted to the fellowship of the saints. In both cases the principle on which they are received is the same, namely, their being in a state of acceptance with God through the grace of our Great Mediator; hence, those things which do not forbid our considering them as received of the Lord, should not prevent us from receiving them into the fellowship of the church.

It is further asked, "What course ought a fellow-member to pursue who, for substantial reasons, cannot feel satisfied that the offender is the subject of genuine repentance? Would a conviction that the church were admitting a hypocrite to their communion form a sufficient ground for withdrawing from that community?"

In all cases where a member has doubt respecting the character of a candidate for church-membership, or of the repentance of one who has declined from the good ways of the Lord, it would be most prudent and agreeable to the spirit and institutions of the gospel to consult with the pastor and deacons. But sometimes, instead of this prudent course being pursued, the person keeps his dissatisfaction a secret in his own bosom, where it produces painful emotions, and perhaps leads to a cold and unfriendly deportment towards the newly-received member, if not towards the pastor and others immediately concerned; but more generally the dissatisfaction is whispered from one to another, producing a train of evils which ultimately grieve the pastor's heart, and prove a disgrace to the church.

Let the person who, for "substantial reasons," is not satisfied that the "offender is the subject of genuine repentance," state these "substantial reasons" to the pastor and deacons, and they will, no doubt, give him good counsel, and take such prudent steps as will most effectually promote the peace of the church and the improvement of the offender. If it should be said, the "substantial reasons" respect circumstances which cannot be divulged, it is asked, Why not? Are there not imperative reasons why they should be divulged, at least to the minister and deacons? Are not the interests of the church of more importance than the interest of one person, or one family, or even of a whole neighbourhood? Rather than the church should be deceived, its purity tarnished, its peace destroyed, and its enemies furnished with grounds for accusation and reproach, it would be far better to make known the whole truth, however painful the consequences, and whoever might be called to endure them. Act on right principles, and leave consequences till they arise; then meet them with Christian fortitude, prudence, and equity. If the dissatisfied person possesses knowledge of the kind supposed, and withholds it from the pastor, he is acting unfaithfully towards his Lord and Master, and unjustly towards his fellow-members, inasmuch as he is suffering the church to be imposed on, and possibly to be injured to a great and painful extent; for who can calculate the degree of mischief which may arise from the admission of a person who, not experiencing the power of godliness himself, cannot

be expected to promote it in others. The example and conversation of a person whose profession is based on impure motives, and bears the character of an impious deception, will be sure to convey to others some portion of the moral poison by which he himself has been so awfully debased and hardened, and he will do the more mischief in consequence of his real character not being generally known. The guilt of withholding the "sub stantial reasons" for believing a candidate for church-fellowship to be a hypocrite, may be illustrated by that of a soldier who has received information that an enemy is about to enter the camp under false colours, and instead of communicating it to his officers, through cowardly fear and shortsighted policy keeps it to himself. It is evident that, in both cases, the mischief which may ensue will be justly chargeable on the unfaithful, and the blood of those who fall will be required at their hands.

If the pastor and deacons, after hearing what the dissatisfied person has to say, should be of opinion that there are no "substantial reasons" for suspecting the repentance of the offender, it will become him to re-examine the circumstances of the case. Perhaps he has been misinformed, or has taken a wrong view of things, and is expecting more in a way of confession, &c., than one offender has a right to demand of another; or there may be some prejudice in his mind which has given rise to a suspicion which ought to be abandoned and its cause suppressed. It is far more probable that one person should be in error on such a subject than that four or five of the *most experienced* and judicious, after hearing the whole case, should decide unjustly.

No church would knowingly receive a hypocrite into its fellowship; and if it admits the sufficiency of the evidence laid before it in favour of the repentance of an offender, modesty will suggest to a solitary objector that it becomes him to acquiesce where so many of at least equal talent, piety, and prudence with himself, profess to be satisfied. The constitution of the church requires that the voice of the majority shall decide such cases; and it appears to be a violation of its fundamental principles to separate from its fellowship unless it has given indubitable proofs of having departed from the faith, or of having violated the authority of Jesus Christ, who is the head over all things to the church. Supposing the church should receive a hypocrite into its communion; yet as this would be done, not knowingly, but from mistaking the character of the person, from being deceived by professions, and under the persuasion that they were receiving a true penitent and faithful disciple of Christ, no member, thinking differently of the candidate from the rest, would be justified in withdrawing on this ground. For such a principle of action is contrary to the constitution of the church, and, if carried out, would destroy every vestige of order and unity.

S. B.

*** Since the above has been in type we have received other answers from respected correspondents, the coincidence of whose views with those of S. B., may be considered as confirmatory of their correctness. We give the following brief extract.

"If the church, as a body, was satisfied that the individual was sincere in his profession of repentance, it cannot be a question that it is the duty of an individual to acquiesce in the opinion and conduct of the church, unless it can be proved that a church must be all perfection before it is our duty to continue in its communion, or that the opinion of an individual is to rule and govern the whole body."

"If any thing further is necessary for the satisfaction of 'a humble inquirer' on this or on any other subject connected with church discipline, he is recommended to procure Bane's Reciprocal Duties, or a Well Regulated Church, sold by Wightman, Paternoster Row, London."

LETTER FROM MESSRS. BURCHELL AND KNIBB.

DEAR FRIENDS,

THE haste of our departure from England, again to resume our much-loved employ in Jamaica, prevents our personally, or even by letter, acknowledging the many acts of kindness we have received during our stay with you; we have therefore chosen this medium of expressing our gratitude.

During the whole of our sojourn in our native country, our heavenly Father has been manifestly with us, has supported us in all our sorrows, has rescued our characters from the aspersions cast upon them, and, in the liberation of our fellow *Christians*, has abundantly *compensated* us for all our trials, and has opened a way for our return to the people of our charge. We therefore desire thus publicly to acknowledge his hand, and, in reviewing the eventful path he has called us to tread, devoutly to express our sense of His goodness who hath *done all things well.*

To those Ministers and other Christian friends who flew to the throne of mercy when we were in adversity, and who have so materially assisted and so frequently encouraged us by the affectionate interest they have taken in our welfare, we render our sincere thanksgivings, accompanied by our best desires for their prosperity, and our *earnest* solicitation that they will still bear us upon their hearts at the throne of the divine Majesty.

To our dear young friends who have so cheerfully collected towards the re-erection of our demolished Chapels, and who, through the whole of the momentous struggle between tyranny and mercy, have manifested so deep a sympathy on behalf of deeply-injured Africa, our most grateful acknowledgments are presented, while we express our fervent hope that they will not relax those efforts so nobly made in a pecuniary way, nor ever tire in the work of mercy till the last slave shall be free.

To the Committee, who manage the affairs of the Society to which we belong, our public acknowledgments are justly due. They forsook us not, when, with characters blackened by the powers of darkness, a prison was our home. The consoling letters then received from the worthy Secretary of the Society, the efforts then put forth for our rescue, the casting the *whole weight* of the Society's influence in the redress of Afric's wrongs, and the uniform sympathy and kindness we have received from them during our residence at home, are too deeply engraven upon our hearts ever to be effaced; and in thus rendering the thanks we

feel, we do earnestly entreat an interest in their prayers, that our future conduct may be marked by that elevated consistency which will fully justify the confidence His Majesty's Government have, with them, reposed in us, in so distinctly marking their opinion of our past conduct while in Jamaica, by the liberal grant made to facilitate our return.

In concluding this hasty epistle, we would earnestly entreat a parting benediction. When our friends read this, *we*, our wives, and our little ones, will in all probability be on the mighty deep; may we there indulge the hope that on the first Monday in September, when you are assembled at your Missionary prayer-meetings, you will especially remember those who, just separated from their brethren, are about to enter once more upon the awfully important work to which God has permitted them to devote their lives. We know the difficulties, and feel our total incapacity to overcome them; but in His name who has so distinctly made our lives his care, who has appeared so frequently as our deliverer, we go forth, cheered by his promise, his faithfulness, and the certainty that the prayers of his people will ascend to our heavenly Father, that we may be kept from undue elation or depression by any of the passing scenes of time, and that, being faithful unto death, we may mutually receive the crown of glory which shall never fade away.

Finally, dear friends, *farewell*. Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men; for all men have not faith.

We are,
Dear friends,
Yours, very affectionately,
THOMAS BURCHELL.
WILLIAM KNIBB.

POETRY.

THE FIRST OF AUGUST.

What joyful songs are these,
That wake the slumbering morn,
Prevent the earliest song-bird's lays,
The slow approaching dawn?
'Tis freedom's voice that wakes the grove;
Night, haste away—thy gloom remove.

Rise, rise, thou glorious sun,
Shed thy most gladdening beam,
Sing thro' the nodding woods, ye winds;
Sing, every flowing stream;
For the dark, malignant mist to-day,
That has blasted the land, shall be swept away.

Sing, happy souls,—you're free,
Unmingled now your song
With sighs, and groans, and bitter tears,
As ye wearily toil'd along,
'Neath a withering sun, o'er an arid sward,
With nought but the scourge for your reward.

Hear, tyrants, and your hearts must break,
Their ardent, pious prayer,
That you their blessings may partake,
Their consolations share,
Hear those whom you were wont to slay
And count your victims, hear them pray.

Th' eternal Spirit (wondrous love!)
Can change the Negro's heart,
Cause him to love and reverence
The fiend that makes him smart;
Thus the same spirit that his Lord possessed,
Glows in his bosom, animates his breast.

Thought you their blood and groans,
Their agonies and tears,
Were unobserved by Heaven,
Had reached not Mercy's ears?
Thought ye no Guardian Angel nigh,
To listen to the Negro's sigh?

Yes, Mercy's streaming eyes,
No longer plead in vain,
Burst is the iron band,
And broke the cruel chain.
Britons! praise God for power to be
Restorers of their liberty.

E. S.

REVIEWS.

Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D., late Vice-Provost of the College of Fort William, in Bengal. By HUGH PEARSON, D.D., Dean of Salisbury. Fourth Edition, with some retrenchments.—Seeley and Burnside.

Whatever relates to the propagation of the gospel in India, must be interesting to all who love our Lord Jesus Christ. There we have, it is said, a hundred millions of fellow-subjects. There, too, was planted the Bengal Mission by Thomas and Carey, in the year 1793. Whoever has read the Periodical Accounts of the Baptist Mission, and the correspondence of the late Rev. Andrew Fuller with the first Missionaries, will be glad of an opportunity of becoming better acquainted with Dr. Buchanan, to whom Mr. Fuller has often referred.

Dr. Claudius Buchanan was born at Cumbreslang, near Glasgow, March 12th, 1766. His parents wished him to be a minister of the church of Scotland, but at the age of seventeen a romantic passion for seeing the world led him to think of making the tour of Europe on foot. "I had," he says, "the example of the celebrated Dr. Goldsmith before me, who travelled through Europe on foot, and supported himself by playing on his flute. I could play a little on the violin, and on this I relied for occasional support during my long and various travels." This wild project, however, which plunged him into many privations, and indescribable wretchedness, was soon abandoned. Observing one day an advertisement in a newspaper, for 'a clerk to an attorney,' he offered himself and was accepted.

It was not till June, in the year 1790, that he felt the power of the gospel from the conversation of a serious young man, who entered into a long expostulation with him, and concluded with a very affecting address to the conscience and the heart. Let the reader pause a moment, *and call to recollection* the proverb, "A word spoken in due season, how good is it!" Prov. xv. 23.

Soon after this, he wrote, anonymously, to the Rev. John Newton, of St. Mary Woolnoth, and Mr. Newton gave notice in his church, that if the person who had written to him anonymously on such a day was present, and would call upon him, he should be happy to converse with him on the subject of his communication. An early interview took place, which gave a strong tinge to all the current of Buchanan's future life.

Mr. Newton received him with open arms, and in his family worship remembered him in a very affecting manner, and soon encouraged him to devote himself to the ministry of the gospel. The same venerable friend introduced him to the late Mr. Henry Thornton, who put him to the university of Cambridge at his own expense, and placed him at Queen's College, under the presidency of Dean Milner, at Michaelmas term, 1791.

Here he appears to have studied with great ardour and diligence, so that he obtained both the classical and mathematical prizes. Here, as a Christian, he was much indebted to the conversation of Mr. Simeon, and the correspondence of Mr. Newton; while he wisely steered a middle course as to society, neither shutting himself up in absolute seclusion, nor exposing himself to the danger of mixing indiscriminately with the young men by whom he was surrounded.

"You talk to me," he says, "of academical reputation and dignity. If I were Regius Professor of Divinity to-morrow, I would resign the dignity to any man for a little brokenness of heart."

Mr. Buchanan was ordained a Deacon in 1795, at Fulham, by the late Bishop Porteus, and became Curate immediately to Mr. Newton. His curacy, however, was resigned after a few months; for on March

30th of the following year, we find him appointed one of the Chaplains of the East India Company.

Dr. Gaskin, Secretary to the Society for Promoting Christian Knowledge, introduced Mr. Buchanan to the Rev. David Brown, one of the Company's Chaplains resident in Calcutta. He embarked on the 11th of August following, and landed at Calcutta on the 10th of March, two days before the completion of the thirty-first year of his age. In his correspondence soon after his arrival, he says, "A woman burnt herself with her dead husband about three days ago, a few miles up the river. This happens very frequently.—My servants bring me a glass of wine and water. Two are concerned in this operation; one of them will not touch the glass, though he will pour the wine into it! So strange are the superstitions of these people. Another will wipe my shoes, but he will not wash my feet. A third will bathe me, but he will not fan me. You see, Miss E., what strange things we travellers behold."

For a considerable time, Mr. B. was in comparative obscurity at Barrackpore, as a Military Chaplain. His correspondence with a few friends in England is interesting. "An active mind," he says, "if it be a virtuous one, finds time for every thing." In a long letter to Mr. Newton, in 1798, he adverts to the Baptist Missionaries, Messrs. Thomas and Carey. Of the latter he speaks in terms of much commendation.

The marriage of Mr. B. took place in 1799, when he was united to Miss Mary Whish, third daughter of the Rev. R. Whish, then Rector of Northwold, in Norfolk. In a letter to Mr. Newton, about two months after his marriage, he thus writes. "Lord Mornington is taking measures to send home all Frenchmen and republicans. I was applied to lately, in a kind of official way, to give some account of the Baptist Missionaries. It was asked, What was their object? How supported? Whether they were not of republi*can principles?* As I had some *good data for* speaking favourably of Mr. Carey, I confined myself to him. I stated the origin of the Tranquebar Mission, and its success under Swartz; and I represented Mr. Carey as endeavouring to do in Bengal what Swartz did in the Deccan. He called upon me lately in his way to Calcutta. He considers himself as sowing a seed, which haply may grow up and bear fruit. He is prosecuting his translation of the Scriptures. This is a good work. It will be useful to those Hindoos who are somewhat influenced by Christian instruction, and particularly useful to Hindoo children brought up in Christian schools. I told Mr. Carey that I thought he could not employ his time better than in translating the Scriptures. I explained to him, from sources with which he seemed unacquainted, the plan and progress of the Tamulian Scriptures, and the circumstances attending the publication." p. 118.

Towards the close of the year, Mr. B. was appointed by Lord Mornington third Chaplain to the presidency. This required him to reside in Calcutta. The date of the institution of the College of Fort William is 1800. Lord Mornington, having been created Marquis Wellesley, appointed Mr. Brown Provost, and Mr. B. Vice-Provost and Professor of Classics. Compelled though we be to pass over many things, we will not leave unnoticed that tender regard to his mother which his excellent biographer has repeatedly mentioned. "Early in the year 1802, his income being now considerably augmented, he, with that filial piety which marked his character, authorized his mother to draw upon his agents for the sum of three hundred pounds annually." The same generous principle urged him to send back four hundred pounds to Mr. Thornton, "being the amount of his expense on my account at College, for four years. I told him I only sent it back to the fountain, from whence it would probably soon flow again in some act of benevolence. I also told him that I meant to devote five hundred pounds for the support of a young man at the

university, of religious character, and good ability, who might be in poor circumstances, whom he, or Mr. Newton, or Dr. Milner, President of Queen's College, should select." We are happy to learn that, as the result of this liberal offer, a young man, approved by the three friends, is now filling with ability and credit a very useful station in the church.

One of the most splendid acts of Christian liberality in modern times is the proposal of Mr. B. to the universities of the united kingdom on subjects of prize-composition connected with the civilization and moral improvement of India. "No less a sum than sixteen hundred and fifty pounds was thus appropriated by Mr. B., to this benevolent and patriotic purpose."p. 156. And again in 1805, "the munificent prize offered by Mr. B. to each university, was the sum of five hundred pounds."

In one instance his high churchmanship appears to have blinded his better judgment so far, that he said, in a valuable letter to his beloved colleague, Mr. Brown, "Place the mitre on any head. Never fear; it will do good among the Hindoos. A spiritual bishop will appear in due time." p. 194. This letter is dated Calcutta, March 1st, 1806. In the course of the preceding year he received from Glasgow a diploma conferring upon him the degree of Doctor in Divinity. Soon after this, having obtained from Sir George Barlow, the new Governor General, leave of absence for six months, he entered upon his long-projected journey to the south of the Peninsula, in which he travelled more than five thousand miles. The result of his inquiries has been long known by the publication of his valuable "Christian Researches."

As he had taken great pains to give publicity to the learned labours of the Serampore Missionaries, so it is pleasant to observe how kindly he notices others. "I have reason to believe that the three London Missionaries, Desgranges, Cran, and Mc Palm, are three holy men." p. 217. After his return, in a letter from Calcutta to Colonel Macaulay, *dated April 13th, 1807,* he says, "The Christian Tablets, Syrian Bible, and Hebrew Roll are here objects of great curiosity. Mr. Carey beheld them with veneration."

In the enumeration of writers who pleaded for the introduction of Christianity into India, we are sorry and surprised that Dean Pearson has omitted the name of the late Rev. Andrew Fuller, who certainly was not inferior to any one of those who distinguished themselves on that memorable occasion.

While this controversy was raging, Dr. B., was "quietly pursuing his voyage from India to his native country." His first visit, on his arrival in London, was to the house of Mr. Newton, "but judge," said he to one of his correspondents, "what were my feelings, when I was informed that my venerable friend had entered into rest some months before."

During the remainder of his life there are many delightful proofs of his attachment to his great object—the spread of the gospel in the east, and of his lively interest in the progress of true religion in this country. "Christians, differing in almost every thing else," he says, "yet agree in the doctrine of a change of heart, through faith in Christ. This is, in fact, that which distinguishes the religion of God in Asia from the religions of *men*. In every part of the earth, where I myself have been, this doctrine has been proclaimed as the hope of the sinner, and the glory of the Saviour." p. 323.

Dr. B.'s second marriage occurred in 1810. The lady was the daughter of Henry Thompson, Esq., of Kirby Hall, near Boroughbridge, in Yorkshire. As a preacher, he had a temporary engagement at Welbeck Chapel, in London. A friend having proposed to build a new chapel, he said, "An oval or oblong octagon is by far the best general plan of an edifice, having the pulpit in the phonic centre." On another occasion he remarks, "There is no zeal without *intemperance*, as the world defines it. For what is temperance? Ask first at the equinoctial line, and then at Nova Zembla; for so extensive

are the latitudes of thinking among the servants of the gospel; even among those who are promoting most successfully the interests of Christ's kingdom." In a letter, dated Kirby Hall, 7th November, 1810, he says to a friend, "The word of truth, I am happy to inform you, runs and is glorified in these parts" (in Yorkshire) "also; but the chief evil is, that it is rather *fashionable* among the lower classes. I find the most useful preaching is to draw aside the cloak of profession, and see what is under it."

But we must close these extracts with a few lines from his last common-place book. "Let us endeavour to seek happiness and contentment in our place and condition, not looking abroad for it. Let us seek and expect it in existing circumstances; contented with little domains, little possessions, a little dwelling, that we may prepare for a less house, a smaller tenement, under ground."

We are glad to perceive that this edition is a part of the "Christian's Family Library," under the judicious superintendence of Mr. Bickersteth. Dr. Buchanan has raised for himself unconsciously an imperishable monument in the East and in the West. He was an inextinguishable man. May the Lord raise up many others like-minded!

To Dr. Pearson, now Dean of Salisbury, was adjudged at Oxford the prize of five hundred pounds for his essay on the propagation of the gospel in the east. In making Dr. B. his own biographer, he has done wisely. The correspondence of his friend will never cease to be interesting.

We had forgotten to state that Dr. B. felt his ruling passion strong in death. He was deeply engaged in printing the Syriac Testament in his last illness, and died almost suddenly at Broxbourne, in Hertfordshire, on the 9th of February, 1815, in the 49th year of his age.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Sorrows and Advantages of Affliction. A Sermon delivered at Oliver-street Church, New York, Sept. 22, 1833. By Joseph Clarke. Second edition. Dinnis.—A very sensible discourse, evincing considerable talent; interesting to those who are in health and at ease, and doubly so to those who are in affliction. We heartily wish it a wide circulation.

Illustrations of the Bible from original Paintings by Richard Westall, and John Martin, Esqrs., with descriptions by the Rev. Hobart Caunter, B. D. Part 4. Bull and Churton.—Eight beautiful engravings, sold for one shilling, which will, we trust, excite the attention of many to the wonderful facts recorded in the sacred writings.

Sermons to Young People, by the late Rev. Samuel Lavington, of Bideford, Devon. Ward and Co.—We learn from this advertisement that instances have not been wanting where the perusal of these beautifully simple and striking sermons has led to the conversion of sinners. May such instances be multiplied!

Select Sermons, by Jeremy Taylor, D.D., with an Introductory Essay, by the Rev. R. Cattermole, B. D. Simpkin and Marshall.—Bishop Jeremy Taylor's sermons are well known, remarkable for their sublime and splendid imagery, their powerful and gorgeous eloquence. The introductory essay gives a brief sketch of the history of the pulpit, and is elegantly written.

A Memoir of Richard Hatch, late Student of the Baptist College, Bristol. By Samuel R. Allom. Wightman.—Those who are growing old in the Christian ministry will often reflect that they have survived a large number of pious, talented, promising young men, who did not live to finish their preparatory studies, or were taken away soon after they had entered into their arduous labours. The subject of this memoir died at Bristol, in his 22nd year. We thank Mr. Allom for his editorial services, and warmly recommend the work to all the theological students and young pastors in our churches.

Anecdotes illustrative of a Select Passage in each Chapter of the Old Testament. By John Whitecross. Hamilton, Adams, and Co.—The writer has illustrated the New Testament and the Assembly's Catechism in the same way, with great labour, which we shall be glad to hear has been amply remunerated.

RELIGIOUS INTELLIGENCE.

FOREIGN.

BRITISH COLONIES.

To the Editor of the Baptist Magazine.

SIR,

In looking over the pages of your valuable Magazine for the past month, my attention was arrested by an article headed "British Colonies," which I read with considerable avidity. The interest which of late I have felt in every thing that relates to the Colonies of Britain, and especially to our North American possessions, naturally led me to peruse the article in question with more than ordinary feeling. The subject on which your correspondent has written is one of great importance; it is a subject in regard to which my own feelings are in perfect unison with his. Like your correspondent, I have been called to part with many estimable friends, who have been compelled by circumstances, over which they had no control, to seek in a distant country that provision for their rising families which they could not obtain in their own; and while I am thankful, in their behalf, that their persevering industry is beginning to meet with its reward, I cannot but regret that in most cases they are placed at a great distance from the means of religious instruction. It is to me a matter of surprise and deep regret that, whilst other denominations of Christians are directing their attention to the Canadas, our own denomination should seem to be wholly indifferent to the moral and spiritual condition of those interesting Colonies, I hope that your correspondent's appeal to British Christians in general, and to our own denomination in particular, will not be without effect. Will you, Mr. Editor, be so kind as to give these lines a place in your next number; and allow me, through that medium, to thank your correspondent for what he has written, and to express my hope that he will favour us with another communication, on a subject on which he appears to be "*at home.*" By complying with this request you will much oblige your constant reader. PHILEMON.

Letter from Mr. John Russell to the Rev. William Long, dated Bluffdale Green, County Illinois, United States, June 20th, 1834.

DEAR BROTHER,

Your highly interesting letter of *March 4th is before me,* and also one of a recent date from Pittsburgh, United States, from Mr. George Wiley, your brother-in-law. Most warmly do I thank you for your letter: it is peculiarly gratifying to hear from a brother in a far distant land, and to feel, as you read his letter, that your heart responds to every word he utters on the glorious theme of religion. It is but a few months since I saw, for the first time in my life, a letter that was written in England. But I have been acquainted from my earliest years with the character and writings of the English Baptists. Fuller, Ivimey, Foster, Hall, Ryland, Carey, Ward, and a long list beside, are venerated in this country by all denominations, and most of them are considered among the most talented men of the age. It is here conceded that the English Baptists are the originators of modern missions. It is not a little gratifying to me to correspond with an English brother, and learn what is doing in that part of our Lord's vineyard. Here, Bluffdale, the cause of God is prosperous, though not so much so as it would be were we more faithful. Our Church here is a united band, in which all hearts seem dissolved, by the love of God, into one; they now have preaching on every other Sabbath; two sermons every month of four weeks. Oh, my brother, we feel thankful for this great privilege. Previously we never enjoyed it oftener than once in four weeks. Mr. Bailey, our clergyman, is a worthy man; he preaches at another place on the other Sabbaths, and often during the week to churches that are entirely destitute. We give him about four hundred dollars per annum, which, at four dollars and forty-four hundredths of a dollar to the £1, would amount to about £90 only; but, my dear brother, you can form no idea whether such a salary would be equivalent to the salaries usually received in England, unless I inform you how much it costs to support a family. I feel anxious that our English brethren should judge for themselves, whether they could live in this part of our Lord's vineyard. I will give you the prices of the principal articles of living as they are in Illinois. You are too well acquainted with the geography of America to need to be told that Illinois is a thousand miles from New York, or other towns on the Seaboard, where the prices of all articles are different, some higher and others lower than they are here. Here, wheat sells at half a dollar per

bushel, if transported to St. Louis, our great market town; but in the country at forty-five cents., or forty-five one hundredths of a dollar, or almost ten bushels for twenty shillings sterling. Maize is half the price of wheat. Beef is generally about a cent. per pound, or four hundred and forty-four pounds for twenty shillings sterling; and pork, a little more than twice the price of beef, though frequently lower than that price. A good milch cow and her young calf could be purchased here, this Spring, readily for six dollars. Pasturage, in any part of Illinois, costs nothing. People inclose only the land that they cultivate; and miles and miles of prairie, covered with the most luxurious grass, are free. There is in Illinois, on an average, not more than five inhabitants to the square mile. You will understand why pasturage is free. People live here in settlements of more or less number of inhabitants, while often, for some distance, on each side of them is uninhabited. Bluffdale contains a little more than two hundred inhabitants. In regard to the price of other commodities, I will observe that common Muscovado sugar sells here at ten cents. per pound, or forty-four pounds for twenty shillings. Coffee, of the first quality, just twice that sum. Imperial tea, and all other teas, are cheaper in any part of the United States than in England; the cause is found in the fact that the trade is not a *monopoly*, and we are likewise exempt from the enormous expenses which England incurs in keeping up her trade in the East Indies. Perhaps these prices may appear incredible. Were I to tell the common people around me that any class of labourers in England, or elsewhere, eat no meat, they would gaze upon me with astonishment: here day-labourers, when you find such, eat meat in abundance at *every* meal: I solemnly declare to you, that in the whole range of my acquaintance (and it is very extensive) I know of no family that do not have a plenty of meat and bread. When I have a man to work for me one day at any common labour, I give him half a dollar, with which he can purchase a little more than two bushels of wheat, or twenty-five pounds of pork, or fifty of beef. A mechanic of any description, almost, can get employment at a dollar, and often more. Need any man, who can labour, to starve? Want is absolutely unknown here; our soil is as fertile by nature as manure can make it. In our rude mode *of culture, one* hand can [illegible] from *twenty-five to thirty* a[illegible]maize, potatoes, &c. Wheat is t[illegible]etween the rows of maize, and ploughed in. We use no hoe, and plough our land but once before planting it or sowing it; from this rude culture we raise sixty bushels of maize, and from twenty-five to thirty-five of wheat. A man gets three bushels of wheat per day for working in the harvest. Last year our wheat harvest commenced in Bluffdale on the 19th of June, this year it will be several days later. Land, not owned by the inhabitants, is the property of the United States Government. This land is all surveyed, and divided into townships of thirty-six square miles; each square mile is divided into eight equal parts, called *halfquarters*, which contain eighty acres each; this land is sold in one of these divisions only. Officers are established for the sale of these lands, and the price is always the same, whatever may be the value of the land; that price is one dollar and a quarter per acre, or one hundred dollars for a "*half quarter*" of eighty acres. It is not often that a preacher of our denomination in Illinois can get a salary that would support him; but the people would almost any where supply all his wants, such as provisions, &c. and some cash. A short time ago this place, and another further south, obtained a preacher at £400; at this moment I know of no place where they could pay more than half that, if so much, in *cash*. Our president opposed the United States bank, and no other money is in circulation in the Western United States; much alarm and distress exists in the money-market, and within a few months time it has undergone a revolution about cash.

Could a man consent to manage a farm, he could support himself besides what his brethren would do for him. It would require of him but little labour, if his ambition extended only to a *support*. Oh, my brother, language can hardly describe the religious wants of a vast proportion of our brethren: the Baptists want preachers. I must close. Should you think seriously of emigrating, let me advise you to write first to the Rev. J. T. Hinton, Richmond, Virginia: he is an English Baptist, and can advise you correctly. Should you wish a place in Illinois, and would be content with a living, I could at almost any time find you a place. Let me know. Please to write often.

DOMESTIC.

THE ABOLITION OF SLAVERY.

A dinner, in celebration of the extinction of slavery throughout the British

colonies, was held at Freemasons' Hall, August 1st, when one hundred and thirty of the friends of this glorious event were assembled. The Earl of MULGRAVE occupied the chair.

Mr. F. BUXTON rose and said, that as they had got a witness amongst them of what was going on in the colonies, and the best of all possible witnesses too, in the person of the noble chairman, the late governor of Jamaica, it would be as well, perhaps, that the company should be informed as to the real state of the negroes in the West Indies, and whether they were likely to make a proper use of their liberty. It would also be desirable to know in what way the missionaries were discharging their duties in the colonies, and whether, on the whole, the noble earl was of opinion that the Act lately passed by the legislature, and which that day came into force the first time, was likely to be attended with dangerous consequences, or was one founded on principles of justice and humanity, and calculated to promote the prosperity and happiness of the colonies.

Thus called upon by this steady friend of the negro, the earl of MULGRAVE rose, and was received with the liveliest demonstrations of respect and approbation. He commenced by observing that, having been so called upon by his honourable friend to describe to the meeting what he had witnessed during his stay in Jamaica, and the state of feeling which existed generally throughout the colonies on the subject of emancipation, he willingly obeyed the summons; but first he wished to explain why it was that he had resigned the governorship of Jamaica, at a period too when, as a warm and devoted friend to the emancipation of the negroes, his presence in that island might have been supposed to be most required in order to give effect to the new law which that day gave to the black population of the West Indies the light of life and freedom. The noble earl then proceeded to explain, that he would have gladly remained in Jamaica to have witnessed the triumph of that day, if it had not been that the climate had had such an effect upon his health as to render his immediate return to England absolutely necessary, and accordingly, under the advice of his physicians, he was compelled to return home. He was perfectly convinced, from what he saw on his arrival in Jamaica two years [illegible] that if the government had not [illegible] brought forward a measure for the e[illegible]cipation of the slaves, the whole of our *colonial possessions in the West Indies* would have been thrown into a state of the utmost disorder and confusion; but, thanks to the bill which his Majesty's ministers had introduced, tranquillity was restored, and the black population were no longer in a state of dangerous excitement. As soon as it was known that the British legislature had given emancipation to the black population, he felt it his duty, about seven months ago, to make a tour of three weeks round the island, for the purpose of explaining to the negroes the nature and extent of the boon they had received, and in many instances he had to address upwards of 50,000 of the adult population of Jamaica. On those occasions it gave him inexpressible delight and satisfaction to witness the deep attention with which every word he uttered was received. When they heard the extent of the concessions which the Government had made, it gave him the greatest pleasure to witness the heartfelt joy that lightened up the dense mass of black countenances by which he was surrounded. There were some parts of his statement that appeared to give them more satisfaction than the rest—first, when he told them that the new law utterly extinguished the corporal punishment of females; secondly, when he explained that their children would be immediately free; and their joy was still greater when he assured them that they would be educated also; and thirdly, when he explained, that although their own slavery would not be immediately abolished, as they would be under restraint for a limited number of years, they would be allowed to work out their own freedom. These were the points to which his black auditory seemed to attach the highest degree of importance; but that which seemed to please them most was the assurance that females would no longer be subject to the lash. And now, with regard to the feeling which existed in Jamaica, he was happy to say, that although the proposal of emancipating the black population had met with considerable opposition at first, for the last six or seven months it had greatly if not wholly subsided; and during that period he had met with the most cordial and hearty support from the white population, who had hitherto used all their endeavours to oppose the measure, and throw every obstacle in its way. When he landed in the island, the first objects that met his [illegible], in travelling through one of the [illegible] forests with which it was filled, were [illegible] bones of those unhappy [illegible] who had been executed

in consequence of the part they had taken in the late rebellion. These he immediately ordered to be removed. In every town through which he had passed he saw ruined chapels, which the blacks in their blind fury had destroyed. But in a very few weeks after his arrival the whole island was reduced to order, and no vestige remained of the recent insurrection. He was happy to say, that in accomplishing the great work of restoring order and obedience to the laws, his exertions were ably and zealously seconded by the missionaries on the island of all religious creeds. He was then, as he was now, fully impressed with the opinion that slavery was in itself so repugnant to every moral and religious feeling, that there was no choice between abolishing it altogether or leaving it as it was; and in that opinion he was strengthened by the parting legacy which his noble predecessor (the duke of Manchester) had left behind him when he declared that "the resources of the island would never be fully developed until slavery was extinguished altogether." After quoting the opinions of Lord Seaford to the same effect, the noble earl went on to state, that when he first went to the island, the black population was under the impression that as the representative of his Majesty, it was in his power to relieve all their grievances, and finding that he did not want the will to do so, they thought it very strange that he had not the power to relieve them. When they came before him to complain, the only question he could ask was, "Has the number of thirty-nine lashes been exceeded?" It was in vain he explained that the law gave him no power to afford them justice, unless those who were placed over them had exceeded the prescribed punishment. They could hardly be brought to believe that the representative of the king of England could afford them no redress. The situation of the negro, however, was now no longer as it had been, for that day would restore him to the rights of a British subject, and he hoped and believed that the great measure of negro emancipation would very soon effect all the objects it was intended to promote. In order to accomplish that great end, it would be necessary that the whole of the black and white population of the colonies should unite together, and, forgetting their former enmities, resolve to second the views of the Governm[redacted] and carry into effect the great me[redacted] which that day became the l[redacted] of the *land. The negroes* woul[redacted]r be treated as beasts of burden, but henceforth they would enjoy the privileges of freemen; and he was perfectly convinced, from all he saw and all he knew of them, that they would in a very short time become good and useful subjects. He was convinced that there was nothing in the negro mind to unfit it for the reception of moral and religious instruction; and in conclusion, he sincerely and devoutly hoped, that as the embodied will of the people of England had brought the measure to a happy consummation, the good cause would eventually succeed, and the negro population of our colonies would fulfil all the hopes and expectations of those who had so nobly stood forward to assert their rights, and raised them from the degradation of slavery to the proud elevation of British subjects.

BAPTIST UNION.

(*Continued from p. 345.*)

Your Committee will now proceed briefly to sketch, from the communications with which they have been favoured, the state of the denomination during the past year; hoping that the period is not far distant when our Associations shall be more numerous and more efficient, which will eminently contribute to the accomplishment of our object in these assemblies. The same arrangement we pursued in our last Report, we propose to follow in the present.

The ESSEX Association for 1833 was held in May, at Potter Street, Harlow; when our brethren reported their efforts in Village preaching, and strenuously called for more help in this department of Christian labour; and ascertained an increase of 30 in sixteen churches; 11 of which contain 873 members, and 13 of whom educate 1154 children in their Sabbath-schools. Their circular letter, written by the Rev. Josiah Wilkinson, is on *Christian Joy*.

Of HERTFORDSHIRE we have no particular information, our churches in that county not being formed into a Baptist Association. We know, however, that they are united with their Pædobaptist brethren in the promotion of Village preaching.

The KENT and SUSSEX Association was held in 1833 at Canterbury; when, in addition to the church reported in our last as formed at Ramsgate, another was [redacted]d to have been founded at Meopham; [redacted]urches were recommended to pe[redacted] the parliament for the removal of the grievances under which Dissenters labour; arrangements were made for

the establishment of a Baptist Interest at Tunbridge Wells; the annual meeting of the Foreign Missionary Auxiliary was held on the evening of the second day of the Association; a clear increase of 53 members was reported in 24 churches; 22 of which contain 2205 members. This Association educates more than 3000 Sunday-school children, by upwards of 400 teachers. Their circular letter, drawn up by the Rev. D. Denham, is on *The Obligation of Church Members to encourage and assist their Pastors;* and their contributions to promote the interests of the denomination in their own district amounted to about £50.

SURREY contains no Association of Baptist churches; some of our brethren unite with the Pædobaptists in the support of Village preaching. Here it becomes us for one moment to refer to the decease of our valued friend and brother, the Rev. Joseph Hughes, for more than 33 years the pastor of the church of our denomination at Battersea; and still more highly honoured as the originator of THE BRITISH AND FOREIGN BIBLE SOCIETY. His earnest piety, combined with amiable manners, and arduous labours for the welfare of man and the glory of his Lord, rendered him an ornament to our denomination, and a blessing to the world. May it be our happiness to imitate his lovely conduct, and to enjoy his eternal reward!

The BUCKINGHAMSHIRE Association, of seventeen churches, met last year at Tring. Their clear increase was 106; and the number of members in the churches, 1932. Our brethren there resolved on holding four special prayer-meetings during the year in their respective districts, for the revival of religion; collected about seventeen guineas for the support of Village preaching; and published a circular letter, drawn up by the Rev. J. Brooks, on *The Connexion between Character and Comfort.*

The BEDFORDSHIRE Association, of 17 churches, was held in May 1833, at Little Staughton, and reported a clear increase, in fourteen of the churches, of 94. The brethren resolved more than ever to aim at the conversion of sinners, and recommended the members of the churches to strive more earnestly for the spiritual welfare of their connexions, and to pray more for the associated churches. The circular letter, prepared by the Rev. Thomas Middleditch, is descriptive of the state of the individu[illegible] churches. One of these churches r[illegible]ports, that from four to five hundred persons sometimes attend their prayer-meetings.

From HUNTINGDONSHIRE and CAMBRIDGESHIRE we have received no information. Our brethren in those counties are not united in an Association.

In SUFFOLK and NORFOLK we have two Associations, though both of them are chiefly confined to Suffolk, and do not include the whole number of our churches in that county. *The Suffolk and Norfolk Association* held its fortieth annual meeting at Laxfield, in June 1833. It consists of sixteen churches, which contain 1701 members, leaving a clear increase last year of 115. Four brethren were during the year called to the ministry; seventy pounds were distributed for the maintenance of the Gospel in the district; 1556 children were reported as educated in their Sunday-schools; and fifty-two villages enjoy the labours of the associated brethren. The circular letter was drawn up by the Rev. James Sprigg, on *The Divine Obligation of the Sabbath.*

The Suffolk and Norfolk NEW *Association* held its meeting last year at Halesworth. It consists of twelve churches, containing 1230 members. Their clear increase last year was 11 persons. They educate about 600 Sunday-school children, and preach in 49 villages. The circular letter is on *The Covenant of Grace.* It contains, as an appendix, an abstract of the letters sent by the churches to the Association.

We have been favoured with a printed copy of a proposal to unite fifteen churches in Norfolk, under the title of *The Norfolk and Norwich Association*, but we are not aware that they have yet held any public services.

The OXFORDSHIRE associated churches held their thirty-first anniversary in 1833, at Bourton-on-the-Water. This Association comprises twenty churches, which had last year a clear increase of 31 members. The interests of the young appear to have been especially regarded throughout the public services. Seventy-one pounds were distributed for the support of the Gospel in the district. A circular letter *On Election*, drawn up by the Rev. Thomas Coles, was adopted, and has since been published, with extracts from some of the letters sent to the Association.

Our brethren composing the BERKSHIRE and WEST LONDON ASSOCIATION, held their eighth annual meeting at Datchet, in September last. It consists of [illegible]leven churches, containing 1128 mem[illegible]76 of whom were the clear increase of last year. The circular letter, drawn up by th[illegible] John Broad, is on the subject [illegible]ger-meetings. One, at

least, of the services of this Association, is always held in the open air.

Thirty-six churches in GLOUCESTERSHIRE, HEREFORDSHIRE, SHROPSHIRE, STAFFORDSHIRE, WARWICKSHIRE, and WORCESTERSHIRE, form the *Midland Association*. In thirty of these churches, the clear increase last year was 269. Their annual meeting for 1833 was held at Tewkesbury, when they connected a Missionary service with it. The number of members, in 29 churches is 3282. In 27 of their Sunday-schools they educate 5948 children. Their circular letter is on *The Advantages and Pleasures of Union*. Of the meetings of the MONMOUTHSHIRE Association we have received no account later than the one mentioned in our Report of last year. In addition to the facts then recorded, however, we may state that, at their annual meeting for 1833, they received and distributed more than £382 for the liquidation of the debts on their chapels in that county, and that they resolved on the publication of a circular letter, drawn up by the Rev. J. Edmunds, on *The Doctrinal and Practical Import of Baptism*.

The NORTHAMPTONSHIRE Association contains thirty-six churches in that county, and in DERBYSHIRE, NOTTINGHAMSHIRE, STAFFORDSHIRE, LEICESTERSHIRE, RUTLANDSHIRE, BUCKINGHAMSHIRE, BEDFORDSHIRE, and LINCOLNSHIRE. It held its meeting for 1833, at Northampton, when the clear increase was found to be 126. The number of members in these churches is 3092. The circular letter, drawn up by the Rev. W. Gray, is on *The best Means of rendering Associations efficient*; designed to revive the energies of the associated churches and ministers. The division of this Association into several smaller ones, all of them, however, meeting occasionally together, is in contemplation.

The Southern Association, comprising 15 churches in Hampshire, held its meeting for this year at Long Parish, on the 27th and 28th of last month. Two of its services were held in the open air. Its churches contain 1511 members, 55 of whom were the clear increase of last year. The circular letter, drawn up by the Rev. Isaac Watts, of Andover, is on *The Duty of Christians to seek the Conversion of Sinners*. The contributions to its fund to assist poor ministers somewhat exceeded £19. The brethren adopted two resolutions; the one approving of the observance of the 1st of August, as a day of thanksgiving for the abolition of Colonial Slavery, and the other expressive of their dissatisfaction with the measures proposed by his Majesty's government, professedly for the relief of Protestant Dissenters.

Forty-one churches in DORSETSHIRE, SOMERSETSHIRE, and the North of DEVONSHIRE, compose the *Western Association*, which met in May 1833, at Taunton. Their clear increase was 151, though two new churches had been formed out of those previously existing. The Association Fund was appropriated to the relief of poor Ministers, under the direction of six lay brethren; it was resolved that four chapel cases be recommended to the churches at each successive Association; and that on account of the extent of the association, the propriety of its division be considered at its next annual meeting. The circular letter, on the inquiry, *What are the Advantages proposed to be secured by the Association of Christian Churches, and by what means may such objects be furthered and promoted?* was drawn up by the Rev. S. SINCOX. The total number of members in 34 of these churches, is 1752.

Thirty-two churches in GLOUCESTERSHIRE, SOMERSETSHIRE, and WILTSHIRE, compose the *Bristol Association*, which assembled, in 1833, in Bank-street chapel, Trowbridge. Their clear increase was 196. The collections for the Widow's Fund amounted to more than £76. The circular letter, drawn up by the Rev. S. Keene, is on *The Importance of Christians watching against the Spirit and Maxims of the World, especially under the enlargement of their Civil and Religious Privileges*. The total number of members in 30 of these churches is 4522.

Our last reference to the Western part of the kingdom will be to the SOUTH DEVON AND CORNWALL ASSOCIATION. It includes 17 churches, in 13 of which there was, last year, a clear increase of 80 persons. Their Association Fund is devoted to Home Missionary efforts; much of it of late has been spent at St. Austle, where they have happily been successful in the establishment of a church. The number of children educated in seventeen of their Sabbath-schools is 1518, and the total number of members in 11 of their churches is 711. At this Association, the letter from the churches was read only to the members composing the associated churches, the ordinance of the Lord's Supper was administered; a resolution was adopted to petition the legislature on the Registration of Births, and a recommendation was given that each member of the associated churches contribute at the rate of twopence annually, to pay the journeying expenses of the poorer representatives of the churches to

the Association. The circular letter on *Individual Effort in the Cause of Christ*, was drawn up by the Rev. S. Nicholson.

The SHROPSHIRE *Association* held its twenty-fifth annual meeting at Shrewsbury in June 1833. It combines 17 churches, 15 of which contain 757 members. Their clear increase the preceding year was 53. Special meetings were appointed for prayer, for a revival of religion; and the circular letter, drawn up by the Rev. Mr. Francis, was on *The Importance of maintaining Scriptural Discipline in our Churches.*

The LANCASHIRE and YORKSHIRE Association of 53 churches, held its meeting for 1833 at Rochdale, when their clear increase was 200. The total number of members in 47 of these churches is 3875. They distributed £46 to aid in the dissemination of the Gospel in the district. The circular letter, drawn up by the Rev. S. Saunders, is on *The Principles of Dissent.* The brethren determined to direct the attention of the legislature to the evils of Slavery, and the grievances under which Dissenters generally, and Baptists particularly, labour.

The East and North Riding, YORKSHIRE, Association, of nine churches, consisting of 538 members, held its Association for 1833 at Hedon. Their clear increase was 30. Seven itinerant stations are assisted by this small Association, at the expense that year of about £60. Their circular letter is on *The Nature and Claims of Individual Christian Exertion*, and was drawn up by the Rev. C. Daniell.

We have been favoured by the Secretary of this Association with the minutes of its meeting at Kilham, on the 20th and 21st of last month; from which we learn that the clear increase in nine churches was twenty-nine; the number of their members is 561; and that of the children taught in their Sunday-schools is 844. The brethren manifested great interest in the subject of Bible classes. The circular letter, drawn up by the Rev. Mr. Marston, is on *The Importance of Christian Exertions at Home.*

Of LONDON and MIDDLESEX we would that we could say that which our hearts desire. At once the seat of legislation and the centre of intelligence, we are not unimpressed with the responsibility of those who labour within its boundaries. Innumerable are the engagements of our pastors, and busy are the habits of many of their friends; so that the interests of a large portion of the population cannot be watched over as they ought to be. Fervently do we pray that the number of our churches and our pastors may be greatly increased, and that the extent of the church may bear a larger proportion than at present to the vast mass of its population. Since the last annual meeting a LONDON *Baptist Association* has been formed, combining together eleven of our largest and most influential churches. The one object at which it aims is to extend the denomination in London and its neighbourhood; and we are therefore sure that it will enjoy the advantage of your earnest supplications at the throne of the heavenly grace. Its first annual letter on *The Objects of Christian Associations*, drawn up by the Rev. Charles Stovel, has been since published. Its meetings are intended to be held quarterly, the first of which was recently held at Salters' Hall.

Before we pass from the Metropolis, we may be permitted to drop a tear over the tomb of our valued brother, the Rev. Joseph Ivimey, whose devotedness to the interests of our denomination has seldom been exceeded. His laborious efforts in connexion with the Baptist Irish Society, his patient perseverance as the historian of our body, and his consistent character as a minister of our common Lord, entitle him to our affectionate esteem, and lead us to pray that others may be raised up to occupy the places of those whom God is pleased to remove from us.

It would neither be kind, nor in accordance with the feelings of your committee, to pass entirely from the statistics of the Baptist denomination in England without a reference to their valued brethren the *General Baptists;* who, though they differ from us in some minor matters, are one with us in our common Head. Their Association of nearly 120 churches was held in 1833 at Birmingham, when they reported 11,358 members, 373 of whom were the clear increase of the preceding year. We ardently rejoice in the success which attends the labours of our zealous and self-denying brethren both at home and abroad.

It now becomes the duty of your committee to impart what information they possess in connexion with WALES. That intelligence, they regret to say, is far less than they hoped to possess. Our brethren in that Principality have not yet manifested all the interest in our union which we trust they will do in future. In our last report you were informed that an entire new organization of their Associations was then going on. We believe those plans are advancing to a conclusion, in the course of which we

hope they will not forget arrangements to communicate with us. From two of these bodies only have we received this year any portion of intelligence. The one is a copy of the first circular letter of the GLAMORGANSHIRE *Association*, which held its meeting last year at Parun. It consists of thirty-four churches, and four branches, which have more than 3,500 members. Their clear increase was 253. The circular letter, drawn up by the Rev. W. Williams, is on *Church Prosperity*. The brethren in this county reduced the debts on their chapels £500, and recommended a special prayer-meeting in all the churches for the revival of religion.

The only other Association in the Principality of which we have received information is the *Northern Association*, comprising the counties of Denbigh, Merioneth, Flint, Carnarvon, and the Isle of Anglesea, which held three meetings, in June and July of last year, at Denbigh, Llanerch-y-medd, and Carnarvon. It contains fifty-four churches and branches, and forty-six pastors and assistants. Its clear increase was 483 members. Another year we hope to hear from CARDIGANSHIRE, CARMARTHENSHIRE, PEMBRCKESHIRE, the *Old Associations*, &c.

In reference to SCOTLAND, your committee regret to say that they have been entirely disappointed in receiving information which was promised them some months ago.

It is delightful to observe that so very large a portion of the recent meetings of our Associated brethren have been very decidedly of a practical character. Their devotions, their sermons, and their letters all prove their increasing anxiety to be instruments in accomplishing the designs, and advancing the glory, of our Lord. And in the state of the world and the increase of the church, we have every thing to encourage effort. Providence combines with prophecy to animate us in our conflict with sin and with hell. One delightful result of united action and prayer has been seen during the past year in the arrangements of our legislature for the proclamation of a Jubilee throughout our West Indian Colonies, on the first day of August. Such an event as the deliverance of so many thousands of our brethren from the physical and moral evils of slavery, ought not to pass by unheeded; but should be diligently improved as calling for gratitude for the past mercies of God, and as encouraging to still nobler efforts for the moral emancipation of the world.

To one other subject only will your committee advert. At the last annual meeting the brethren directed your committee to prepare an address to the Triennial Convention of our brethren in America, who meet in the spring of next year. Such address will be now laid before you. But, after much consideration, your committee would venture to recommend that the address which will be submitted for your adoption should be conveyed across the Atlantic by a deputation of two brethren appointed by this meeting. They have been led to recommend this course of proceeding, partly on account of the frequent visits of our American brethren to our shores; which kindness, it has been strongly felt both in England and America, ought to be reciprocated; and partly because your committee feel assured that at this extraordinary era too intimate a knowledge cannot be possessed of the different portions of the one church, or too close an union be maintained between Christian brethren in all parts of the world. Your committee have reason to know that though up to this moment their American brethren have not the most remote idea of the object contemplated, yet that such a deputation is expected, and that disappointment will be felt by them should not the object be accomplished. It cannot be supposed that British Baptists will hesitate to manifest the regard they cherish for so many thousands of brethren of the same family; nor can a difficulty be experienced in raising the comparatively small sum which such a mission would demand.

And now, beloved brethren, we commend you to God and to the word of his grace. We pray you may ever be enabled to walk worthy of your calling; we entreat you to make efforts in the cause of your Lord worthy of his name, and meet to be exhibited as the results of his love; while we will fervently pray that "the Lord God of our fathers may make us a thousand times so many more, as we are, and bless us." Then shall the earth be filled with his glory, and the universal shout shall be heard,—"Hallelujah, for the Lord God Omnipotent reigneth!"

THE FIRST OF AUGUST.

Friday, Aug. 1st, the day upon which the legislative abolition of Slavery was to take effect, was very generally observed as a day of devout Thanksgiving by the evangelical Dissenters of the metropolis. The Ministers and Congregations of the Central District assembled in the morning at the Rev. Mr. Binney's new Chapel, opposite the Monument.

After the devotional Services, in which several Ministers took part, a collection was made in aid of the Bible Society's grant of Bibles to the emancipated Negroes, and of the West India Mission. The sum collected was within a few shillings of £105. In the evening, the several Congregations assembled in their respective Chapels. The Churches in the Eastern District assembled at Wickliffe Chapel. The Rev. Dr. Fletcher, Messrs. Robertson, Williams, and Ellis, took part in the Service, which was concluded with prayer by the Rev. Mr. Wooldridge, who has recently resigned his pastoral Charge at Norwood, to go out to Jamaica as a Missionary.

EAGLE STREET.

Amongst the various modes for celebrating this happy event, the Church and Congregation in Eagle-street (lately under the pastoral care of the Rev. Joseph Ivimey), appears to have adopted at once the most useful and the most permanent.

Immediately after the passing of the Emancipation Bill a Public Meeting was held in the Chapel, when it was agreed to erect a Building in Fisher-street, Red-lion-square, for a British Day-school for three hundred children, and for a Sunday-school, and also twelve Alms-rooms (viz., eight over and four under the School-rooms) for as many poor pious aged females, as a suitable monument to commemorate this great event.

The first stone was laid on the twelfth of November last, by Henry Pownall, Esq., and on the first of August, the *emancipation day*, a Public Meeting was held in the spacious School-rooms, to celebrate the glorious day which gave liberty to 800,000 of our fellow-subjects, when the Rev. R. W. Overbury presided, and a gratifying statement was given of the rise, progress, and final completion of this Building, which has been erected in a very handsome and substantial manner, well worthy the zeal and perseverance of the founders, and of the objects contemplated by its erection.

The Day-school has been opened about two months, and has already admitted above 150 children. The Sunday-school consists of 261 children, and the Alms-rooms are all occupied by deserving objects, persons who have been reduced in their circumstances, and who are thankful for such an asylum. The total expense is about £1,550, towards which £ 954. 13s. 5d. has been received, leaving *about £ 600 deficiency.*

The friends at Eagle-street have done nobly, and this is, we believe, the only monument of the kind which has been erected to commemorate one of the most important events that ever transpired: they have exerted themselves strenuously to accomplish the object, and God has blessed their labours: but they need the benevolent aid of the Christian Public to enable them to complete their contract, which we trust will be readily afforded.

A very earnest appeal was made to the Meeting, and a plan proposed for paying off the debt, which was, that 250 persons should engage to give or collect two guineas or upwards each, in twelve months; this was promptly acted upon, and above sixty shares engaged, and we shall be highly gratified if any recommendation of ours should induce other benevolent individuals to contribute or to unite in this plan for liberating the Building from encumbrance.

This signal interposition of Divine power on behalf of our sable brethren, has, we believe, been generally celebrated by the Independents, Baptists, and Wesleyans, in most of our principal towns throughout the country, as well as also in some of our villages. We have just received a letter from Langley, in Essex, inclosing £3. 6s. 6d. "towards the restoration of the Chapels in Jamaica,"* as the fruits of one of these Meetings.

These pious memorials of a glorious revolution in the social condition of 800,000 of our fellow-men—of a mighty change fraught with immeasurable results—whatever varieties they exhibit as to the mode of celebrating the event, are all characterized by a grateful recognition of the Almighty arm by which it has been wrought, and an earnest desire that He would crown it with his effectual blessing. To the devotional exercises of prayer and praise many eloquent addresses have been added; and in the case just referred to, and perhaps in others, the annihilation of the barbarous system has been signalized by breaking the whip and the chain, and burying in one ignominious grave the instruments which marked its degradation and cruelty. Our readers will not expect from us a specific report of these numerous meetings. The following abridged account from a Correspondent may, however, be recorded as a specimen of their general character.

* This sum has been handed to Mr. Dyer, and will be included in his receipts.

BIRMINGHAM.

In commemoration of the extraordinary event which occurred on Friday, August the first, several Meetings were held in this place, by various religious bodies.

At nine o'clock in the morning a united Prayer and Thanksgiving Meeting was held in Cannon-street Chapel, which lasted for two hours, and was very numerously attended.

In the evening at six o'clock the Chapel was again crowded, when several very interesting and animated Addresses were delivered by the resident Ministers.

The liberal and friendly conduct of our Independent brethren on this occasion deserves particular notice.

It appears that a collection being contemplated towards the re-building of the Baptist Chapels in Jamaica, it was intended that the Baptist Congregations *alone* should meet in Cannon-street Chapel, and not impose upon their friends of other denominations. The Independents, however, attended, and it is understood, considerably assisted the original projectors of the Meeting. Such a spirit of union and cordiality cannot be too strongly applauded.

We regret that our limits will not allow us to give a full report of this interesting Meeting. The close of Mr. James's eloquent Address, we know, will be read with great interest.

The Rev. Gentleman here proceeded, at some length, to trace the effects which the emancipation of British slaves must necessarily have upon the nations of Europe who still retained their fellow-men in bondage. They could not long continue the crime, for vice was always uneasy in the neighbourhood of virtue; but, even though Europe should be reckless in her career of blood, would America be so also? No! her policy would be speedily and seriously altered. Already, indeed, was she catching fire at the zeal of British example, and a voice would soon be heard, louder than the thunders of her cataracts, and more extended in its course than that of her mightiest river, which would command the downfall of slavery. Great Britain had, on this first day of August, by the power of her example, sealed the death-warrant of slavery in America. Again, would this measure have no influence on Africa? Yes, it would; the emancipated negroes of the West Indies would return to their father-land, and assist in obtaining freedom for their brethren. But there was another view to be taken of *this subject*; the efforts of the Christian. *world to obtain* corporeal liberty for the West Indian slave population had been crowned with success. All their care and interest upon that head were at an end, except, indeed, that they would have to see that the act of the Legislature was put into full and complete operation. Their labours, however, in behalf of this large and interesting portion of their fellow-creatures, were now to be directed in a different channel. They had another and a far more important object to accomplish. All the time, energies, and pecuniary means at their disposal, must now be put in requisition to secure the emancipation of their immortal souls from the power of sin and death. Much as he (Mr. James) valued social and political liberty—and none could appreciate its blessing more than himself—yet he would rather be the meanest slave, subject to the tortures of the whip of the cruellest tyrant that ever lived, but with the grace of God in his heart, and the hope of glory in his soul, than the proudest and richest freeman, destitute of those spiritual blessings and comforts. Let none, then, relax in their exertions; let them seriously reflect on the great work which was yet before them, and that it was expected by all parties that they would enter upon it with zeal and determination. The Government would not only allow, but fully expected this would be the course pursued. The planters themselves expected it, for even they had now discovered that religion was the guardian of social order. Let Christians of all denominations, then, be up and doing. The Baptists would have no inconsiderable share of this glorious work to perform; and this brought him to the consideration of the latter part of the resolution. It appeared, by the statement which had been read to them, that the sum of £500, which the Birmingham Auxiliary to the Baptist Missionary Society had engaged to raise towards rebuilding the demolished Chapels in Jamaica, was still minus about £37, and as the amount must be made up, he proposed that they should not stir from that place until it was raised. A resolution to this effect was immediately adopted.

[We understand that several donations towards the rebuilding of the Chapels have been received by the Treasurer since the Meeting, and that the total sum to be transmitted to the Society in London, in addition to the usual annual contributions, will reach nearly £600.]

ORPHAN DAUGHTERS OF DECEASED GOSPEL MINISTERS.

At a general meeting of the Subscribers and Friends of the London Society Female Orphan Institution, Park Street, Islington, held at the Congregational Library, on Wednesday, July 30th, Thomas Challis, Esq., Treasurer, two more children were elected; viz. Mary Ann Deacon, daughter of the late Rev. Stephen Deacon, of Earl's Barton, Northamptonshire; both parents deceased;—and Dinah Herring, daughter of the late Rev. John Herring of Cardigan; both parents deceased.

ASSOCIATIONS.

WESTERN.

The eleventh annual meeting of this association was held at Yeovil on Wednesday and Thursday the 21st and 22nd day of May last.

Tuesday Evening.—Brother Watts read and prayed: Brother Elliott preached from Psalm lxxxix. 15, 16. Brother Brewer concluded.

Wednesday, 11. A.M.—The Brethren Bridgman, Stembridge and Price engaged at the Special Prayer-meeting.

Afternoon, half-past Two.—Brother Wayland prayed; Brother J. M. Chapman, the Moderator, read the Preliminaries, after which the Letters from the Churches were read. The Moderator closed the service with Prayer.

Evening, half-past Six.—Brother Sincox read and prayed; Brother Davis preached from Rev. iii. 19. Brother Jukes (Indep.) concluded.

Thursday Morning, Six.— Brethren Elliott, Chapman, of Stogumber, and Baker, prayed.

Half-past Ten.—Brother Cox read and prayed; Brother Crook preached from 2 Cor. v. 20. The Moderator read the Circular Letter, and Brother Price concluded.

Half-past Two.—Brother Hebditch read and prayed; Brother Wayland preached from John x. 27.

Half-past Six.—Brother Humphry read and prayed; Brother Baynes preached from Isaiah ii. 9, 10. Brother Westluke (Wesleyan,) concluded.

The subject of the Circular Letter, —*The Sacred Character and Imperative Obligations of Church Membership.*

GLAMORGANSHIRE.

The above association of churches was held at Croesypark on the 17th and 18th of June last.

Tuesday Evening, at Six.—Brother J. Roberts, of Cowbridge, read and prayed. Brethren E. Thomas, Bethel, and J. Roberts, Tredegar, preached; Eccles. xii. 1. Eph. iii. 8.

Wednesday at Seven.—Brother J. Morris, Llwynhendy, prayed; and brother D. Rees, Dowlais, preached, 1 Peter i. 16.

At Ten.—Brother W. Jenkins, Dolau, read and prayed; and brethren W. Thomas, Blaenau, J. Roberts of Cowbridge (English), and D. Saunders, Merthyr, preached; Rom. iii. 8, 1 John iv. 10. Isaiah lii. 13.

At Three.—Brother T. Jones, Neath, read and prayed; and brethren W. Jones, Cardiff, and J. Jenkins, Hengoed, preached; Heb. i. 3. 1 John iii. 9.

At Six.—Brother A. Jones, Merthyr, read and prayed; brethren J. James, Bridgend, and D. Richards, of Maesyberllan, preached; John iii. 30. John i. 20. The congregation joined in singing at each opportunity.

The letters from the Churches were read. The account received from them calls loudly for our sincere humiliation before God; although some of us are aged, and attended many such meetings, yet we have never witnessed so much complaints for want of prosperity. Many of the Churches were lamenting the barrennness and unfaithfulness of some professors, together with various unbecoming conduct, and that they were obliged to exclude more than usual, and at the same time receiving much less. We were informed that our brother Jonathan Davies, of Neath, formerly the Minister of Salem, has slept in the Lord.

After all, through mercy, the Churches generally were in union and peace; and many do strive to collect according to penny a week to reduce their own debt; thus the sum of £460 has been collected in the churches, and paid within the last twelve months. The debt now remaining is about £4538. We hope that the churches who are thus loaded, will persevere with the penny a week, for the lightening of their own burdens.

Baptized, 101: Restored, 104: Received by Letters, 30.—235.

Excluded, 238: Died, 74: Dismissed by Letters, 19.—331.

Decrease . . . 99

The next Association is to be held at Ystrad-davodog; due notice of the time will be given by medium of the Great.

ORDINATION.

MONMOUTH.

On Thursday, 15th of May Mr. J. J. Owen, late of Stepney College, London, was ordained pastor over the Baptist church at Monmouth. The services commenced at 10 in the morning, when the Rev. T. Wright, of Lidbrook, read and prayed; the Rev. H. W. Jones, of Newport, delivered an address on the principles of church government sanctioned by the New Testament, and asked Mr. Owen the usual questions. The Rev. J. Fry, of Coleford, implored the blessing of God on the young minister; and H. W. Jones delivered the charge from 2 Tim. iv. 5, latter part. The Rev. W. Dawson (Wesleyan) concluded with prayer. At six in the evening the Rev. J. Fry preached to the church. The services throughout the day were interesting and well attended.

NOTICES.

The Annual Meeting of the Berks. and West London Association will be held at the Baptist Chapel, Hammersmith, on Tuesday and Wednesday the 9th and 10th instant.

On Tuesday Evening, at half-past six o'clock, the Rev. G. Hawson, of Staines, will preach.

On Wednesday morning, at 6 o'clock, a prayer-meeting will be held. At 11 o'clock the Rev. C. Stovel, of Prescot Street, London, will expound, and the Rev. R. Grace, of Addlestone, will preach. The Rev. J. Belcher, of Chelsea, will preach in the evening of the same day.

Letters from the several churches will be read, together with that proposed by the Rev. J. Belcher—Subject, *Communion with God.*

The Rev. James Simmons, many years pastor of the Baptist Church in Olney, has accepted an invitation of the new and promising interest in Charles Street, Leicester, where his labours commenced on the first Sabbath in August.

The Rev. Paul Alcock, late pastor of the Baptist Church, Sandy Lane, near Devizes, has received and accepted the unanimous call of the Baptist Church at Berwick St. John, near Shaftesbury, in connexion with the Home Missionary Society; and commenced his pastoral labours among them on the first Sabbath *in April last.*

NEW PUBLICATIONS.

Preparing for Publication.

A Selection of Three Hundred Psalm Tunes, suitable for congregational and family worship, and adapted to the Hymns of Watts, Wesley, New Selection, Burder, and other Hymn Books in general use, arranged for four voices, with a separate accompaniment for the organ or pianoforte. The whole newly harmonized by Vincent Novello, Esq., and other eminent composers, with many originals by Novello, Samuel Wesley, Samuel Webb, Horsley, Atwood, and others, contributed expressly for this work. To be published in three Parts. The first Part is expected to be ready by the 1st of November.

Dr. Southey is engaged upon a life of Dr. Watts, to accompany a new edition of the "Horæ Lyricæ," forming the ninth volume of the "Sacred Classics."

The Voluntary Principle in its Application to Religious Institutions, an Address delivered at the Annual Examination of the Students of the Western Theological Academy, June 24th, 1834, and published at the request of the friends and supporters of that institution. By R. Keynes.

Professor Vaughan's new work on the Causes of the Corruptions of Christianity, being the second volume of the Congregational Lectures.

The Truth and Excellence of the Christian Revelation, demonstrated in two Addresses to the Young and Unlearned. By W. Youngman.

Just Published.

The Negro's Jubilee, a Memorial of Negro Emancipation, August 1st, 1834, with Historical Notices of the Slave Trade, and its Abolition, and of the Extinction of Slavery in the British Colonies. Dedicated with permission to T. F. Buxton, Esq., M. P., by T. Timpson, Author of the "Companion to the Bible," &c., &c.

The Ministry of Reconciliation. A Discourse delivered June 12th, 1834, in Broadmead Meeting House, Bristol, before the Bristol Education Society. By Edward Steane.

The Negro Jubilee. A Sermon preached at the Independent Chapel, Wallingford, Berks., on the evening of Friday, the 1st of August, 1834. By William Harris.

IRISH CHRONICLE.

SEPTEMBER, 1834.

The cry from Jamaica, "Come over and help us," has been most effectively answered; and shall not the cry from Ireland be heard? No doubt it will. Shall not the Treasurer be reimbursed? Shall not the dismissed schools be re-established? Shall not the operations of the Society be extended? The friends of Jamaica are the friends of Ireland—the friends of the world; and their generous assistance, it is confidently believed, will not be withheld from the pressing claims of our sister country.

Resolutions passed at the Annual Meeting, June 20, 1834.

Moved by the Rev. JOHN BIRT, of Manchester; seconded by Rev. SAMUEL BRAWN, of Loughton.

1. That the history of the Society during the past year, as recorded in the Report now read, presents a powerful claim to the united sympathy and liberal support of all the friends of the Institution; and that, to assist in securing the objects of that claim, this meeting recommends the adoption and circulation of the Report.—Carried.

Moved by Rev. JOSEPH DAVIS, of Church Street; seconded by Rev. JAMES ALLEN, of Ballina.

2. That the encouraging progress of the Society in each department of its operations, the economy with which its concerns have always been conducted, and the earnest and increasing solicitude of the inhabitants of the sister country for the continuance and more extended diffusion of its benevolent influence, fully entitle it to such a share in the consideration of the denomination whose name it bears, as may relieve it from its present pecuniary encumbrance, and invigorate its future exertions.—Carried.

Moved by Rev. CHARLES STOVEL, of Prescott Street; seconded by Rev. THOMAS WINTER, of Bristol.

3. That, deeply convinced that all hearts are in the hands of the Lord, and that success, even in those pursuits which are universally acknowledged to be most in accordance with the Divine will, entirely depends on his blessing, this meeting would devoutly urge upon the attention of all the supporters and friends of the Baptist Irish Society, the great importance of making its interests and prosperity the subject of frequent and fervent addresses at the throne of *grace.—Carried.*

Moved by Rev. J. E. GOOD, of Bristol; seconded by Rev. Dr. COX, of Hackney.

4. That the lamented death of the Rev. Joseph Ivimey, who for twenty years was a zealous, efficient, and gratuitous Secretary of the Baptist Irish Society, is a subject of unfeigned regret to this meeting. That Mr. Stephen Marshall, the Treasurer, and the Rev. George Pritchard, the gratuitous Secretary, be requested to continue their services another year; and that the following persons be the Committee for the ensuing year:—

Rev. Joseph Davis	Mr. T. Merrett
John E. Giles	Paul Millard
R. W. Overbury	John Neale
Thomas Price	William Paxon
Charles Stovel	John Penny
Thomas Thomas	Joseph Sanders
Mr. H. J. Banister	— Sal
William Bowser	A. Sanders
Charles Burls	W. Lepard Smith
R. Cartwright	Robert Stock
William Cozens	Gill Timms
John Freeman	Thomas Ward,
Thomas Gurney	Samuel Watson
John Haddon	G. Wightman
— Harris	Eliezer Wilkinson
Job Heath	B. C. Wilmshurt,
James Low	G. B. Woolley.

And that Messrs. Penny and Wilkinson be the Auditors.—Carried.

Moved by Rev. THOMAS THOMAS, of Henrietta Street; seconded by Rev. WILLIAM UPTON, of St. Albans.

5. That the respectful thanks of this meeting be presented to BENJAMIN RISDEN, Esq., for his kindness in taking the Chair on this occasion.

Rev. W. Thomas *to the Secretary.*

Kilkie, July 15, 1834.

It is a cause of trial that the Society should be left in debt after the annual meeting, instead of having sufficient funds and encouragement to go on with, and to increase the number of its *Schools* and *Ministers* particularly, without which the greatest misery would be inflicted on Ireland, to whom England is so long and so much indebted. What supported her people? Who fought her battles? say nothing of the love of Christ, that should constrain those who have tasted that he is gracious, and should lead them to pity and pray for those who sit even chained in darkness, and in the galling region of the shadow of death. Oh, may England's people and piety, and England's God, break the bands, snap the fetters, and bid the oppressed go free, which she once bound with chains of popish bondage, and contaminated with the poison and killed with the smoke of the bottomless pit! But it was in the days of her ignorance when Ireland was a light to the world.

Do we not know—are we not confidently assured, that the truth we declare—that the doctrines that we preach—the ordinances we administer, is the truth of the Lord, and by the authority of Heaven; and that it must prosper, that it is the design of the Lord it should; that his eternal purpose must be accomplished, and that the whole earth must be filled with his glory. Oh, that there was more faith to believe his word—more zeal to promote his cause—more piety, and humility, and self-denial, to pursue his steps, and fervent love to his sacred person, and determination to be on his side; then the tried, the patient, the persevering and faithful committee and treasurer and secretary of the Baptist Irish Society, would not want means to carry the Lord's cause into effect.

I have the pleasure to say that the Society's schools are as usual prosperous, and well attended, and highly esteemed. The congregational ones, I mean the Mary's Philanthropic, the Seven Oaks, the Bristol, the Norwich, and Cardigan, are in a flourishing state. All that has been said about, or at least the things called, National Schools—a farce and a Popish job—where are they? Or, if one or two be found in the *country*, who are the teachers? Monks, *&c.; and the instruction*, Ave Maria's, *bells and crosses*; priests are the patrons—the Bible excluded. No Protestant can nor does countenance such proceedings. Since May last, I have been a journey of about two hundred and twenty miles. I have been to Clough Jordan, O'Brien's Bridge, and Clarefield, preaching, &c., &c. Captain Cox, of Mount Pleasant, near the latter place, is an excellent man, and does all in his power to promote the Gospel, as well as his worthy family; there was a good congregation; I preached six sermons since my last, at Kilkee, from whence I write this letter, to crowded congregations; the place was packed on last Lord's day evening, and several outside; the principles of our denomination are making great progress. Wherever the truth is regarded and the authority of the Saviour, they will be embraced and held fast. I am sure truth will, it must, ultimately prevail. Error must disappear, for the Lord has spoken it.

Rev. J. Bates *to the Secretary.*

Sligo, July 21, 1834.

I feel thankful to the Father of all our mercies, and the God of all grace, that my unworthy life is spared to the present period, and favoured with another opportunity of giving you a short account of the Society's labour in this district during the past month. Some of the journals from the scripture readers contain interesting matter, as they show that, amidst all the wickedness and superstition with which we are surrounded, the word of God is still finding its way amongst those that are dwelling in darkness, and buried in the depths of sin and wickedness. Light is springing up in the midst of these dark places, which we believe will shine stronger and stronger until all darkness is dispelled, and its illuminating beams not only enlighten this benighted land, but ultimately every distant region in the world.

Mr. Berry's journal affords some pleasing information, and there is every reason to believe, that from the field in which he labours, many will be gathered in, and saved with an everlasting salvation. I have preached in that neighbourhood during this month. I trust there is a spirit of anxious inquiry, and some are embracing the gospel from a firm conviction of its truth. Knowing that the gospel is not preached amongst them so often as they wish, and, from a want of labourers, not so often as it should, I urge upon them the necessity

and importance of reading the word of God at home in their own families, and to accompany it with prayer, that the blessing of God may rest upon them.

In Sligo, I preach several times during the week in several places of the town; also at our meeting-house every Sabbath; but if some of the people will not, or cannot, come to the place where I statedly preach, I must visit them at their cabins and collect as many as I can. Time is short, souls are precious, and as a steward I shall ere long be called to give an account of my stewardship. When the householder went into the market place to hire labourers, it was to *work* in his vineyard; and if Jesus condescends to take any of us into his service, it is that we may work, "whilst it is called to-day, for the night cometh when no man can work." "Be thou faithful unto death, and I will give thee a crown of life."

Mr. T. Berry *to* Mr. Bates.

Coolany, July 16, 1834.

Since my last letter I have visited the schools of the Liney and Tyreragh districts, and paid the teachers their salaries. The attendance, considering this hurried season of the year, was considerable, and the teachers in general attentive. The country people in the neighbourhood of those schools that have been dismissed the last quarter, are much affected by the great loss they sustained; and they pray God that the Lord may bless the Society, and enable them to bestow, once more, the blessings of a scriptural education upon their children.

I rejoice to inform you that the Lord is following with a blessing the preaching of the gospel in the neighbourhood around. I am sorry I cannot at present say so of the town; but I trust that prejudice, deeply rooted as it is in the minds of this town's people, will be removed, and that they will be constrained to hear and know the joyful sound. On last Lord's day I administered the ordinance of baptism in the town; there was a large concourse of people from both town and country present. I proclaimed the gospel to them, and showed that we acted scripturally in baptizing none but believers. It was pleasing to see their orderly and peaceable behaviour. After the administration of the ordinance, many of those who attended at the water side, came to preaching *both morning and evening.* Among all *that were present at the* water side, there was only one found to express any marks of disapprobation. He prayed aloud that the devil might stop my mouth. Whereupon a poor Roman Catholic stept up to him and severely reprimanded him. Mr. ——— is the individual that was baptised, a respectable farmer from Correginor. He is the second from that place that joined our church the last month.

Yesterday I preached to a large congregation in Dumnagoole, parish of Scheene. M. C—'s parlour and kitchen was filled. I never beheld more attentive hearers. The Lord, I trust, has commenced the good work in this place. Opposition I expect to meet with here; but I trust that no opposition will impede the spirit of inquiry that is abroad. I hope in my next letter to be able to inform you that three or four will, from this place, be admitted into the church. I hope, the Lord permitting, to visit them soon again. Some of them come to Coolany to preaching, a distance of seven miles. On Monday last, a poor woman came eight miles, having heard much about us, and wished to know what kind of religion ours was. I showed her, from the word of God, the way of salvation through Jesus the Mediator. I gave her some tracts, which she requested (as her daughter can read), and she promised to come to preaching next Sunday.

We are very thankful to you for allowing an additional Sabbath Reader (there was only one before); were we not too poor as yet, we would try to send out one or two more ourselves, but this we cannot do; if you would allow two or three more in this district, you would find them very useful, and there is no place more in need.

My time is thus employed:—On Lord's day, prayer meeting at eight, preaching at twelve, and half-past six in this town, and also at seven o'clock on Wednesday evenings. I preach alternately on Tuesdays, Thursdays, and Fridays, at Keloran, Dinoad, Duriah, Cloonsaura, Bettra, and Drimnagoole. In each of these places the word of the Lord is not returning void, and has, I trust, become the savour of life unto life to many.

R. Beaty *to* Mr. Bates.

Sligo, July 12, 1834.

In the course of the past month I have enjoyed many opportunities of reading the word, both in this town and many parts of the country; and of saying to

my fellow-sinners, "Behold the Lamb of God, which taketh away the sin o the world."

June 14th. In the south-end of this town, read several chapters in the New Testament, and talked with the people. I was greatly pleased with the conversation of one of them, a Roman Catholic, named Kilbride, a poor labouring man. He told me that he had that day been reading, how Jesus raised Lazarus from the grave, who had been dead four days; how he invited weary and heavy-laden sinners to come to him; and promised, "that he that cometh, he will in no wise cast out." He then recited that promise, "Though your sins be as scarlet, I will make them white as snow," &c. Thus, I was greatly pleased with his company, and told him that it is a great blessing to have the mind stored with the word of God. "Yes," said he, "God has set good and evil before us, that we may choose which we will." I replied, "that we are naturally inclined to that which is evil, and need to be made willing by the power of God;" for the "natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," &c. He said that daily experience showed what I said to be truth. I have several times since met with the same man, read for him, and thought his company very pleasing. He told me that his Bible was very old, and part of it wanting, and asked if he might be favoured with a new one. On the 7th inst. according to your advice, I gave him a new Bible, which he received with great joy.

On the 17th. In the house of J. Keenan, read the 7th chapter of Matthew; all who were present were Roman Catholics, and heard very attentively; they asked several questions touching the power of casting out devils, which they believe to be peculiar to their priests—but when they heard from the 22nd and 23rd verses, "that many such will not be acknowledged by the Saviour, but will be banished from his presence as workers of iniquity," they were filled with wonder.

29th and 30th. Read the word for five families in different parts of this town. I endeavoured to point out to them the Saviour, as being "the way, the truth, and the life: and that none cometh to the Father but by him." I was glad to meet with some, who I trust, know the truth, and live under its influence.

On the 5th inst., in Linganbury, read for some very aged persons; one of them said that his time in this world must be very short, and that he did not know what should happen to him after death. He acknowledged himself to be a sinner, but did not know what he must do to be saved. He was told the way God has appointed for the salvation of guilty sinners, and advised not to trust to being anointed at death, nor to anything man can do. Before the family retired to rest that night, the old woman requested that I would pray with them. Another member of the family requested that I would get him a few tracts, &c.

CONTRIBUTIONS.

Dean Street, Tooley Street, by Rev. Mr. Lewis.....	4	15	6
J. P., Berwick-on-Tweed....	10	0	0
Collected by Rev. C. T. Keen:			
Abingdon, Rev. J. Kershaw, A. M.....	1	0	0
Ditto Collection.....	10	6	4
Alcester, Collection.....	3	10	0
Westerham, Kent, by Rev. Mr. Shirley.....	5	17	0
Collected by Rev. W. Jay, at the Rev. Mr. Copley's, Oxford.....	11	19	6
Leicester, J. B. H., per Mr. C. B. Robinson.....	5	0	0
Mrs. Vines, Subscription in advance to Midsummer1835	1	0	0
Young friends unable to attend the annual meeting.....	0	3	0
Mrs. Wyke, Abergavenny..	2	2	0
Baptist Church at Ford Forge	5	17	1

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

J. Haddon, Printer, Castle Street, Finsbury.

MISSIONARY HERALD.

CLXXXIX. SEPTEMBER, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

JAMAICA.

According to the announcement in our last number, a public meeting was held on Thursday evening, the 7th of August, to receive the amount which had been collected by cards and otherwise, towards the restoration of the chapels. Of this most gratifying meeting the following account, with a few unimportant omissions, is taken from the "PATRIOT" of August 13.

A very numerous and highly respectable meeting took place on Thursday evening last, at the City of London Tavern, consisting of members and friends of the Baptist Missionary Society, for the purpose of receiving the amount of the various collections and subscriptions which had been made towards the re-erection of the chapels demolished during the late insurrection in Jamaica, and also to listen to the farewell addresses of the Society's esteemed Missionaries, Burchell and Knibb. After tea, of which nearly seven hundred partook, the meeting was held in the large room, which was filled to overflowing; besides which, hundreds went away unable to gain admission. The Chair was taken by W. B. GURNEY, Esq. After some appropriate verses had been sung, and prayer had been offered by the Rev. Dr. COX, of Hackney,

The CHAIRMAN very briefly stated the object of the meeting, and observed that the report which would be made, would afford a fine illustration of the happy effect of the voluntary principle when put into full exercise.

The Rev. J. DYER began by telling the Chairman how important it was that he should set a proper *example*, for what he *(the Chairman) had done* at *their* anniversary meeting on the 18th of June last, had led to that which he had then to state to the assembly. Mr. Dyer then proceeded to read a long list of collections and subscriptions, the total amount of which, including what had been advertised in the PATRIOT, he stated to exceed Ten Thousand Pounds; on which an expression of astonishment and delight burst from the whole assembly.

Mr. DYER then exhibited a copy of the first paragraph of the Negro Slavery Abolition Bill, printed in gold upon dark-coloured paper, one of which he presented to each of the Missionaries, in the name of a friend at Birmingham; one to the Chairman; and one he retained for himself. He also presented to Mr. Knibb a bronze medal struck in commemoration of that event, one of the same kind having been presented to Mr. Burchell at a public meeting in Birmingham.

The Rev. Mr. BURCHELL then rose to address the meeting, by whom he was greatly cheered. It was, he said, with feelings of no common or ordinary description that he stood forward to address that numerous assembly. Only two years and a half had elapsed when events of the most interesting kind were transpiring in one of the widest fields of missionary labour; events which could not be looked at without regret, but as they were regarded as instruments to overthrow one of the most baneful systems that ever cursed the earth. It was when the churches of Christ in the West Indies enjoyed harmony, prosperity, and peace; and when additional messengers were sent for in order to proclaim the tidings of Divine mercy; that suddenly a tempest arose—the tocsin of war was sounded—Christians were hunted as partridges upon the mountains—the ministers of Christ were driven from their stations—fire was cast into the tabernacles, and they were pulled to the ground. The demon of discord stalked forth, filling the land with his pestiferous influence, and inspiring

universal terror and dismay. Then, as they (the missionaries) contemplated the desolation, their hearts were filled with anguish—their eyes became fountains of tears—anxious were their days and sleepless their nights—they hung their harps upon the willows, and wept as they remembered Zion. But at that season their God appeared: he said, "Fear none of the things which ye may suffer. No weapon that is formed against you shall prosper; and every tongue that riseth in judgment against you, you shall condemn." Possessing a conscience void of offence towards God and man, their spirits revived and they took courage. Not a hair of their heads was hurt; they were brought safe out of prison; the Lord did great things for them, whereof they were glad. Now they could take down their harps from the willows, and sing to the Lord both of mercy and of judgment; and they could especially praise him for having preserved their characters unblemished. When the news of their afflicted state reached this country, the church of God was aroused,—tears filled every eye,—and thousands of prayers were sent to the Majesty of heaven. The angel of mercy was dispatched to communicate the blessing solicited. The sympathy of British Christians had kindled emotions in the breasts of the missionaries which would never die, and they would leave their friends with the most affectionate esteem. When they arrived at the scene of their labours, they would remember them with delight; the recollection would rouse them to diligent labour, and would support them when passing through the last gloomy vale. How changed, how different was the scene presented to them that evening! No longer was he confined within the walls of a prison, no longer were his ears assailed by the sounds of moaning and wretchedness. He breathed the pure air of freedom; he was surrounded by the friends of freedom—the friends of missions—the friends of the despised sons of Africa—the friends of the Redeemer. He was surrounded by them, too, on an occasion deeply interesting. Not for the purpose of mourning over desolate and abandoned Zion, but to celebrate the accomplishment of their desires, and to be furnished with the means of rebuilding all their temples in Jamaica. Only seven weeks had elapsed since the Missionary Committee told them that £6,000 was needed; the voluntary principle had been exerted, and the money had been more than raised. They could not *but praise God.* When they made their *appeal to the* members and deacons of *their churches,* they promptly came forward *to their relief.* Ladies and youth gave their time—their assistance—their money. Seven weeks ago, the missionaries appealed to them in behalf of 13 churches, 5,000 members, 10,000 inquiring the way to Zion, and myriads of, not negro slaves, but negro freemen. Now, in their name, and on their behalf, he desired to thank that assembly, and every Christian congregation throughout the country. They rejoiced that they could return to the scene of their former labours; that they could again bid adieu to the land of their birth, and make known to the sons of Africa the glorious tidings of the Gospel of Christ. They congratulated the assembly on possessing the means of rebuilding the temples of God—on the triumph of truth over perjury and falsehood, of virtue over depravity, of mercy over cruelty, of justice over oppression. They rejoiced in the overthrow of the Leviathan of the lower regions, by which they had so long been cursed; its days were terminated—the demon was beneath their feet, powerless and helpless. The monster had come forward; he had thrown down the gauntlet—he had defied the Majesty of heaven—and he had perished in his folly! When he applied the flame to the temples of God, the torch kindled upon himself; and he was consumed by the very flame which, in his wrath and fury, he designed for others. The place which once knew him should shortly know him no more for ever. He had fallen before the irresistible influence of Christian philanthropy and justice. They would rejoice in the arrival of the day when they should again embark for Jamaica. The most intense anxiety to receive Christian teachers was exhibited by the negroes, and it was painful to the Missionaries to be obliged to resist some applications to which their already numerous engagements would not allow them to attend. (Mr. Burchell related some affecting instances of this, which occurred while he was at Montego Bay.) The providence of God had appeared in behalf of the Missionaries in the most conspicuous manner. When they were in danger, that Providence shielded and preserved them. When they appeared to have no friends, God raised them up friends in the most unlikely manner. When no house presented itself in which to preach the word of life, an Israelite was found to invite the Missionary to use his residence. And signal and mysterious had been the providence of God in reference to those who took a principal part in destroying their temples, &c. From twenty to thirty had been summoned into the presence of the Most High. While some had been taken away, the prejudices of others had been

softened down, and some had been brought to seek mercy at the hands of God. He who changed the heart of Saul of Tarsus, might in his mercy so visit the hearts of those West Indian persecutors, as to take away all their enmity, and bring them to advocate the cause of the Redeemer, which they once attempted to destroy. He hailed the day when he should again stand among his swarthy brethren, and proclaim to them the liberty of the Gospel; when he should meet them at the table of the Lord, and unite with them in singing praises to God. He rejoiced in the hope that he had an interest in the prayers of Christians. He trusted that the cause of Missions would take a deeper hold on the minds of the Christians of Great Britain. He thanked them most gratefully for what they had done, but he besought them not to cease their efforts. He trusted that they would continue to send forth ministers of the Gospel, that the negroes might not only rejoice in civil freedom, but be elevated in the scale of moral beings. He called upon his fathers and brethren in the Christian ministry for their continued aid. The founders of the Mission, Pearce, and Fuller, and Saffery, and Ryland, could never be forgotten; they had faithfully redeemed their pledges to the Missionaries, and God had raised up wise and holy men to fill their places. To these the Missionaries confidently appealed. They had not deserted them when wicked and malicious men laid things falsely to their charge; then they advocated their cause; and surely they would not leave them now, much less the cause in which they were all so deeply engaged. They would say to the churches of Christ, "Brethren, pray for us:" "the effectual, fervent prayer of a righteous man availeth much." They had seen and felt that in the day of their sorrow and adversity, in their difficulties and in imprisonment. When their friends drew nigh to God in private—in their families—in the sanctuary, let them remember the Missionaries, and the cause in which they were engaged. As they unfurled their sails, as they left the shores of happy England, let Christians still pray for them. Then they should go forward with pleasure to their work. Every valley would be exalted; every mountain and hill would be made low; the crooked places would be made straight, and the rough places plain; and the glory of the Lord would be revealed. Then they would go forth, confidently anticipating the presence of God to accompany them; and they should be enabled to send their Christian friends good news from the island where they hoped to spend their their days, and to bury their bones.

Mr. DYER then stated that in consequence of a respectful application which had been made by one of the ladies at Camberwell to the Duchess of Kent, Her Royal Highness had kindly sent a donation of £10. He therefore begged to move that a copy of the twelfth section of the Abolition Bill, printed on satin, and framed and glazed, be respectfully presented to Her Royal Highness. He thought all ought to rejoice that an illustrious Lady so nearly allied to the heiress apparent to the throne of England, was so ready to befriend so good a cause.

The Rev. John LEIFCHILD seconded the resolution. He rejoiced at the different appearance which the countenance of the Chairman wore compared with that which it wore on the day of the Anniversary. Then, indeed, it was expressive of faith; but now, of gratitude and joy. The faith then exercised was fruitful in good works, for he could never forget who it was that gave the first £500. He rejoiced in the donation from so high a quarter which had just been announced. Time had been when Royalty supported slavery; the time was come when it assisted to break the chain. But he rejoiced, especially, in the efforts which had been made by the middling and lower classes. The offerings which had been presented that night illustrated the force of the voluntary principle. He could not help contrasting that scene with one in which he once presented himself, in the city of Bristol, to advocate the cause of freedom. The clamour was so great that scarcely any person would venture to speak. He perceived a number of sailors present, and he made an appeal to them. He asked them if they did not wish that every man should have fair play; to which they seemed disposed to assent. He told them that his conviction was, that freedom must come to the slaves; that they might stop the Avon from flowing into the sea, that they might prevent the sun from climbing his accustomed height, as easily as they might prevent liberty from coming to the slave. A gentleman present clenched his fist, and with great vehemence declared it was a most ridiculous thing to attempt to set the slaves free; that the man must be mad who would attempt it; that they would kill all the whites. Woe to the slaves—woe to all—woe to the colonies—if such an event should take place! The slaves would not work; they would prove rebellious, and revengeful, and so on. Oh, that such persons would go out and see what could be done! He trusted that the time would soon come when all mankind would rejoice in true freedom. He loved to

contemplate that freedom from the shackles imposed by man upon his fellow-man in one portion of the globe; but he loved to think that it would have an influence on other parts of the world, and that the freedom about to be enjoyed would be the precursor of a freedom yet more glorious. He was sure that the brethren, Knibb and Burchell, would not be less beloved because they had aimed to advance the temporal good of their fellow-men; and he trusted that many who profited by their instrumentality would return to their native soil, and be the heralds of a better liberty. Because he thought the present event would have a powerful bearing on that greater event, he joined with all his heart in blessing and praising Him by whom it had been brought about.

The resolution was then passed unanimously.

The Rev. W. KNIBB said, that it was with feelings which could be more easily conceived than expressed, that he rose to address the friends whom he loved, and from whom he must soon be separated, to meet only in the larger assembly of eternity. Powerful emotions came over his mind, and he could scarcely conceive that he stood in London to celebrate the achievement of the greatest object in the world. With the most heartfelt joy he returned his friends thanks for the labours in which they had been so assiduously and successfully employed; and he hoped as full an account as possible would be publicly rendered of the whole; as full an account as had been published of his execution at Montego Bay! an account of every shilling collected to re-erect those chapels which were to stand for ages as monuments of the negroes' liberty, and of the weakness of every attempt made to destroy it. He was glad that the Missionary Committee had determined that that their cause should die rather than that slavery should remain. It should be remembered that slavery made its first attack upon them; they (the missionaries) had not attacked slavery, though perhaps it was their duty to have done so. But he defied any one to prove that a Missionary ever uttered a word in the island against slavery. Slavery crossed their path with her instruments of cruelty and blood; Christianity gazed upon her with meek eyes and sorrowful demeanour; but when slavery presumed to attempt her extinction, she at once raised her arm, and slavery fell before the blow. But all was not done that needed to be done; they were, however, entering upon the work with heart and soul. It was pleasing to know that the intelligence received from Jamaica was of the most cheering description. He was much pleased to hear from Lord Mulgrave, that when he proclaimed and explained the bill to more than fifty thousand negroes, the declaration of their own liberty did not affect them with so much joy as that part which told them that their wives and daughters would be no longer flogged, and that their children would be free, and would receive education. That was a proof that the negro was not as some asserted, a connecting link between man and brute. When he (Mr. Knibb) left Jamaica, it was proclaimed, that so long as those men lived, William Knibb should never preach to their slaves again. That would be true; he would not preach to them as slaves; but as free men, he hoped to proclaim to them the blessings of salvation. The glory of the second temples would be greater than that of the first, for into them a slave would not set his foot. They rejoiced in the abolition of slavery, not merely because it caused much sin and oppression to cease in the West India Colonies, but because it sounded the knell of slavery throughout the whole world. America must now set her slaves free; if she did not, the slaves would very soon take their freedom themselves. Let not America talk about liberty till she practised it. A reverend friend near him was about to visit America; if he would call at the West Indies, he should be most hospitably received, and then he would be able to tell his friends when he came back to Hackney, which he liked best. In America he would find that there was an aristocracy of skin. The black must not sit in the same pew with the white. May he not sit at the same table? No. Might he not be interred in the same grave? No. When he died and ascended to glory, might he not sit in the same heaven? Yes! America might soon learn a lesson from Jamaica: there the aristocracy of skin was giving way. From letters recently received, he was happy to find that Mr. Jordon, the intrepid editor of the *Jamaica Watchman and Free Press*, had been elected without opposition as a member of the House of Assembly. He had nobly stood forward and defended the Missionaries when they had been maligned, and he could not but feel towards that gentleman the most unbounded gratitude. The time was coming when men would be measured only by their minds, and not by the colour of their skin. But how should he thank them on behalf of 900 members, and of more than 2,000 hearers? On the billows he should remember their kindness, and he trusted also they would remember him in their prayers. He had met with friends whom he had not known

before, and was bound to this country by ties which had not before existed. In all his applications for relief he had met with but two refusals; and one was from a dignitary of the Church, who said that all sects ought to support themselves. He rejoiced that light was breaking in upon the minds of men, and hoped that it would influence practice as well as opinions. Again he entreated an interest in their prayers. The legacy his mother left to him was—My dear boy, rather let me hear that you sink beneath the billows of the ocean, than that you bring disgrace upon the good cause! Many friends had come from a distance to be present, and he would now bid them farewell. In a few days he expected to leave them, and he left them assured that the good cause will not be deserted by them. He loved them much, but he loved Jamaica more; and if his labours were blessed to the sons of Africa, so as to cause them to go forth to their countrymen with the glad tidings of salvation, then he should think that Africa was about to be repaid for all her wrongs.

The CHAIRMAN observed that thanks were due to those members of other religious denominations who had rendered them such liberal assistance. He hoped that the events which had given rise to the present exertions would have an influence to bind Christians of different societies together in one common cause.

The Rev. John LEIFCHILD then gave out three verses of that celebrated Wesleyan parting hymn,

"Blest be the dear uniting love
That will not let us part," &c.

After which he bade the Missionaries a solemn and affectionate farewell, in the name of other denominations of Christians who had sympathized with them in all their troubles, and whose prayers for their welfare he was assured would be fervent and unceasing.

JAMAICA CHAPEL SUBSCRIPTION.

In ancient times, when Nehemiah and his brethren applied themselves to rebuild their desolated Zion, it is particularly noted, as a proof that God wrought with them, that the work was completed in *fifty-two days*.* Called upon, as we have been, to make unwonted exertions for a similar object, it is gratefully recorded that the request we ventured to prefer was fully granted within a somewhat less period. From the day on which the annual meeting was held to the 7th of August, was just a Pentecost, or *fifty* days. May the cheerful liberality which so honourably distinguished the interval prove to be the earnest of pentecostal blessings of a far higher order still!

It was not without hesitation and much anxiety that the Committee decided on making their appeal. The Society was at the time encumbered with a debt of nearly three thousand pounds; extra contributions, amounting to more than two thousand, had just been presented to defray the expenses of our Missionaries returning to their stations, and to help in sending others; and kindred institutions, with strong and urgent claims on public attention, were painfully feeling the want of pecuniary aid. Still, the circumstances of the case were thought sufficient to justify the call; and the result has proved that the Christian public thought so too. Contributions have flowed in from all quarters, and from individuals in every class of society from the palace to the cottage, till the amount subscribed has more than doubled the sum for which we ventured to ask. Six thousand one hundred and ninety-five pounds was the amount required to meet the proposition of government; and at this date (August 21) the contributions received and engaged for do not fall much short of THIRTEEN THOUSAND pounds.

To say that the Committee are gratified by such a result, is saying far too little. They desire to record, in the first place, their most thankful acknowledgments to the gracious Being who has inclined the hearts of his people with so much liberality and kindness to contribute to his cause; and then they most willingly avow their deep obligations to the contributors at large, more especially to those who have undertaken to solicit the help of their friends and neighbours around them. In many instances we have been forcibly reminded of the churches of Macedonia, so highly commended by the great apostle of the Gentiles; but the attempt to particularize would be wholly vain.

* Nehemiah vi. 15, 16.

The prompt and cheerful cordiality with which the business has been undertaken and conducted is such as no language of ours can hope to describe or repay; but it has been done to our blessed Lord, and he is not unrighteous to forget the work and labour of love which has thus been shown towards his name. Oh, that in the case of each individual concerned, it may be fruit abounding to their account in the day which shall try every man's work of what sort it is!

Many of our friendly correspondents have expressed the hope that we should be furnished with the means of building more chapels than were destroyed. It seems necessary, however, to remark, that the surplus applicable to such a purpose will be less than some of our friends may suppose. Out of the sum of £17,900 originally computed as our loss, it was stated, on the best *data* then in our possession, that £5510 would be needed to discharge the encumbrances due on the chapels at the time of their demolition. This sum, it has since been found, was rather under-stated; and there must be added to it nearly £2000 more, as may be seen by referring to the original account published in the "Facts and Documents" to meet a variety of expenses arising out of the persecution, and which constituted a heavy burden on the finances of the Society. Thus upwards of £7000 out of the whole amount received will be required for the purposes we have specified, and of course withdrawn from the building fund. In addition to this, it will be remarked, on examining the statement referred to as published two years ago, that several of the houses included in the specified number of thirteen were merely rented by the Missionaries, whose loss, therefore, was confined to the furniture, and did not include the buildings themselves. All will perceive how very desirable it is to substitute plain, substantial, and commodious chapels, free from all encumbrance to the occupiers, in the room of dwelling-houses, for which heavy rents must be paid, and great expense incurred in converting them into places of worship. The Committee hope *that the unexpected* generosity of the public, combined with the utmost frugality in expenditure, will enable them, not only to effect this in the places included in that list, but also to provide for other stations where similar accommodation is urgently needed. Thus, also, there is good reason to expect the larger stations will soon become quite independent of the Society; and, instead of requiring any farther aid from Britain, enjoy the privilege of co-operating in the work of evangelizing their poorer brethren around them. This is an object which the Committee have always kept steadily in view; and it should now appear that the demolition of our chapels was the appointed means of hastening it. "*Howbeit they meant not so, neither did their heart think so.*"

A separate account has been opened for the chapel fund at the Bank of England, and measures have already been taken to procure building materials on the best possible terms, partly in this country and partly in the United States. An able architect has gratuitously furnished plans for the buildings; the kindness of several valued friends in the shipping interest will materially reduce the expense of freight; and the Committee will steadily aim so to disburse the sum confided to their disposal as to serve, to the utmost practicable extent, the sacred cause to which it is devoted.

A distinct account of the receipts will be published as soon as it can be made up. It is intended to print the names of all *Collectors* and of contributors, whether by cards or otherwise, where the sum amounts to one pound or upwards. This cannot be done unless the documents be furnished for the purpose. All ministers and other friends therefore who wish that the contributions forwarded by them should be so entered, will be pleased to send the necessary lists to Fen Court, at farthest by the 20th of September. After that day the editor cannot engage for the insertion of any particulars beyond what are already in his possession, but will be entitled to consider that the parties wish no other than a *general* notification of the amount of their contributions.

The books, prepared as acknowledgments for collectors, with a statement

of the sum paid, and signed by the Secretary, have been issued in many instances. Those who have not received them, and to whom they may not be forwarded in the present month, will immediately be supplied on application at the Mission House.

The God of heaven, he will prosper us; therefore we, his servants, will arise and build. Neh. ii. 20.

HOME PROCEEDINGS.

CORNWALL.

The fourteenth Annual Meeting of this Auxiliary was held at Redruth, 16th of August, in connexion with the meeting of the Branch Society in that town. Mr. Spasshatt in the chair.

After attending to the business of the Redruth Society, the Secretary read the fourteenth report of the auxiliary, the receipts of which, for the year ending July 1834, amounted to £200. 9s., being an increase on the preceding year of £29. 10s. 6d., and making a total of £2495. 12s. 4d. which this auxiliary has forwarded to the parent society for the last thirteen years. An unusual interest has been excited on behalf of the Mission, and it is hoped that there will again be realized an increase on last year's amount.

The Rev. Messrs. Saffery and Knibb attended as a deputation, and the character of the meetings in all the places appeared to be truly missionary. The appeals which were made to the congregations assembled produced impressions which will not be easily forgotten. In addition to the sums raised for the general purposes of the Mission, about £90 will be forwarded to our Parent Committee for the purpose of rebuilding the demolished chapels in Jamaica. The cheerfulness with which the young friends received their cards, and the zeal which they displayed when collecting their various sums, deserve the highest commendation. Instead of the parents, God is raising up the children, whose young hearts are inclined to labours of love.

Twenty-six sermons were preached on behalf of the Mission. Nine by Mr. Saffery, eight by Mr. Knibb, three by Mr. Steadman, two by Mr. Beddow, two by Mr. Flood, and two by Mr. Spasshatt. On three occasions the Wesleyans kindly lent their chapels, at Falmouth, St. Ives, and Penzance. At the latter place the public meeting was held in the Independent chapel. Nine public meetings of the Branch Societies were held, and at each of them, whenever an allusion was made to the glorious jubilee day, the 1st of August, the congregations manifested unspeakable delight. The attendance at each of the services was most gratifying, and many realized seasons of refreshing from the presence of the Lord.

At the close of the meeting this day a larger collection was made for the Mission than was ever known to have been made in Redruth chapel before.

JOSEPH SPASSHATT.

Redruth, Aug. 12, 1834

Mr. Burchell and his family embarked at Portsmouth on Wednesday, the 20th, by the Canada, for New York; and Mr. Knibb and his family are expected to go on board the Antæus, Sargeant, for Port Maria, to-morrow morning. (August 26th.)

Contributions received on account of the Baptist Missionary Society, from July 20, to Aug. 20, 1834, not including individual subscriptions.

Harpenden, by Mrs. Leonard, for *Ceylon.*	11	11	0
Loughton, Missionary Association, by Rev. S. Brawn	6	14	7
Sherborne, by Mrs. Blake, and B. Chandler, Esq.	6	12	0
Towcester, by Rev. J. Barker	2	10	0
Liverpool, Auxiliary Society, by William Rushton, Esq.	132	6	3
Wimborne, by Rev. John Dore	1	10	0
Ludgershall, by Rev. J. Walton	1	10	0
Bath, Balance *in hand, by* Rev. O. *Clarke*	3	18	6
Amersham, Subscriptions, &c., by Rev. John Statham	30	0	0
Meopham, by Rev. John Rogers	3	7	2
Shipley, Subscriptions, by Rev. P. Scott.	9	10	0
Devonport, ditto, by Rev. T. Horton.	33	14	0
Lewes, ditto, by Rev. J. M. Soule.	16	8	0
Paisley, by Mr. J. Hardie, jun.	15	0	0
Colne, Subscriptions, by Rev. P. Scott.	7	0	0
Salendine Nook, Female Society, by Rev. James Ackworth	5	10	0
Stoke, Suffolk	1	0	

Birmingham Auxiliary, by Ben. Lepard, Esq.:

Birmingham:

Subscriptions	94	7	4
Cannon Street	85	8	8
Bond Street	65	3	8
Alcester	15	0	8
Bilston	7	0	6
Bridgnorth	20	13	1
Bromsgrove	6	10	0
Coventry	47	19	8
Coppice	1	13	3
Cossley	4	16	6
Cradley	1	13	0
Dudley	31	19	9
Evesham	22	16	4
Kidderminster	8	0	0
Kington	10	0	9
Leominster	2	5	0
Netherton	5	8	9
Pershore	13	0	0
Presteign	1	8	9
Providence Chapel	12	4	6
Ross	10	8	6
Tamworth	2	2	0
Tenbury	3	0	0
Tewkesbury	46	6	0
Upton on-Severn	4	10	0
Willenhall	4	6	0
Worcester	57	14	4
	585	15	8*
Previously acknowledged	259	11	9
		326	3 11

South Wales, by Rev. Edmund Clarke:

Glamorganshire:

Swansea, Schools 10s., Female Education 10s.	40	18	1
Siloam	0	5	0
Dowlais	7	0	2
Merthyr Tydvil	14	0	5
Aberdare	1	0	0
Cwmfelin	0	5	0
Newbridge	8	17	7
Dinas	1	15	0
Hengoed	1	10	0
Llantrissaint	4	0	6
Ystrad	0	10	0
Cardiff	15	5	6
Cadoxton	0	7	0
Carphilly	2	0	0
Croesypark	1	0	0
Llysvaen	0	13	3
Waintrodan	1	6	8
Cowbridge	4	9	0
Lancarvan	0	10	0
Lantwit Major	0	10	0
Bridgend	3	9	8
Maesteg	1	17	6
Llwyni	0	13	7
Penyvai	0	10	0
Paras	0	5	0
Cenatown	0	13	2
Neath, Schools £1. 6s.	4	19	0
Aberavon	0	5	0
		115	2 2

Carmarthenshire:

Felinfeel	2	7	0
Llanelly	9	1	0
Llwynhendy	0	11	0
Kidwely	0	11	0
Cwmivor	1	0	0
Llangendeyrn	4	7	4
Llangimoch	1	7	8
Carmarthen	13	1	2
Salem, *Mydrim*	3	1	1
Cwmfelin Monach	1	12	6
		36	19 7

Pembrokeshire:

Narberth	15	2	0
Milford	3	10	0
Pembroke dock	9	11	9
		27	3 10

Devonshire:

Barnstaple, Schools 15s.		3	2 10
		182	8 5

Donations: Joseph Jewell, Esq., by Rev. Dr. Newman 4 0 0
Thorowgood, Mr. Samuel, by the Secretary 0 10 0
Biddle, Mr., by Rev. James Upton 2 0 0
F., *Pleasley*, by the Secretary 2 0 0

Legacies.—Rev. William Shenston, late of London, by Rev. J. B. Shenston, Executor 19 19 0
Mrs. Susan Skinner, late of Sevenoaks, by Messrs. T. Comfort and R. Southern, Executors 19 19 0
Rev. Richard Clark, late of Worstead, by Rev. James Puntis 10 10 0

* In addition to £286. 8s. 9d. contributed for the return of the Jamaica Missionaries.

TO CORRESPONDENTS.

Mr. Knibb returns his best thanks to Mr. W. B. Gurney, for the very generous present of a large Tent, of the value of sixty pounds, and to those kind friends who, on its erection at Camberwell, subscribed towards the purchase of one, equal in size and value, for his esteemed Brother, the Rev. Thomas Burchell. He is happy to inform them that the sum required has since been realized, and that orders have been given for its shipment to Montego Bay.

Mr. Knibb wishes also to present his very grateful acknowledgments to Mr. Hugh Ferguson, of Belfast, for a handsome Marble Tablet to the memory of the Rev. James Mann, first pastor of the Baptist Church in Falmouth, whose cenotaph was destroyed with the Chapel in 1832.

The following individuals will also accept his thanks:—The Misses Pewtress, and other friends in Camberwell, for a very excellent assortment of useful articles; Friends in Eagle Street, for Fancy Articles; Friends in Birmingham, for Books and a box of Fancy Articles; Young Friends, belonging to the Rev. Dr. Urwick's Church, Dublin, for a pulpit Bible for Salter's Hill Chapel; Miss Roadnight, of West Drayton, for a box of Toy Bonnets; Mrs. Jennings, Bath, Mr. Biddle, and Mr. Leverett, Thrapston, for Magazines; Mrs. Barber, Enfield, and various other friends, for School books, Hymns, &c., &c.

Mr. Burchell presents his sincere thanks to the Ladies at Stonehouse, near Isport, for two Boxes of Fancy Articles; to the friends at Falmouth for a ot of Books for the use of the Negroes; also to a Gentleman at Cirencester, ox containing a number of Baptist Magazines half-bound.

THE

BAPTIST MAGAZINE.

OCTOBER, 1834.

THE CHRISTIAN DISPENSATION THE DISPENSATION OF THE SPIRIT.

The operation of the Spirit of God upon the hearts and minds of men is the source of spiritual life and light. What the material sun is to the *natural*, the Spirit of God in Christ Jesus, "the Sun of righteousness," is to the *spiritual* world, which is the kingdom of God and of his Christ. This divine operation, in the kingdom of nature and of grace, is made manifest by the effects that are produced; for though the agency is secret and mysterious in both, it is nevertheless effectual, and in the result equally palpable and certain: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

The *impossibility* of the carnal or unrenewed mind apprehending the *nature* of the kingdom of God, is not simply a doctrine revealed to Nicodemus, but is a *fact* confirmed by the experience of past ages. Jesus, however, in the interview which he had with this distinguished personage, said unto him, "Verily, verily, I say unto thee, except a man be born again" (or from above), "he cannot see" (or discern the *nature of*) "*the kingdom* of God."

Moreover, the Saviour says, "My kingdom is not of this world;" his church is his kingdom, the *spiritual* dominion of the Son of God.

Further: the church is the birth-place of the saints. *There* is imparted unto them spiritual life, and there they are brought into communion with Christ and his people. The Psalmist David, speaking of Mount Zion, says, "This and that man was born in her; and the Highest himself shall establish her." It was this new and spiritual birth that perplexed the mind of Nicodemus, and caused him to exclaim, "How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter" (or is forbidden to enter) "into the kingdom of God;" which kingdom, in its primary sense, implies *the church of Christ on earth*, as the place of preparation for the inheritance of the saints in light. In proof of which, what saith John the Baptist? "Repent ye, for the kingdom of heaven is at hand;" evidently meaning the gospel dispensation, or the

kingdom of God *amongst men.** Moreover, this doctrine, inculcated by our blessed Lord himself, the great Pattern and Head of his church, is illustrated by his own baptism; for, during its administration, he was endowed with the Spirit from on high, and was thus born of water and the Spirit: through the former he was initiated into his office, and by the latter prepared for the spiritual conflict; the Messiah thereby entered upon a *new life*, and was made manifest unto Israel, as true believers *should be* unto the world: being filled with the Spirit, he overcame the powers of darkness. Hence water became the covenant sign and mode of entrance into the Christian, as circumcision was into the Jewish, church; and the *water* of baptism, when the ordinance is administered according to divine institution, is truly "the outward and visible sign of an inward and spiritual grace," that is, of *sanctification*, which is of the Spirit. Baptism, when considered in its full and spiritual sense, is, to the *true believer*, not only the *sign*, but the *seal* of the Christian covenant. (Rom. iv. 11; John vi. 27; Matt. iii. 16. 17; 2 Cor. i. 21, 22; Ephes. i. 13, 14.) Now it is the water which is the *sign*, but the Holy Spirit is the *seal*.† And, be it remembered, the offices of the Saviour were of an *exemplary* nature, not altogether relating to himself, but to us; for he had no need of repentance, though he had of that spiritual communication that he sought; thus "leaving us an example that we should follow his steps." The narrative of our Lord's baptism, to which reference is here made, is related by the evangelist Luke: "When all the people were baptized, it came to pass, that Jesus also being baptized, and *praying*, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Thus in the example of the dear Redeemer is presented to our notice the *true baptism*—its mode, nature, *personal* obligation, and necessity; and it is evident, from the page of revelation, that *none* but true believers, who *alone* are the children of God, can "follow him in the regeneration," because none others are disposed to quit their carnal pleasures and present *seeming* advantage, for "the sure and certain hope of the resurrection to eternal life." Besides which, true believers *alone* can be set apart as *Christians* at their baptism, Acts ii. 38: "for," says

* "The prophets of the Old Testament called people to repent, for the obtaining and securing of temporal national mercies, and for the preventing and removing of temporal national judgments: but now, though the duty pressed is the same, the reason is new, and purely evangelical. Men are now considered in their *personal* capacity, and not so much, as then, in a social and political one. Now repent, for the *kingdom of heaven is at hand*, that is, the gospel dispensation, or the covenant of grace, the opening of the kingdom of heaven to all believers by the death and resurrection of Jesus Christ. It is a kingdom which Christ is the Sovereign of, and we must be the willing loyal subjects of. It is a kingdom of heaven, not of this world, a spiritual kingdom; its *original from* heaven, its tendency to *heaven.*" *M. Henry on* Matt. iii. 2.

† "In general, the gifts of God the Holy Spirit were tokens of validity, given for confirmation of delegated power to the parties possessing them. We should carefully distinguish between the seal made—the impression, and the seal itself—that which makes the impression."—Calmet's Appendix.

the apostle Paul, "ye are the children of God by *faith* in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." In a word, "as many as are led by the Spirit of God, they are the sons of God."

Prayer is the medium of communication between heaven and earth. In the baptismal example of our blessed Lord there is a visible manifestation that he was endowed with the Holy Spirit as the result of *prayer*. And though miracles have ceased, the Scripture abounds with assurances that this divine and spiritual influence will likewise be bestowed in answer to the *believer's* prayer. To instance one: What is the language of the Saviour himself? "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Our blessed Redeemer received the Spirit without measure—its *full communication;* for he had not only need of it to accomplish the arduous task he had undertaken, but it was essential to complete the scheme of redemption. And though to his followers it is given by *measure*, yet that is in proportion to the exercise of their faith, and the strength of their desire. And it is in the *sincere use* of ordinances that spiritual supplies are afforded. In proof of which, what saith the apostle John? "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask, we receive of him, *because we keep his commandments*, and do those things that are pleasing in his sight," In short, the aid of the Holy Spirit is indispensable to the success of our spiritual conflict in overcoming the world. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickednesses in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Now, the *sanctification* of the believer at his baptism, whereby he is enabled, through the imparted influence of the Holy Spirit, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," is a doctrine set forth in the example of our blessed Lord. That there is, therefore, a connexion between baptism and sanctification, is an important truth. Baptismal regeneration, which originated in the Romish church, and has since been advocated in our own national establishment, is probably an error which arose out of it,—a fatal perversion of a divine institution.* This corrup-

* "Here is the outward sign and seal thereof [*i.e.* of regeneration] in baptism, called therefore *the washing of regeneration.* The work itself is inward and spiritual; but this is outwardly signified and sealed in this ordinance. Water is of a cleansing and purifying nature, does away the filth of the flesh, and so was apt to signify the doing away the guilt and defilement of sin by the blood and Spirit of Christ; though that aptness alone, without Christ's institution, had not been sufficient; this is that which makes it of this signification on God's part—a seal of righteousness by faith, as circumcision was, in the place of which it succeeds; and on ours an engagement to be the Lord's." M. Henry on Titus iii. 5.

tion took place in the days of Constantine. Then, when the church was united to the state, baptism was transferred from adults to children — a *personal* was exchanged for a *proxy profession* of Christianity; and hence the *spirituality* of the ordinance, which has its seat in the heart,—the true and distinguishing characteristic of the Christian name,—was lost. This *transfer*, indeed, was the only basis upon which the *false superstructure* could have been consistently raised. The genius of national churches, however, when tried by the authoritative test of the word of God, is found incompatible with the principles of Christianity; because the profession of the Christian religion is a real and personal concern, an act of *self*-dedication to God, with which *alone* the promise of divine influence, the source of all spiritual privileges, is connected. Hence we may, in an especial manner, expect the blessing of God in the bestowment of his Holy Spirit, when the ordinances of his house are administered according to his revealed will.

But can we be surprised at the moral desolation that now pervades the world? or can we wonder at the lack of spiritual influence so manifest in the churches, when we reflect that the means to secure its *effectual* outpouring are *perverted?* The prophet Isaiah clearly states the *cause* and the *effect*. "The earth," he says, "is defiled under the inhabitants thereof: because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." But, perhaps, it will be said, this is only applicable to the Old Testament church. Granting it to have had that primary reference, yet in its secondary or evangelical application, it looked forward to the Christian church. Besides, let it be remembered, the purposes of God in the administration of his affairs are *unchangeable;* and, therefore, that the same operating causes will *at all times* produce corresponding effects. Now, having discovered the cause of evil, let the remedy be applied.

Thus the subject assumes an important aspect, affecting mankind at large, and the complaint of the prophet calls for the *gospel remedy*, viz. Repentance toward God; faith in the merits and intercession of his Son; the right administration of the ordinances of his house; and *obedience*, or the manifestation of the believer's love to the Saviour by keeping his commandments. And it is a *practical regard* for these things that alone can heal the disorders that now afflict both the church and the world. The poet Cowper well understood the world's malady, for he said,—

> "When nations are to perish in their sins,
> 'Tis in the church the leprosy begins."

And it is the church, in its *sanctified state*, that is destined to renovate the world. It is the powerful and transforming influence of the Christian religion ALONE that can subdue and control the *human heart*, sanctify and moderate its unhallowed and inordinate desires, and secure peace and good-will amongst the children of men. In a word, it is that which fills the soul of the believer with those *real* and *enduring* joys which the world can neither give nor take away; which spring from a secret con-

sciousness of possessing an interest in the Saviour's love, and are the foretaste of eternal life.

In order to bring about the *reformation* of the church in these latter days, what saith the same holy prophet? "Awake, awake, put on thy strength" (*union*), "O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised" (*unbaptized*) "and the unclean" (*unsanctified*). This is the evangelical interpretation of the passage, whence it precludes all from the union but the spiritual Israel, that is, *converted characters* ALONE.

Can ye not discern the signs of the times? The world has now its unions, but where is the *union* of the universal church into *one body?* In the foregoing language of the prophet, there is a special call for it to AWAKE and UNITE *according to the will of God.* And is it not evident, from what St. Paul saith, that the ordinance of believers' baptism was designed to realize the accomplishment of this object? "For," says he, "by one Spirit are we all baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

From the foregoing it will be seen, that our design is not, as some vainly imagine, to destroy the *church*, but only those *anti-christian forms of it* which are the *source* of NOMINAL CHRISTIANITY; and, by so doing, to restore to the former its true scriptural character, as well as its primitive efficiency and glory.

THEOPHILUS.

Clapham.

ON EMIGRATION TO AMERICA.

To the Editor of the Baptist Magazine.

As your readers would probably be glad to see an unvarnished statement concerning American emigration, allow me to submit the following observations—the result of four years' experience as a traveller, a student, and an afflicted minister of Christ.

Although America has been discovered three hundred years, it is still unknown; a great part has never been seen; and what is traversed, has been viewed through such distorted mediums, that there is little concerning it either in history or travels to be denominated *absolute* fact. The statements sent over by emigrants are seldom correct. They are generally too highly coloured; and are probably written to gratify *relatives. America* has its advantages and its disadvantages. Provision there is tolerably cheap, labour is better rewarded than in England, land, in some parts, may be bought for very little money; but markets are remote, produce realizes but little, clothing is expensive, the climate is unfavourable, and at the south fevers prevail, and mostly prove fatal.

Injudicious removals from one country to another are attended with greater sacrifices and deeper regret than many may imagine. A labourer or a farmer ought not to emigrate, unless he is young; because he would become grey-headed before he could well make a beginning: nor except he possesses general information; for he would be unable to pro-

ceed with advantage. He ought not to emigrate unless he is naturally discerning, because he would be subject to sad imposition: nor unless he has great perseverance, since in a strange country there is necessarily much to be encountered. Neither ought he to emigrate unless he has a strong constitution; because he would soon be unable to work, and exposed to comparative starvation. Should men of this class venture to emigrate without these pre-requisites, they would realize little success. On landing they would be hailed as paupers, and told that their room was better than their company. What is more distressing than to see an emigrant put on shore without money and without friends? having to spend the first night in walking about the wharfs, or in sitting on a block of timber—hanging about the ship next morning for a biscuit to prevent him from starving? And yet I dare venture to say, that hundreds of emigrants have been placed in similar circumstances. Let such then stay at home, and be thankful that they *have* a home, though it be ever so homely. If they be steady and industrious, they may always get food and raiment in England; and no more can be enjoyed in America, even by those who succeed to their utmost expectation. People should attend more to virtue. They should seek to be good, and then they would be happy. Men often attribute to fortuitous circumstances, those evils in life which may plainly be traced to a principle of dissatisfaction and rebellion.

The greater part of American mechanics are temperate, aspiring, independent, keen sort of men. Now, an English mechanic, going among them, destitute of these characteristics, would be painfully reminded of his inferiority. For example; they would perhaps say to him: "You English mechanics drink like swine; you have no proper ambition; you are slaves to your appetites. And you come here pretending to know everything; but when it comes to the test, you know nothing." Such remarks as these would soon make *John Bull* feel most heartily home-sick. Besides, drunkenness would lead to poverty; slothfulness would occasion misery; stupidity would render the labour of learning new modes of working exceedingly tiresome and protracted; and a proud spirit, or unwillingness to be instructed, would cause an individual to be neglected and absolutely despised. No English mechanic ought, therefore, to emigrate unless he be sober, active, ingenious, and teachable. It may probably be said, many have emigrated who were considered drinking, indolent, dull, conceited sort of men; and still are getting on very well. But how has this fact been ascertained? or rather *is* it a fact? I can only say, if it be, it is one with which I am entirely unacquainted; although I have travelled in America thousands of miles, and associated with men of every description.

I say those who emigrate ought to possess the necessary pre-requisites. I shall now apply this principle to shopmen, or individuals wishing responsible situations. These persons could do nothing in America without a certificate from an English merchant of known respectability; and even with such a certificate, they would labour under great disadvantages. They would have to get rid of English

peculiarities—be willing to do anything and every thing. And before they could excel as salesmen, they would have to study new phrases, new arguments, and new characters. They would have to acquire new feelings, new principles, and new habits. Men of this class, then, ought not to emigrate unless they are distinguished for uprightness, condescension, politeness, and ability. For dishonesty would be detected; pride would be humbled; incivility would be chastised; and mental weakness would lead to anything but preferment. That these qualities are necessary for an emigrant of this class, cannot be reasonably questioned. For, admitting he could get a situation without such qualifications, he would be unable to keep it. People would say of him: "That's a singular man. What a lofty, ridiculous, shallow-brained fellow he appears!" And no employer, of course, would keep such a man as this any longer than he could help. If, therefore, individuals of this description should be determined to emigrate, they would be pushed from pillar to post, and soon become most heartily sorry that ever they were so foolish as to leave their native country.

No individuals need pre-requisites to justify emigration more than ministers. A farmer may be an oddity, and a tradesman a worldling; yet few will complain: but a minister must be perfection, as people say. A mechanic has to operate on matter, which has no feeling; but a minister, has to operate on mind, which is wounded in a moment. A mechanic, working as his master directs him, can generally give satisfaction; but a minister, *working in this manner*, may utterly fail. America presents a wide field, but it is one in which few strangers can successfully labour without first being prepared, by an intimate acquaintance with the various modes of thinking and acting to which the people are accustomed. The truth, presented through a new medium, is liable to be misapprehended.* There are probably many ministers in England desirous of emigrating; but since they would have a great deal to learn, they ought not to go if they be more than forty years of age. And when it is recollected that the American churches have often been deceived; that they are now exceedingly cautious; that they soon discover a man's absolute worth; that education is refining their taste; that they are generally pious and zealous; I think it is evident, that no English ministers can consistently emigrate, but those who are reputable, talented, devout, educated, laborious, and in tolerably good circumstances as to property.

Those, then, are the individuals to emigrate, who are calculated to succeed at home. And if such feel convinced in their mind that there are duties for them to discharge in America, they certainly ought to go, whatever be their calling or profession. It was such a conviction which led *me* to go, and I can reflect on the event with much satisfaction.†

* The writer, with a view to meet these difficulties successfully, entered Hamilton Literary and Theological Institution, in the state of New York; although in his own country he had been a considerable time a student at Bradford, and was of some standing as a preacher.

† Mr. Clarke probably refers here, in part at least, to his success in America as an author. His Sermon on "The *Sorrows and Advantages of Affliction*," noticed in our last number, and which

Such a journey is, however, a very important one; and no individual should undertake it without having good reasons, without being duly prepared, and without being evidently directed by an unerring Providence.

I shall now state what I consider adapted to facilitate the movements of those who feel convinced that it is their duty to cross the Atlantic. Such as have no particular connexions to meet, should land at New York; because it is a central place, and affords great facilities for travelling to the Western States. And on this account it would be an excellent landing-place for men of agricultural pursuits; who ought to take a steam-boat and go into those parts as quickly as possible, and begin to work; and after a while, take the advice of their employers as to the spot where they should finally settle. Speculating, while total strangers, would be very injudicious. It would be a good landing-place for tradesmen; because it not only affords facilities for travelling, but it is the *London* of America. There they might probably meet with something which would answer their purpose. And that man would be most likely to succeed who would be most willing to associate with Americans; most ready to answer questions; and least inclined to *find fault*, and meddle with politics. And it would be a good landing-place too for ministers; for if a stranger can do anywhere in America, it is in that neighbourhood. In the East, he could do nothing for the first four or five years. The people there are decidedly backward in having anything to do with strangers. In the West, a stranger would probably accomplish but little; and at the South, the fevers which prevail would expose him to imminent danger.

A cabin passage to America, in a line ship, everything found, would be about £30: in a transient ship, about £15. A steerage passage, in a line ship, nothing found but fire and water, would be about £3: in a transient ship, probably about £2. A passage *between* the steerage and the cabin may be had, perhaps, from £5 to £20, according to circumstances.

The best port is Liverpool. Those who go there to embark ought not to think of troubling ministers. Such men have no vacant time; nor have they any useless money. Indeed unpaid letters, on the subject of emigration, contain nothing half so useful to them as the pounds they have to pay for postage. Since passengers mostly have to wait some days before they embark, they should endeavour to procure private lodgings. And if they wish to be economical, they had better board themselves, and purchase nothing which is not absolutely necessary. When they want to provide themselves with a passage, they should examine the newspapers, to see what ships are advertised, and when they are expected to sail: then go to the docks. And they should guard against having anything to do with pretended Agents, because there are several who are not to be trusted: the safest way is to

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was dictated by his own experience while sojourning there, realized a very extensive circulation. A few copies are for sale at our Publisher's. We wish a third edition may be needed. This discourse has been read and strongly [illegible]commended by the Hon. and Rev. [illegible]*ward Pellew*, brother to the Dean of *wich.—Ed.*

bargain with the Captains. Steerage passengers should mind what they are charged for sea-bedding and provisions, as there are many in such a place as Liverpool, who endeavour to take advantage. Those who think of taking a passage in a transient ship, should first judge when she will sail, by endeavouring to ascertain whether all the cargo be on board, otherwise they may be detained a fortnight longer than was expected. But those who fix on a line ship, may expect to sail on the day appointed, and may hope to make a passage in about thirty days. Passengers are mostly very sea-sick; and the anxiety some feel during the voyage, is indescribably great.

It is often said that there is no place like *home*. And the saying is a true one. Were I an American, I should doubtless be passionately fond of America; but being a Briton, I can say, "England, with all thy faults, I love thee still.' This is a feeling which nature has wisely implanted in every bosom. It is soon excited, easily hurt, never destroyed. Many wealthy emigrants, who have long been absent, may often be found cherishing the fond hope of returning to the *land* of their *fathers*. The recollection of England's glory is ever fresh, and frequently occasions an absence of mind in spite of all that is new and interesting. And the folly of having bartered precious elements of happiness for a piece of vile earth, is considered so glaring, that many, in the reflection, yield to a feeling of despondency.

It is hoped the above article will prevent much disappointment, and prove a word in season to those who may be hastily deciding on a removal.

Yours truly,

London, JOSEPH CLARKE.
Sept. 8th, 1834.

COUNSEL AND ENCOURAGEMENT TO WIDOWS,

WRITTEN BY ONE WHO HAS BEEN CALLED TO DRINK DEEPLY OF THIS CUP OF SORROW.

To the Editor of the Baptist Magazine.

WHEN a widow is introduced into the presence of another, heart speaks to heart, even though there is no other introduction than the dress which betokens they bear the same name of sorrow. There is also One above who knows how the stroke has torn asunder the most tender fibres of the heart, and left them bare and bleeding; but who, being touched with the feeling of our infirmities, doth himself bind up the wound which, in very faithfulness and love, his own hand has *made*.

Permit me, sisters in tribulation, to remind you, for your comfort and encouragement, of the skill and compassion of the Great Physician, and of the tenderness with which he applies the balm of Gilead to the wounded spirit. You will, I trust, pardon my freedom in adopting the tone of exhortation and advice, for it is from a heart overflowing with gratitude to the Saviour, and from the tenderest feelings of sympathy towards you, that I have been induced to adopt this method of addressing you, trust-

ing that the Great God may be pleased to bless this very feeble effort in promoting your spiritual welfare.

We are commanded in the day of adversity to consider; and there are many reflections that press themselves upon our attention at the present season. Let us remember that He who has inflicted this wound was himself "wounded for our transgressions," and has thus proved the greatness of his love towards us in dying to procure our salvation. The present affliction, therefore, is sent in mercy by Him who does not willingly afflict the children of men. If "the fire and the whirlwind" have passed before us, destroying our dearest earthly comforts, and sweeping them away from us, it is that we may turn our eyes to Calvary, and hear the "still small voice" of love addressing us in the language of admonition and comfort. Let us keep silence, and draw near, that we may listen to the sweetness of its accents, and the wisdom of its instruction. That we may hear with profit, let us approach him with deep searchings of heart, and not suffer the overwhelming kindness of sympathizing friends to deter us from closely investigating our cases, that we may know wherefore the Lord hath a controversy with us. For if our eye be turned inwards, we shall soon discover abundant reason to acknowledge, with unfeigned humiliation and submission, that he has chastened us less than our iniquities deserve. Perhaps some *special cause* will be found to exist, which will at once account for a chastisement so severe and overwhelming. The idol may be removed, that the soul may be saved; or the relations of life may be deranged, that we may think *more* of our *relation* to God and eternity. Were we thus, with impartiality, humility, and prayer, to examine our hearts before God, we should be furnished with ample reasons to induce us to appropriate the sentiment of the prophet, when involved in deep affliction, as our own: "Wherefore doth a living man complain, a man for the punishment of his sins?"

In thus being called by a voice from heaven to the footstool of the cross, to listen to the words of divine instruction, and to view Christ by faith as wounded for our transgressions and bruised for our iniquities, *let us abide here;* for in him there is an ample fulness to meet every peculiar feeling of distress. Let us remain here to gather rich clusters from the vineyards of divine consolation, that a song of joy may be heard sounding even from the dark valley of Achor. The mind, alternating between a kind of imaginary expectation, and the reality of disappointment, will here be satisfied with favour, and filled with the blessing of the Lord. For though the channel is cut off through which the strongest current of our affections has flowed, yet here is one higher and more sacred open still: "Truly our fellowship is with the Father, and with his Son Jesus Christ." If we do feel alone in the world, unsheltered, and houseless, let us not despond, for here is a refuge: "Thou shalt hide them in the secret of thy presence." Only let us abide in this our refuge, and we shall not be swallowed up of overmuch grief. We have said, "My God, the spring of *all* my joys," and is He not the same now? Would He not be the same, even though we were alone in the universe?

Let us be deeply concerned to glorify God in the hour of affliction, by entire submission to his will, and by the exercise of faith in his wisdom, faithfulness, and love. If these graces are called into exercise by us, a spirit of praise and gratitude to God will be cherished for the blessings he still bestows on us; for insensibility to these is a proof that the heart is unhumbled, and still in rebellion against Him who chastises us for our profit. Let us then joy in the God of our salvation, though a blight is come upon all our earthly enjoyments, that we may be numbered among those to whom the honour is given of being "his witnesses."

It behoves us moreover to retain the lessons of instruction we have now received, that we may turn them to a practical account. We have in one respect been called to walk through the valley of the shadow of death, and have felt the powers of the world to come; and in returning to the active duties of life, let us cherish the deep impressions we have realized of invisible realities; that these, resting on our spirits, may constrain us to an entire consecration of ourselves to Him who has opened such a glorious vista through the shade of death. Oh, let us watch and pray, for, as Mr. Cecil justly observes, "a time of affliction is a time of peculiar temptation." And may He, who is the God of all consolation, take of the things of Christ and show them unto us, that thus our hearts may be edified and comforted together.

Did not the length of my paper admonish me to conclude, I would also address myself to those who sustain the disconsolate name of widow, but who may never have tasted of the waters of divine consolation. Your situation, my dear sisters, is indeed desolate and distressing. O whither will you flee for support and consolation? Remember, the same refuge is placed before you also. God speaks loudly to you in his providence, and he addresses you in the language of love and mercy. He has deprived you of your best earthly friend, that you may seek him as your husband, your chief and everlasting friend. Oh, pay regard to the voice of heaven; deprive yourselves no longer of the joys and prospects of the gospel; but seek the Lord as your God, with all your hearts, that your present loss may prove your eternal gain. God is in Christ, reconciling the world unto himself; your plea for mercy, and a sanctified use of your affliction, will not, cannot be rejected, when urged in his name.

SINCERITY NECESSARY TO EFFICACIOUS PRAYER.

"If I regard iniquity in my heart, the Lord will not hear me."—*Ps.* lxvi. 18.

To the Editor of the Baptist Magazine.

The following excellent observations on the above passage, are from the pen of Dr. Gordon, of Edinburgh. As they describe a *case, I fear not uncommon,* and may be useful to many, their insertion in your valuable miscellany will oblige your constant reader, A Baptist Minister.

Tyne Side.

"But though the text, I think, admits of the application that I have now made" (referring to a former part of his discourse) "it is evident the Psalmist spoke it with reference to himself, and that it is applicable therefore to a very different class of persons from those to whom we have been referring. The very supposition that if he regarded iniquity in his heart, the Lord would not hear him, implies the possibility that such may even be the state of believers; and there is abundant reason to fear that it is in this way that their prayers are so often hindered, and their supplications so frequently remain unanswered. Nor is it difficult to conceive how believers may be chargeable with regarding iniquity in their heart, even amidst all the solemnity of coming into the immediate presence of God, and directly addressing him in the language of prayer and supplication. It is possible that they may put themselves into such a state of mind as shall be little fitted for engaging in that holy exercise. The world in one form or another may, for the time, have an ascendency in their hearts; and there may have been so much formality in their confessions, and so much indifference in their supplications, that when the exercise is over, they could not honestly declare that they really meant what they acknowledged, or seriously desired what they prayed for. A Christian, it is true, could not be content to remain in a state like this; and when he is awakened from it, as he sooner or later will be, he cannot fail to look back upon it with humiliation and shame. But we fear there are seasons in which believers themselves may make a very near approach to such a state: and what then is the true interpretation of prayers offered up at such a moment? It is in fact first saying, that there is something for the time they prefer to what they are formally asking of God; that though the blessings which they do ask may be for a time withheld, yet they would find a compensation in the enjoyment of worldly things which do at that moment engross their affections; and that in reality they would not choose to have, at that instant, such an abundant communication of spiritual influence imparted to them, as would render those worldly objects less valuable in their estimation, and would turn the whole tide of their affections toward spiritual things. The Christian will no doubt revolt at the idea of thus falsely dealing with the God of truth, in professedly asking what at the moment he would be ashamed or unwilling to receive. Yet such is the true state of things, as often as formality and indifference in prayer do directly proceed from the reigning influence of worldly desires; and the very humiliation which the believer feels when he looks back on such seasons is just an acknowledgment that then 'he was regarding iniquity in his heart.'

"The same observation too will apply to another case, which I am persuaded the experience of many will tell them is no uncommon one. The Christian may sometimes betake himself to prayer to ask counsel of God in some perplexity regarding divine truth, or to seek direction on some doubtful point of duty: but instead of being prepared fairly to exercise his judgment, in the hope that, while doing so, the considerations that lie on the side of truth will

be made to his mind clear and convincing, he may have allowed his inclinations so to influence and bias his judgment towards the side of error, or in favour of the line of conduct which he wishes to pursue, that when he asks counsel, it may only be in the hope that his previous opinion will be confirmed; and when he seeks direction, it is in reality on a point on which he was previously determined. And is it wonderful therefore, if, in the former of these cases, the blessings which he professedly sought are withheld; or if in the latter, he was permitted, notwithstanding his supplication for divine direction, to be entangled in error or overtaken by sin? He was regarding iniquity in his heart, and therefore the Lord would not hear him.

"But the principal state in our text may be still further illustrated by another case, which I fear also is but too common; and in which the believer may still be more directly chargeable with regarding iniquity in his heart. It is possible that there may be in his heart, or life, something which he is conscious is not altogether as it should be; some earthly attachment which he cannot easily justify—or some point of conformity to the maxims and practices of the world which he finds it difficult to reconcile with christian principle; and yet all the struggles which these from time to time cost him, may only have been an effort of ingenuity on his part to retain them without doing direct violence to his conscience, a laborious getting up of arguments whereby to show how they may be defended, or in what way they may be lawfully gone into; while the true and simple reason of his going into them, namely, the love of the world, is all the while kept out of view. And as an experimental proof how weak and inconclusive all these arguments are, and at the same time how unwilling he still is to relinquish his favourite objects, he may be conscious that in confessing his sins he leaves them out of the enumeration, rather because he would willingly pass them over, than because he is convinced that they need not be there; he may feel that he cannot and dare not make them the immediate subject of solemn and deliberate communion with God; and after all his multiplied and ingenious defences, he may be reconciled to them at last, only by ceasing to agitate the question whether they are lawful or not. Now, in such a case, the sin with which he is chargeable is not to be measured by the amount of moral delinquency which attaches to the practices themselves. They may not be very flagrant in their nature, or very palpably at variance with any express requirement of the divine law. But if they be such as he dares not ask permission of God to go on with them, or that he could not willingly abide by the decision of God's word concerning them, from a secret misgiving that this decision might be against them; upon this single ground alone, independently of every other consideration, he stands self-condemned. If in this condition he betakes himself to prayer—if he feels anxiety and doubt concerning his spiritual state, and seeks to have his conscience pacified by the application of the blood of Christ—if he is conscious that his desires after spiritual things are feeble, and asks divine influence to strengthen and sustain them—

and, generally, if he is sensible that his soul, with regard to its eternal concerns, is not in a healthful state, and prays that he may be quickened and revived, is it at all unaccountable that such prayers should be unanswered—that he should fail to be delivered from the depressing sense of sin on the conscience, while he is deliberately surrendering himself to the power of sin in the heart—or that there should be withheld that divine consolation, which in his case would go to sanction the violation of the law? He may feel indeed, and deeply lament, the depression of his hopes, and the decay of his spiritual comfort; and in order to recover it he may laboriously give himself to the observance of religious ordinances. But should they all successively fail to bring him relief, as in such circumstances they must do, it is not difficult to assign the reason; there is in his own heart a root of bitterness whereby he is defiled; he is himself the Achan that troubleth the host of Israel, and has given his spiritual adversaries the advantage over him; he carries about with him the accursed thing that blights and withers his spiritual strength; 'he regards iniquity in his heart, and the Lord will not hear his prayer.'"

POETRY.

Those of our readers who were present at the City of London Tavern on the 7th of August, will doubtless remember the following lines, which were then read by the Rev. J. Liefchild, as the simple effusions of a poor and pious member of his church. Our respected friend has since favoured us with a copy of them, and of the letter in which they were enclosed, for insertion in our Magazine. To the former we cheerfully assign a place in our Poet's corner, and though we cannot afford the requisite space for the latter—which breathes the same spirit of unaffected piety—there is a verse introduced into it which we will transcribe, because, while it expresses the feelings of the writer—just withdrawn from the disquietudes of the world, to taste the serene delights of Christian communion — it supplies an appropriate medium through which kindred minds may give expression to corresponding pleasures.

"Midst scenes of confusion and creature complaints,
How sweet to my soul is communion with saints!
To find at the banquet of mercy there's room,
And feel in the presence of Jesus at home!"

NEGRO EMANCIPATION.

Hark! from western India's shore,
What sounds of joy come o'er the sea!
The captive wears his chains no more,
'Tis Afric's sable sons are free.

Ye British Christians, join the song,
For Jesus reigns o'er earth and sea;
He succours all who suffer wrong,
And Afric's sable sons are free.

Go, messengers of mercy, go,
Nor fear the winds or raging sea;
With gospel seed the desert sow,
For Afric's sable sons are free.

The barren wilderness shall smile,
When all to Jesus bow the knee;
The harvest shall repay your toil,
Now Afric's sable sons are free.

Go, spread abroad the Saviour's name,
From pole to pole, from sea to sea;
Angels rejoice while they proclaim,
From Satan's bondage all are free.

Aug. 5, 1834. W. Bawlins.

THE MISSIONARY'S RETURN AND NEGRO'S WELCOME.

Welcome, dear minister, once more,
In peace to Western India's shore;
You stay long time in English land,
Far from your faithful Negro band.

We look'd and watch'd, but long in vain,
To see de English ship again;
At last wid joy we run to hail
Her lowering mast, and flowing sail.

We pray'd de Shepherd of de sheep,
Our dear good minister to keep;
And when de demon's wrath was o'er,
To waft him quickly to our shore.

Den welcome, dearest massa, here,
You now may speak devoid of fear,
Of wondrous tings dat God has done,
For Negro sinners, thro' his Son.

And, oh! may some, whose sooty skin
Be emblem of de heart widin,
Be, through de Saviour's precious blood,
Made white, and fit to live wid God.

Our bredren! Some are gone to rest,
Wid Christ to be for ever blest;
And some, who seem'd to promise fair,
Have prov'd unworthy of your care.

But welcome, dearest massa, here;
A glorious sight your heart will cheer;
Sweet Mercy's form from Britain came,
And banish'd Slavery's hated name.

When in de dungeon's dark abode,
And no eye pitied us but God,
Our massa Jesus heard our prayers,
And kindly wip'd de falling tears.

Oh! he is sure de Negro's friend,
And we will den on him depend;
And tank him every day we live,
He did again our teacher give.

And, oh! may notting ever grieve,
Or cause you more your flock to leave;
'Till your work done, death shall appear,
And Jesus whisper, "Come up here."

S——y. M. B.

EVENING HYMN FOR A FAMILY.

Once more, our God, behold we meet,
Poor suppliants at thy mercy-seat;
This night, dear Father, let us share
Fresh proofs of thy paternal care.

For countless mercies through the day,
Our thanks, our heart-felt thanks, we pay;
O let our whole deportment be
One hymn of praise, O Lord, to thee.

When morn's sweet beams their charms disclose,
Or eve invites to soft repose,
Let prayer, let glad hosannas rise,
From us,—from all below the skies.

Mark each before thee with thy grace;
Lift thou on each thy smiling face;
Our absent friends, our household, take
Into thy fold,—for Jesus' sake.

Our sins of word, of deed, and thought,
Forgive,—blot out our every fault;
To Him, who died upon the tree,
And bare our sins, O Lord, we flee.

For his dear sake, O bless us still,
'Till we have done and borne thy will;
Then, for his sake, to each be given
To join the family in heaven.

Southampton. B. H. D.

ON ISAIAH XL. 8.

O fragrant, beauteous morn,
Purely and brightly gleaming—
Like rose without a thorn,
So sweet and soft thy beaming!

Alas! how quickly pass'd
The glory of thy dawning;
The bitter rain and blast
Have closed the lovely morning.

Thou mindest me of one
Who rose, like thee, in gladness;
How kind!—yet he is gone,
And left my world in sadness.

Thus, in our early hours,
We love, and think of keeping
The lov'd one—but, like flowers,
They die, and leave us weeping.

Frail is our earthly bliss,
And transient—yet enchanting—
Not so the joy and peace
Of heaven—there nought is wanting!

F.

REVIEWS.

1. *Memoir of the Life and Writings of the Rev. Richard Watson, late Secretary to the Wesleyan Missionary Society.* By THOMAS JACKSON. pp. 667.—Mason.
2. *Arminianism and Calvinism compared, in their Principles, Tendencies, and Results.* By WILLIAM MOORHOUSE. pp. 410.—Westley.

WHILE we greatly regret that the differences which exist among real Christians should have proved a stumbling-block to the feeble minded, or have been employed by unholy men as arguments against the authority and excellency of revelation, we can by no means concur in the procedure of those persons, who, in their eagerness to avoid these evils, and to amalgamate all denominations into a sort of unnatural combination, have either endeavoured to explain away these distinctions, or to establish their unimportance. All such attempts, whenever and wherever made, however for a season they may seem to be successful, must ultimately prove abortive; for it is indubitably certain that we can do nothing against the truth.

Nor are we prepared to advocate the kindred expedient, of intimating that so great a change has taken place, that those persons who have hitherto been distinguished as Calvinists and Arminians, having mutually qualified their sentiments and communications, are now to be regarded as men very nearly of the same creed, and in whose public exercises it is scarcely possible to discern to which class they belong. That certain instances approximating to this representation might be adduced, we fear, is but too true; but seriously to apply it to persons of eminence and standing, of either party, must be considered by them as little short of a studied insult. For ourselves, we confess that, beyond the necessity of the case—by way of distinction—we have no fondness for party *names;* but we hope ever to revere *the decided* exhibition of uncompromising principle, and that not at all the less on account of its being found in association with some views of divine truth which we dare not adopt.

In short, we have sometimes heard it insinuated, concerning the late eminent and excellent Rev. Richard Watson, that his Arminianism was of so relaxed and qualified a character, as to make it almost doubtful whether his principles were in harmony with those of the denomination with which he was connected, and to which he was so great an ornament. To these suggestions we never yielded the slightest degree either of our faith or our approbation; for though we are fully aware that they were designed to be complimentary to this distinguished individual, we were equally certain that they originated in misconception, and must have been anything but acceptable to his honourable and upright mind; and had our convictions in relation to this subject needed confirmation, they would have amply obtained it from the perusal of this elaborate volume, which supplies no evidence to sustain any indirect charge either of inconsistency or vacillation.

The subject of this memoir was born at Burton, February 22, 1781. His early years appear to have been distinguished by peculiar physical weakness and remarkable mental application.

"When he was not more than six years old, he read, with intense interest, sixteen or eighteen volumes of the Universal History relating to the European nations."

At about ten years of age he was received into the grammar school at Lincoln, and his diligence and proficiency there were highly satisfactory. "He read Cæsar, Virgil, Horace, and Xenophon."

His parents found it expedient, when their son Richard arrived at his fourteenth year, to direct his attention to some employment; and

he chose that of a carpenter, to which he was apprenticed for seven years.

"At this time his appearance was very singular. Though only fourteen years of age, he had attained his full stature, which was six feet two inches; his hair was lank, and of a deep black; his countenance was that of a mere boy, and his manners were unformed. His extraordinary height was the more remarkable, as both his parents were below the middle stature."

After this, for a short time, his character became conspicuous for nothing but folly and impiety; but his career of iniquity was speedily and mercifully arrested, for

"It appears that he was scarcely fifteen years old when he began to call sinners to repentance: an instance of precocity almost unexampled."

"He sometimes occupied the pulpit of the Methodist chapel in Lincoln, to the astonishment of the congregation, and especially of those who were acquainted with his former levity and folly. Those of his hearers who were possessed of spiritual discernment saw, in his hallowed seriousness and fervour, his distinct and forcible elocution, and his manly sense, the elements of the ministerial character; and they glorified God in him."

"Among other places, he was requested to visit Newark, and to preach in the Methodist chapel. With this request he complied; but when he ascended the pulpit, his boyish aspect excited painful alarm in many who had come to hear, and who could scarcely believe that it was possible for one so young to preach extempore. Their alarm was increased when he read for his text, 'God is a Spirit; and they that worship him, must worship him in spirit and in truth;' John iv. 24; thinking that the words presented difficulties which he was not prepared to encounter. As he proceeded in his discourse, however, and they heard from his lips some of the most important verities of the Christian revelation delivered with a gravity and a correctness, both of sentiment and expression, that would have done honour to an aged divine, their apprehensions on his account entirely subsided, and they listened to his message with mingled feelings of admiration and delight. This visit to Newark led to the most important results. It was a *link in that* golden chain of Providence, by which he was ultimately drawn from all secular pursuits, and separated to the gospel of God." p. 13.

Mr. Watson was placed in the list of preachers in the Wesleyan connexion in his eighteenth year, and remained about four years, when for a season he withdrew and united with the New Connexion. This step, with the circumstances connected with it, appears to have occasioned him considerable pain and difficulty. In 1812, however, and after the lapse of about eleven years, he returned to his former friends, among whom, until his lamented death, he laboured with unusual ability and acceptance. His biographer heard him for the first time in the autumn of this year.

"The writer had often heard him mentioned as a man of very extraordinary talents, but he had no conception of the greatness of his powers as a Christian preacher. He went to hear him at Halifax, on the Sunday evening, and the impression made upon his mind by that sermon will never be effaced. More than twenty years have elapsed since its delivery; but the recollection of it is as distinct and vivid as ever. It displayed such a grasp of thought, a force of reasoning and splendour of illustration, and at the same time was so rich in Christian sentiment and pious feeling, as to produce an almost overwhelming sensation of wonder and delight. With the truths which were then inculcated he had long been familiar; but they were placed by Mr. Watson in a light so new and striking, and enforced by an array of argument so powerful and convincing, and presented in a garb so beautiful and attractive, as to awaken a class of feelings of which the hearer seemed to have been previously unconscious." p. 118.

Long before Mr. Watson's appointment as one of the Secretaries to the Wesleyan Missionary Society, his talents and zeal were preparing him for that honourable office. Towards the close of 1813, he made a most eloquent and powerful appeal on the subject of preaching the gospel to the heathen, in a sermon delivered at Leeds, from Ezek. xxxvii. 9. We give the following extract:—

...merable.
... seems to
... at, and yet
... whole earth
... the country
... has not with
... activity—where
... polluted the soil
... In some places, it is
... the few who are saved;
... large and crowded nations,
... look even for that few in
... the words of the Psalmist
... the most charitable investi-
... more even literally applicable:
... are all gone out of the way;
... is none that doeth good, no not
... Let us pass over Europe, whose
... bears but a small propor-
... to that of the globe, though there
... the Christian name is known.
... not even stop to inquire how
... bones lie unburied and dry in that
... ley; or, if in many instances bone
... been united to bone, in the profes-
... of true religion, of how many the
... prophet would still say, 'There is no
... breath of vital religion in them!' Let
... take our post of observation else-
... where. If we turn to the East, there
... peopled valleys of Asia stretch
... before us; but peopled with whom?
... With the dead. That quarter of the
... earth alone presents five hundred mil-
... lions of souls, with but few exceptions,
... without a God, save gods that sanction
... vice; without a sacrifice, save sacrifices
... of folly and blood; without a priest,
... except a race of jugglers, impostors,
... and murderers; without holy days, ex-
... cept such as debase by their levity,
... corrupt by their sensuality, or harden by
... their cruelty. With a little difference
... as to religious rites, the same descrip-
... tion is applicable to the thirty millions
... of the race of Ham, and to the aborig-
... ines of the New World. This view, it
... is true, is somewhat relieved by a few
... rays of light shining here and there
... amid the gloom; by the cheering light
... of a few prophets of the Lord, sent forth
... by the piety of Christians, prophesying
... to the dry bones, and surrounded by a
... few living men, the fruit of their mis-
... sion. But, however hopeful the gleam
... of success, the affecting fact is, the valley
... is still full of dead. It is only in a few
... places on its verge that the prophets of
... the Lord are seen; only within a small
... compass does the voice is heard. On
... the rest of the valley the gloom of the
... [illegible] broods undisturbed. No sound of
... [illegible] breaks the horrid silence, and
... no 'shaking is heard among the bones.'"
p. 138.

The celebrity of this distinguished preacher speedily and greatly increased; especially as an able advocate for enlarged, multiplied, and vigorous attempts to evangelize the world. In the year 1816 he appears to have received his first appointment to officiate as one of the Missionary Secretaries.

"It devolved upon him to prepare the Annual Report of the state of the Missions, all the periodical publications, the official correspondence with Government, and every thing that might be requisite for us to publish in relation to the Missions. He entered on the work with ardour; and as that blessed cause—the conversion of the heathen, continued to extend, his views of its importance became more enlarged, and all his powers appeared to be engaged in its prosperity." p. 194.

In the progress of this interesting volume, the reader will meet with numerous and copious extracts from official and other documents, drawn up at various times by the enlightened mind and powerful pen of this highly gifted individual. We sincerely wish that our space would permit us to enhance the value of this notice of the work, by presenting our readers with enlarged specimens, but, however reluctantly, we must be sparing. The following striking passage is from the Report of 1820.

"It is impossible to fix our attention on these astonishing operations with constancy, without catching a new ardour of feeling, a vast expansion of soul, attempting to equal, but still falling short of, the immeasurable designs of redeeming love and power. In this habit of thinking and feeling, lukewarmness and selfishness can have no place; and it will be sustained by the constant and more perfect development of those designs which must now run on to their accomplishment, until the whole world shall be subdued to our God and Saviour. Silently, but swiftly, is the true light penetrating the long-accumulated darkness of Africa: secretly is the influence of true religion and European science undermining the vast, the polluted, and at one time thought the im-

movable, bulwarks, of Indian superstition. They are disjointing, and tremble to their fall. A spirit of inquiry is excited in some Mahometan countries —the first but joyful omen of the dissipation of the grand imposture; the pagan slaves of our colonies are hastening yearly in great numbers into the church of Christ; distant islands of the Southern Sea have cast away their idols, and others are beckoning the messengers of God to their shores. The circulation of the Scriptures in different tongues is reviving the light, and giving life to many fallen and corrupted churches in different parts of Christendom; whilst school establishments, in various parts of the world, are pre-occupying the minds of many thousands of the children of pagans with principles opposed to every form of gentile error, and to every superstitious practice. Such are the views which are now spread before every contemplative mind, interested in observing the 'signs of His coming,' to whom finally shall be given 'dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom, that which shall not be destroyed.'" p. 329.

The health of Mr. Watson was very imperfect, and often interrupted; yet, besides his regular ministerial duties and various official engagements, he found time to prepare a number of publications, in which the powers of his superior mind and the richness of his cultivated imagination were exemplified. Among these the most considerable was entitled "Theological Institutes; or, a View of the Evidences, Doctrines, Morals, and Institutions of Christianity;" the first part of which appeared in 1823. The design of this work he advertises in the following manner:—

"To exhibit the evidences, doctrines, morals, and institutions of Christianity, in a form adapted to the use of young ministers and students in divinity. It is hoped also that it may supply the desideratum of a body of divinity adapted to the present state of theological literature, neither Calvinistic on the one hand, nor Pelagian on the other. The reader will perceive that the object has been to follow a course of plain and close argument on the *various* subjects discussed, without any attempts at embellishment of style, and without adding practical uses and reflections, which, however important, it did not fall within his plan to introduce. The various controversies on fundamental and important doctrines have been introduced; but it has been the sincere aim of the author to discuss every point with fairness and candour; honestly, but in the spirit of the truth, which he more anxiously wishes to be taught than to teach; to exhibit what he believes to be the sense of the holy Scriptures, to whose authority he trusts he has unreservedly subjected all his own opinions." p. 360.

As to the work thus prefaced, it may be sufficient here to remark, that its most valuable portions are, of course, held in common by Calvinists and Arminians; and whatever talent or ingenuity may be displayed in sustaining its Arminianism, we have not heard of its having effected any conversions to this part of its statements. On the contrary, it appears to have contributed principally to produce the second article announced at the commencement of this paper.

The state of Mr. Watson, both as to his body and his mind, is affectingly described in a letter written by himself in the autumn of 1832.

"I am an invalid, just able to do the in-door work of this office; but my strength is gone. My voice is cracked by a complaint of the larynx, and my health very uncertain. I have therefore declined all engagements from home; and those which I have upon the plans in London, through sudden attacks I frequently do not fulfil. This is my *trial*. May I have grace to submit to it with cheerfulness, and be purified in the fire! I must now pass away from the more active scenes of the church, and from the public eye; and I submit, praying that those who are spared to work in the vineyard may have large success. For myself, I shall be glad to do a little behind the scenes while I am spared; but that is all I can look for, according to the aspect of the present circumstances." p. 581.

It became evident, as the termination of the mortal conflict approached, though his affliction was very heavy and his sufferings exceedingly great, that a sacred calm

pervaded his mind. To a friend who visited him he said,

"Well, you see we are at length thrown back on those great principles which we preach: 'Life is yours;' 'death is yours;' 'things present;' 'things to come;' 'all things work together for good to them that love God.' Now here are two points: first, are these things so? and, have you an interest in them? Having paused, as if in solemn consideration of these questions, he then said with a strong feeling, 'Yes, these things are so; these principles are true; and, blessed be God, I have an interest in them; but it is all through the blessed Spirit.' After an interval of a few moments, he exclaimed, 'What a light was that! What a day, when the blessed Spirit first struck the light of heaven into our dark minds!'" p. 602.

"Taking leave of a friend who hoped to find him better in the morning, he replied, 'No; you will not find me better; I feel that death is upon me; but Christ is in my heart. He is mine and I am his.'" p. 606.

"He died at ten minutes past eight o'clock, on Tuesday evening, Jan. 8, 1833, having nearly completed his fifty-second year." p. 618.

The labour of preparing this highly interesting memoir must have been very considerable; and we certainly think that the respected editor is justly entitled to the cordial thanks of the Christian public, for the able manner in which he has performed this valuable service. At the same time, we cannot but be of opinion that a judicious abridgment of this volume would prove very acceptable.

As to the respectable publication by Mr. Moorhouse, though its principles generally are more in accordance with our own than those which the late Mr. Watson advocated, yet, at present, we are unable to do more than give one extract from its preface.

"When the author first knew of the Rev. R. Watson's death, his sensations cannot easily be described. His first feeling was to abandon the design altogether, though his MS. was very far advanced; but recollecting that Mr. W.'s 'Theological Institutes' had been some years before the public as a professed 'body of divinity,' seconded *by all the* weight of his name and religious denomination, and supposing them to give many false statements of Calvinism, he could not think that the lamented death of this great and good man ought to forbid all animadversions upon his work; if a sentiment be erroneous, the lustre of a name is an additional reason for its confutation."

Memoirs of the Rev. William Henry Angas, ordained a "Missionary to Seafaring Men," May 11, 1822. By the Rev. F. A. Cox, LL.D., Honorary Member of the Rhode-Island Historical Society, &c.—Ward and Co.

THE late Rev. W. H. Angas was made, by the grace of God, one of the best of men. See an obituary notice of him in our Vol. for 1832, p. 154. His venerable aunt, Mrs. Dorothy Williams, was a woman of extraordinary piety. She had been a member of Dr. Gill's church, afterwards of Mr. Button's, and died in the year 1813, in communion with Dr. Newman's church, at Bow.*

What can a man do without time and space? Our eloquent friend the editor seems to have wanted sea-room. At first sight we were shocked to see the book so small; but on reflection, we concluded that it was determined very judiciously to compress as much as possible into a few sheets, which, at a small expense, may be sent all over the watery world, where it will be, no doubt, a favourite volume till the ploughing of the ocean shall cease. Never was there a man upon earth more entirely devoted to the service of sea-faring men. "I long," he said, "to be upon the sea-coast again, within the smell of pitch and tar. That's my nosegay." The ardour of his zeal, and the rapidity of his movements, described by himself in his own lively way, remind us of the journals of *George Whitfield*; while in humility, self-denial, and disinterested labours, both manual and mental, he resembled the late excellent *Felix Neff*.

We think Dr. Cox has done wisely

* See an obituary notice of Joseph Angas in our Vol. for 1829, p. 108. And of Mr. Angas, sen., of Bromley, Northumberland, in our Vol. for 1832, p. 376.

in making Mr. Angas his own biographer to a great extent; and we fully concur with him in what he has written, p. 59. "That disinterestedness which had shone forth," like "a gem of purest ray," on a previous occasion, was now brought into conspicuous view, and beneficial association with a zeal that never faltered—an activity that never slept—and a piety that never cooled. Whether traversing the country, or tossing on the bed of sickness, his soul's best energy, like the needle pointing to its magnetic pole, was true to its great object."

When Mr. Angas went over to Jamaica, in Nov. 1830, he was seven weeks on the passage. "Having a fair opportunity to work the Seamen's Class system, I generally hold two every Lord's-day, dividing the crew into the larboard and the starboard class; and I am happy to say, they work to admiration." When books were wanted, he promptly said, "Go with me at once to a second-hand book-shop in Newcastle, and I will order five pounds' worth of books for the object."

The Historical notices of the house of Angas prefixed, are curious and interesting;* and the Appendix is full of valuable instruction. The 217th page is quite enough to exemplify the ingenious exercise for Sunday-school classes.

But we must give our readers a taste of Mr. Angas's *Nautical Aphorisms*.

"Any sin indulged—though, as you may think, a small one—may prove your ruin; as a little mouse may in time bite a cable through."

"A profession of religion, without first forsaking the practice of sin, is to copper upon a worm-eaten plank. Such is Antinomianism."

"Better go to heaven in the poorest Peter-boat, than to hell in a King's yacht, or the finest pleasure-boat that ever was launched."

"A sailor's definition of a hypocrite is—'One who sails under false colours, or carries false papers:' and he depicts poverty, as under bare poles and a signal of distress flying, while benevolence is keeping in sight, to relieve her the first opportunity."

"Oft has a storm driven a ship into a port, which, if she had been at sea, would have been taken by a privateer. Such is the protecting hand of God."

"It is not the storm you have so much to fear, as the under-currents of secret influence."

"A boat can swim in a small creek as well as in an ocean. So a person of moderate parts can instruct children or the poor in the reading of the Bible, as well as the most profound scholar."

"A ship is best got off a sand-bank by heaving her off in the opposite direction she got on. Thus, as by pride man got on the sand-banks of death, so by humility alone can he be got off."

"The Devil keeps a shop, and sells false charts, compasses, and all sorts of nautical instruments, for the spiritual voyage."

"An image of the human heart:—

Hard as the rock;
Barren as the sand;
Yielding as the wave;
Earthly as the land;
Inconstant as the wind;
Restless as the sea;
Ebbing and flowing mind,—
Sad image of thee."

"When Robert Hall replied to some aspersions made on his character, he had his reply and the aspersions bound up together. This was lashing the enemy alongside."

"A converted man is like a ship taken from the enemy, and fitted out again in your service against the same enemy. Every thing remains the same—guns, stores, &c., only the crew is changed; the command is in other hands, and the colours are changed from his to yours. So with the Christian; his moral and intellectual powers are the same, only the command of them is changed; the ruling powers of his soul are all changed; and he wars under the standard of the cross, instead of that of the world, the flesh, and the devil."

We cannot but anticipate for this little work a wide and permanent circulation. A selection from the Aphorisms would be a very acceptable tract to Sailors—very intelligible, by the way, to other friends who live in our sea-ports—and adapted to kindle a flame of holy love and zeal in many hearts.

* See a Memoir of Mr. George Angas, sen. a deacon of the Baptist Church, at Rowley and Hinckly, who died August 21, 1815, in our Vol. for 1815. It was written by the late Rev. and learned Charles Whitfield, of Hamsterley.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Sunday-school Teachers' Magazine for July last—Contains pastoral advice to Sunday-school teachers, which we think cannot be read without profit.

A Remedy for Wandering Thoughts in the Worship of God. By the Rev. Richard Steele, M. A. (1673.) *Thomas Ward and Co.*—This book of experimental religion, written by one of Matthew Henry's intimate friends, and very neatly printed, will greatly recommend itself to all who aspire to the happiness of holy, heavenly, undistracted worship.

Female Biography of the New Testament, &c. By Thomas Timpson. T. Ward and Co.—This little work cannot fail to attract the attention of Christian females. The respected author has dedicated it to Mrs. Thomas Thompson, the friend to every truly Christian character and institution, and to Thomas Thompson, Esq., Treasurer of the Home Missionary Society.

The Value of Time. A Tale for Children. By Mrs. Barwell. Westley and Davis.—An ingenious and well-told tale, showing that "lost health may be regained, lost hopes revived, lost happiness restored, lost money or goods recovered, but lost time, never!"

The Treasures of the Earth. By Charles Williams. Westley and Davis.

Praise and Blame. By Charles Williams. Westley and Davis.—Both these will be favourites with many of our young friends, for whose instruction and amusement they are admirably adapted.

Hints on Human Conduct in Various Relations. James Duncan.—Ten sections, short, elegant, and in sentiment evangelical. The longest, against *duelling*, is acutely and powerfully reasoned.

The Art of being Happy; chiefly from the French of M. Duoc. By Bourne Hall Draper. Darton and Son.—Who does not wish to be happy, and happy for ever? Our friend, Mr. Draper (to whom the rising generation is already largely indebted), has been very usefully employed in editing this elegant little work, which will be most acceptable to the most intellectual classes of our young people through the empire.

Letters on Sanctification, by the late Rev. John Brown, Whitburn: with a Memoir of his Life and Character, by the Rev. David Smith, Biggar. Hamilton, Adams, and Co.—An excellent book: the memoir *is a full-length* portrait of a venerable and *amiable minister* (a son of John Brown, of Haddington), who died in 1832, in the 78th year of his age, and in the 55th year of his ministry. The Letters breathe a sweet savour of Christ. The excellent writer was a warm admirer of Hervey, and the Erskines, and Marshall.

Pictorial and Geographical Chart, &c., from the commencement of the Gospel Narrative to the Ascension of Jesus Christ. Arranged, by permission, according to Greswell's "Harmonica Evangelica." By R. Mimpriss.—Whatever promotes a correct acquaintance with Holy Writ must be valuable. Whatever brings us near to the Saviour, or brings the Saviour near to us, is worthy of the most devout attention. This work, splendid, elaborate, and beautiful in a high degree, has been already widely circulated, and we cannot but wish that this brief notice may render it more extensively known. We are happy to hear that it has been patronised considerably by ministers and other members of our denomination. And we have great pleasure in adding, that the ingenious author is preparing a series of Skeleton Charts, to be shortly published at a very low price, available to most of the teachers in our Sunday-schools.

The Duty of Christians to each other, &c. By the late Rev. Andrew Fuller. Thomas Ward and Co.—This valuable essay is among the ripest fruits of Mr. Fuller's wisdom and experience. It will recommend itself to our ministers and churches through the country. We should be glad to hear that many of the deacons had determined to circulate it very extensively.

Last Words; or the Truth of Jesus sealed in the Death of his Martyrs. With a Sketch of the History of the English Church to the close of Queen Mary's Reign, 1558. By the Author of "Little Mary," &c. Seeley and Burnside.—Perhaps it may be questioned whether *Tyburn* was so named from its being the place where Lord Cobham was *tied up* and *burned*. The enemies of Wickliffe opened his grave forty years after his death, took out his bones, burnt them to ashes, and threw them into a neighbouring brook. "This brook," says Fuller, "conveyed his ashes into Avon, Avon into Severn, Severn into the narrow seas, then into the main ocean, and thus the ashes of Wickliffe are the emblems of his doctrine, which now is dispersed all the world over."

OBITUARY.

MR. EDWARD CEARNS.

The subject of this brief memorial, the son of Edward and Esther Cearns, was born in June, 1794. He enjoyed the instruction and example of parents who had for many years professed the name of Christ, and had adorned their profession. In 1808 his mother died; but her loss was supplied by the affection and kindness of the present Mrs. Cearns, who, together with his father, is left to lament their loss.

No impressions of a saving kind appear to have been made on his mind in childhood or early youth. He had entered on an ensnaring world, and was advancing in the walks of mercantile pursuit, when an incident occurred which arrested him in his course, and proved the means, in the hand of the Holy Spirit, of leading him to genuine repentance. When about twenty-two years of age, he had repaired to the floating-bath, which lies at a little distance from the shore; not satisfied with the bath in the ship, he threw himself incautiously into the river, when a strong tide swept him immediately under the vessel; and his life was saved with great difficulty. He suffered considerable bodily injury, and was confined to his room for several months. In this state of seclusion he was brought to read the sacred volume, and to reflect on his past life, to know and feel his unpreparedness for death, and to seek and find an interest in the great salvation. This work was deep and abiding. As soon as his health permitted, he was called to engage in a large and honourable mercantile concern, and to show by his conduct whether he would again yield himself unreservedly to the service of the world, or become the follower of the Saviour. The Holy Spirit, who had begun to illuminate and sanctify his mind, carried on his work amidst all the toils and snares of a busy life; and about two years afterwards, or sixteen years since, he publicly joined the church in Lime-street.

In 1824 Mr. E. Cearns married. Of his widow I shall not say any thing, as she lives to endure the severe stroke which a mysterious Providence has laid on her. May she be spared, guided, and blessed, to bring up her four children in the nurture and admonition of the Saviour whom their father honoured!

Mr. C. had suffered much occasionally in his health ever since his narrow escape from drowning in the Mersey. His last illness was very short, confining him only a few days to his house, and attended with no dangerous symptoms till the last day of his life. I saw him the evening he died, and took my leave in expectation of seeing him again in an improved state. But he was aware, *then*, of his own danger, and said to me with great solemnity, while I was attempting to cheer and encourage him, "I am dying; pray for me, that Christ may be my Christ." His death, so sudden and unexpected, produced a deep impression, not only on the church and congregation, and friends with whom he was particularly connected, but on the public in Liverpool at large. It may be profitable to ascertain the cause of this general and unaffected sorrow. I shall, therefore, attempt to sketch such parts in the character of my departed friend as, in my opinion, endeared him to the church of Christ, and conciliated the respect of others.

Providence highly favoured him in business; and he had occupied for some time a respectable rank among the merchants of this great port. In this condition he neither sacrificed nor concealed his Christian principles. On proper occasions he avowed them, and conducted his business in accordance with them. I shall subjoin some instances. He revered the sanctity of the Sabbath. On that blessed and holy day he avoided worldly company, which was a most difficult matter to him, who, from the nature of his employment, was thrown into close connexion with numerous strangers. He also suspended all business on that day; a measure requiring much wisdom, prudence, and firmness, in a port where so many departures and arrivals of vessels take place on the Sabbath.

Another instance of self-denial in

business is worthy of high commendation. A few years since, and after a visit to the United States, his mercantile concerns extended considerably and rapidly, and made excessive demands on his application and time. To these demands he found he must either yield, to the injury of his health and the sacrifice of Christian duties; or at once circumscribe them within a compass which he could comfortably fill. He was aided and guided by the grace which had called and kept him, to resign much that was gainful, and to bring his employment down to a smaller scale. When his master called him, he was taking other measures for the furtherance of the same object. He was endeavouring to unite diligence in business with the service of the Lord. And the respect which he acquired from the trading world was founded, I am persuaded, on his integrity, sincerity, prudence, and courteousness.

In the church of Christ, however, he was better known: and it is my painful office to erect this frail memorial to one who was daily rising in my affection, and to whom I was fondly looking forward as a pillar in the society, when my head should be laid in the grave.

His excellencies as a church-member were conspicuous. Slow to believe evil, and averse to report of others what was to their disadvantage, he was not censorious, but candid and kind. If he could not commend those in whose praise others were speaking, he was silent. When charges were substantiated against individuals, he preferred to extenuate rather than aggravate. He was a peacemaker, and studied to promote the harmony of the church. He was courteous and benevolent, ready to aid with his recommendation, his pen, or his purse. His liberality, it is true, was not profuse, and the result of mere feeling, but regulated by prudence and consideration. When his judgment was convinced, his contribution was prompt and handsome. His liberality also ran rather in the lowly course expressly marked in the sacred volume, than in the more prominent path at present frequented by the religious world. He preferred to relieve the needy of Christ's flock, and to uphold the industrious when ready to sink under severe or protracted calamities. His acts of kindness in this department were numerous; and tended to make him very attached friends.

He was not ashamed to profess *the peculiar* doctrines of the gospel, nor to obey and hold fast the special injunctions which the King of Zion has laid on all his followers. He cultivated good will to those who differ from us; and it pained him to notice the differences between the servants of one Master; but he maintained his profession firmly, and submitted to whatever was impressed with the signet of Christ's authority.

He cultivated the grace of brotherly love, and attracted the esteem of his fellow-members. About three years ago, when the church in Lime-street agreed to furnish supplies for the evening, in consequence of their pastor's resigning a third service on the same day, they selected him, along with the late Charles Grey, and Mr. William Rushton, jun. Mr. W. R. is the only one left of that three-fold cord which many had hoped would not be easily broken. Mr. E. C. was very unwilling at times to take his part in this arduous task, and often pleaded his worldly avocations, his want of time, his want of ability, and of health, as reasons for hesitation. His humility, I believe, was unaffected; for he often, in private, entreated his pastor to speak faithfully with him on this matter,—whether he were not advancing beyond his proper line, in attempting to edify the church by public discourses. His addresses were marked by good sense, by modesty, and by scriptural sentiment. He elucidated doctrinal topics practically, and practical topics doctrinally, steering a middle course between Antinomian and Arminian error.

But his labours speedily were closed. Last June he was very suddenly seized on a Lord's-day with shivering and other symptoms of fever. He retired to his residence in the country, where he remained during the week till the following Saturday evening, when his disorder evidently increased, and he returned to town. In a few hours after his arrival, his disease terminated fatally. He had finished his work, and completed the day of labour assigned him by the great Lord of the harvest. Our God is a sovereign, and regulates all that pertains to the life and death of his people. Some are called to honour Him by their life; some, by their sufferings; and some, by their end. But they are the Lord's: so that whether they live, they live to Him; or whether they die, they die to Him; "who is their shield here, and hereafter their exceeding great reward."

J. L.

RELIGIOUS INTELLIGENCE.

FALMOUTH.

To the Editor of the Baptist Magazine.

Dear Sir, *Sept.* 10, 1834.

About ten months since a gracious work of revival was commenced among my beloved people. The principal details of which were embodied in our annual letter to the ministers and representatives of the South Devon and Cornwall Association, assembled in May last. On the reading of the letter, a wish was expressed by several of the brethren, that a copy of it might be sent for insertion in your miscellany, as calculated to encourage the hopes of sister churches, and to magnify the grace of God. Earnestly praying that the following extracts may be sanctified to these ends, I submit them to your consideration; and remain, my dear Sir, your's truly, W. F. Burchell.

* * * * *

"The closing part of the preceding year was peculiarly dark. Sickness extensively prevailed; in several instances, and in rapid succession, death removed our old and long-tried friends; the spiritual interests of the church appeared painfully depressed; and the only ground of hope and comfort left to us was, the immutability and faithfulness of a covenant God. This state of things extended, also, through the first few months of the present year; and we were ready to inquire, "Hath God forgotten to be gracious? Hath he, in anger, shut up his tender mercies?" But a darker hour yet awaited us; and autumn ushered in "the reign of terror." That fearful epidemic, the cholera, broke out, and with violence continued its ravages for nine or ten weeks. By this awful but righteous visitation of judgment, we lost two from the fellowship of the church, and ten from the congregation. This season of extreme distress was that, however, in which, like "the father of the faithful," we had to call upon the name of the Lord, 'Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen.' (Gen. xxii. 14.) The second person in the town affected by the epidemic, was a member of the church, a woman of eminent piety. The night of her seizure, at a very late hour, our pastor was called upon to visit her. As he entered the room he was horror-struck at the *condition of the* sufferer, who exhibited every symptom of immediate dissolution. After endeavouring to comfort her by a reference to the promises of divine truth and love, and to the tender sympathy and all-sufficiency of their author, he prayed with and then left her. But it was in that room, and on that occasion, the most signal displays of heavenly mercy commenced among us:—for, a few weeks subsequently, one of the persons then present (and who had hitherto lived in a state of entire thoughtlessness and irreligion) called upon our pastor, and in conversation narrated the fact thus: 'You remember, sir, your first visit to poor Ann: as you entered the room, I was sitting on her bed in order to support her. Before you left, you said to her, Ann, shall I pray with you a minute? Those words, sir, fell upon my heart; and in the utmost consternation I thought within myself—Oh! if I were in Ann's place, *and had but one minute to pray*, what would become of me? Since then I have besought the Lord with many tears, and I hope, not in vain.' This person has since, together with many others, been added to the church by baptism; furnishing every evidence of a real change of heart.

"From this time we opened our meeting-house for worship every day in the week, (Saturday alone excepted,) when suitable portions of scripture were read, sermons and addresses delivered, and prayer offered. On these occasions, we constantly sought to calm the minds of the people by directing them to Jesus Christ, as to one who was both 'able and willing to save them *then*, even to the uttermost.' The attendance on divine ordinances increased in numbers and in seriousness: and though, for several weeks, nothing of a striking order showed itself out, yet it was evident the Lord was working effectually in the hearts of the people. At length, the experience-meetings became suddenly attended by great multitudes (principally from among the junior portion of the congregation), many of whom had been the subjects of occasional conviction of sin during several previous years. Now, however, their 'slowness of heart to believe' at once gave way before the energy of heavenly truth; their indecision yielded to the resistless influence of divine grace; and 'the seed of the

kingdom,' which had long lain buried in dust, suddenly vegetated, and brought forth fruit to life eternal. At this interesting crisis in the spiritual condition of the people, our beloved pastor was arrested in the midst of his labours by the epidemic, and for many hours his case was one of painful suspense between life and death. But He, at whose bidding diseases fly, spoke the healing word, and his servant lived. His illness was, however, greatly sanctified to the minds of the people; and in more than one instance was made to subserve the interests of piety, by bringing the reflection home upon the heart, 'If our minister, who has long and faithfully preached to us, should now die, will he not be a swift witness against us in judgment?' Two, whose minds were arrested by this thought, have since been added to our fellowship as a church. When, at the end of a fortnight, our pastor was able to sit up in bed, he addressed an affectionate letter to us, which was publicly read at the close of the Lord's-day evening services. This mode of communicating with us he again adopted the following Lord's-day; when it was also announced that, as he was sufficiently convalescent to leave his room for two or three hours in the afternoon, he would be happy to see such as might wish to converse with him on spiritual subjects. To his unspeakable delight, nearly seventy persons visited him during the successive afternoons of the week, many of them long familiar, others totally unknown to him; but almost all seeking a resolution of the inquiry, 'What must I do to be saved?' In the course of another month, he was so far restored as to be able to attend a church-meeting, when he had the high and unusual satisfaction of proposing thirteen persons as candidates for christian baptism and church-membership. Their experience was generally characterized by a deep conviction of the evil of sin, especially of neglecting the Saviour; and by a lively sense of the value and necessity of that precious blood which cleanseth from all sin. Cowper's hymn on the 'Fountain opened' appeared particularly to interest; and not a few, when narrating the dealings of God, referred to the several lines and sentiments of that beautiful composition. In the evening of the last Lord's-day of January, our pastor baptized these thirteen persons, together with four others, on a profession of faith in Jesus Christ. In the evening of the last Lord's-day in February, he administered the same holy ordinance to fourteen additional candidates. Ten others imitated these, in their obedience to the Saviour, the last Lord's-day of March; and four more in the evening of the 4th of May; making a total of forty-five baptized and added to the church in rather more than three months.

"We have mentioned that the greater part of these converts have been from among such as had long heard the word preached, though it had 'not profited them.' There were, however, several of a very different order, and whose case strikingly exemplifies the doctrine of divine grace. One young person had been living in the almost total neglect of the sanctuary; another person had not been in the meeting for the last seventeen years; yet, in both cases the Lord graciously met with them on their very *first* appearance before Him in Zion.

"In bringing to a close this brief narration of an extraordinary work of grace, we would just glance at two or three other interesting particulars. 1. The Holy Spirit's influences have been shed forth in special plenitude *on the families of God's people;* so that in several instances *three*, and in a much larger number of cases *two*, of a family have been added to the church;—delightful evidence that the prayers of parents and other religious friends, though they remain long unanswered, shall not be offered in vain! 2. A second circumstance worthy of notice is, the spirit of prayer which has appeared to rest upon all. The meetings for devotion, both public and social, have greatly multiplied; and the usual public services of the sanctuary have all been followed by invocation. The benediction has been pronounced as frequently as thrice in an evening, after as many distinct series of engagements; for as the people have been unwilling to disperse, the termination of one service has been but introductory to the commencement of another. In accordance with this devotional spirit, we may observe that there has been an entire absence of every thing approaching to turbulent excitement. On the contrary, a deep seriousness and intense solemnity of soul have pervaded our assemblies; testifying '*the goings of God* in his sanctuary.' 3. In conclusion, the blessed God has so effected the work as to preclude all possibility of boasting on our part. The 'Angel' of the covenant has done 'wondrously;' and, like Manoah and his wife, we have 'looked on,' and admired and adored. Constantly has

the exclamation been brought upon our lips, '*This is the Lord's doing*, and it is marvellous in our eyes.' And this is our hope and joy in regard to the future, that he is still 'able to do exceeding abundantly above all that we can ask or think.' 'Save now, we beseech thee, O Lord! O Lord, we beseech thee, send now prosperity.'"

P. S.—September 11th. Allow me to state, for insertion amongst your religious intelligence, that in consequence of the gracious work above described, we have been laid under a happy necessity of enlarging our place of worship, by the addition of two side and back galleries, combined with other extensive alterations. The whole is perfectly plain, and destitute of ornament; exhibiting a model of simple beauty and elegance, reflecting the highest credit on the architect, Mr. P. Sambell, jun., of Truro, who has kindly rendered his professional services gratuitously. After an absence of three months from the chapel, we had the pleasure of re-opening it for divine worship on Friday, August 29th, on which occasion the Rev. J. Baynes, of Wellington, Somerset, preached in the morning; Rev. T. Steadman, of Truro, in the afternoon; and the Rev. G. Taylor, Wesleyan minister of Falmouth (to whose kindness we were indebted for a place to worship in while absent from our own), in the evening. Brethren Beddow, Parsons, Spasshatt, &c., conducted the other parts of the service. The attendance was exceedingly good; and the prospects of extended prosperity are highly cheering. The expenses attendant on the enlargement and other alterations amount to nearly £500.

SUNDAY-SCHOOL MISSION.

On Tuesday, July 29th, 1834, the public recognition of the Missionary of the West London Auxiliary Sunday-school Union took place at Craven chapel, Marshall-street, Golden-square. The Rev. J. George, of Harrow, commenced by reading the sixty-seventh Psalm, and praying for a blessing on the cause of Sunday-schools; after which, a member of the committee made a statement of the reasons which led to the employment of a Missionary, to which important office Mr. Macdonald was unanimously appointed, his intimate acquaintance with Sunday-school operations rendering him eminently qualified to discharge the following duties:—

To visit all the Schools in the Auxiliary, and endeavour to fill them with *children.*

To examine into the state of education throughout the district, by personally investigating the moral condition of the young, and ascertaining the facilities they possess for obtaining religious instruction in British, National, Infant, Private, Charity, Endowed, and Day-schools.

To endeavour to induce clergymen, ministers, and other influential persons, to establish and support new Schools where they are needed.

To make himself acquainted with the various modes of instruction, and recommend the most approved to the attention of the teachers.

To form district Committees, and attend their meetings as often as possible.

To deliver lectures on educational subjects to teachers, also suitable addresses to children and parents.

To stimulate the managers of Sunday-schools, and the conductors of day-schools, to carry on day and Sunday instruction conjointly.

To assist in the opening of new Schools, and to give advice to those who are to conduct them."

The Missionary, in stating his views of the work, observed, he considered it important, having to do with the soul; arduous, requiring zeal, prudence, and wisdom; and he looks for the co-operation of churches, ministers, teachers, and the public.

The Rev. T. Sharp, A.M., of Crown-street chapel, Soho, then offered an appropriate prayer; after which, the Rev. J. Morison, D. D., of Trevor chapel, Brompton, delivered a very impressive and suitable address, in which he charged the Missionary to discriminate between his office and the work of the ministry, and exhorted him, First, in order to realize the expectations of the Christian public, to be himself a man of reading and intelligence, to acquire habits of suitable clearness in his methods of address, and to devote himself with full purpose of heart to the service of Christ; and Secondly, in the qualifications for his office, to be inventive, prudent, conciliatory, indefatigable, humble, circumspect, and habitually prayerful.

The Rev. W. B. Leach, of Robert-street chapel, Grosvenor-square, in a very concise and excellent address to the teachers and friends, called their attention to the solemn and pleasing transactions of the evening, and urged them to consider the importance of their work, and the necessity of greater exertions to raise suitable funds for the

support of the Missionary, and to let their motto be—

"Faint, yet pursuing."

The service was concluded with prayer by the Rev. T. Durrant, of Gate-street chapel, Holborn.

The Missionary commenced his labours in the neighbourhood of Harrow, on the first of August.

LONDON YOUNG MEN'S SOCIETY.

The anniversary of the formation of this Society was held on Friday evening, the 18th of July. Soon after eight o'clock, Thomas Challis, Esq., treasurer of the Christian Instruction Society, took the chair in Finsbury chapel.

After the meeting was opened with singing and prayer, the esteemed chairman, in a full, energetic, and eloquent manner, stated his views of the religious, moral, and intellectual wants of the young men of London and other populous places, and the suitability of the means offered by this newly-formed Society.

Mr. Remfry, the secretary, next read the report. It opened with stating the importance of inducing mental culture, and of affording guidance in right principles to young men just removed from the eye of the tutor and the care of the parent, into the arena of active life and moral danger; upon which it claimed the most considerate solicitude from the guardians of youth. In reflecting upon the perilous state of the young, just entering into the active pursuits of life, it referred to the victims of folly and crime, and alleged inconsideration and shallow and vain companions as being the chief causes of youth's injury, in leading them through error to miscarriages; whilst reflection, and the substitution of thoughtful and exemplary associates, to aid their fellows in a well-ordered and systematic course of intellectual and moral improvement, would provide against the evil, and enable the young to see, in persons of their own age, the operation of right principles and enlightened understandings. The directors then stated, that under the sense of duty arising from the foregoing impressions, they had taken some successful steps in the great undertaking; but these, they trusted, would be reckoned as a very small part only of what could and ought to be accomplished. Then followed an account of the formation of *this* Society last year in London, and *the times* of raising the seven associations, with a list of the subjects discussed.

The report then acknowledged the encouragement and assistance the Society had received from ministers and influential Christians of different denominations, and particularized the monthly lectures already delivered by the Rev. Thomas Boys, A. M., of the established church, the Rev. J. Bennett, D. D., and the Rev. Alexander Fletcher, A. M.

POPLAR.

THANKSGIVING MEETING, JUNE 24, 1834.

On this occasion a very considerable number of Christian friends took tea in the vestry, after which a public meeting was held, when the following resolutions were passed:—

Rev. J. UPTON in the chair.

1. Moved by the Rev. W. Newman, D. D., and seconded by the Rev. J. Davis, of Church-street;

That this meeting desires devoutly to acknowledge the hand of God in his recent appearance for his cause in this place, and earnestly hopes that it will be followed by a more abundant effusion of divine influence.

2. Moved by the Rev. T. Garrington, and seconded by the Rev. J. Haines;

That the cordial thanks of this church and congregation be presented to the Rev. J. Upton, sen., for his unwearied exertions on their behalf, and to all those kind friends of different denominations who have assisted in the removal of the debt on this place of worship.

3. Moved by the Rev. J. Smith, of Shoreditch, and seconded by Capt. Orton;

That this meeting, appreciating the vast importance of this station in the midst of so large a population, cordially approves of the efforts of the SEAMAN'S SOCIETY connected with the place, and also of the exertions made to instruct the children of the poor on the Sabbath, and by means of a day-school; and is decidedly of opinion, now the debt on the chapel is removed, that if further publicity were given to these objects, they would obtain the liberal support of the Baptist denomination, and of the religious public in general.

4. Moved by Mr. Stotesbury, and seconded by Mr. Poole;

That the cordial thanks of this meeting be presented to the Rev. J. Upton, sen., for his kindness in presiding on this solemn and interesting occasion.

It is hoped, that the third resolution

will not be overlooked by those who love the sailor's cause. The Society is at present greatly in want of Bibles. It may be proper to add, that the speeches delivered were most appropriate and animating; and all characterized by a deep feeling of Christian kindness. We beg to acknowledge the receipt of a most appropriate supply of Testaments for the day-school, from our kind friend, Dr. Newman.

WALES.

A short Statement for the Consideration of the Religious Public.

The incumbrance on places of worship, of late years, has been very oppressive to churches of different denominations in general over the Principality. Among others, it has been greatly felt by the Northern Baptist Association, including thirty churches in the eastern district of South Wales. The ministers and messengers of the said churches met together about twelve months ago, to consider the best method of liquidating the debt, when it was unanimously agreed to make one grand effort to discharge it at once. Some new chapels have been recently built in this district, and have been paid for. Several churches, also, have been lately obliged to take down their places of worship, where new chapels, considerably larger, have been erected. In these places, though the ground, the materials of the old buildings, and the carriage, generally did not cost any thing, the expense incurred was from three to six hundred pounds each. These also, by the exertions of members and friends in the immediate neighbourhoods, are now within a trifle of being paid for. A few churches, likewise, in the course of the last year, collected among themselves between two and three hundred pounds to pay off the debt of their own chapels, under the impression that the general plan would not succeed. Still there is upwards of two thousand pounds of old debt on our chapels. Some of the ministers visited several of the churches in the beginning of the summer, exhorting them to subscribe vigorously; and others, having the same object in view, are to go out shortly. From four to five hundred pounds have been already subscribed. A meeting will be held at Doley, in Radnorshire, next Christmas, to receive the contributions of the churches; when the money, if not sufficient to pay the whole, shall be divided *between those churches which are embarrassed,* proportionably to their faithfulness and exertions to clear the debt.

A quarterly meeting was held on the 5th and 6th of August, at Penyrheol; when two of the brethren in the ministry were deputed to wait upon persons in a few places among our ever-liberal English friends.* To witness the exertions of the poorer members of some of our churches to support the cause, and pay the interest of money resting on their chapels, is truly affecting, and supplies a motive to our richer brethren to afford a helping hand. It is not intended for any of the money, which may be collected out of this Association, to be given to those churches that have applied to the Baptist Building Fund.

ORDINATIONS.

MAESYZHELEM, IN RADNORSHIRE, WALES.

Mr. Thomas Havard, a member of the church at Newbridge, was set apart for the work of the ministry, over the above church, on the second and third of July last. At six in the evening, brother Owen prayed; Daniel, of Builth, preached from Rom. vii. 10.; and Jenkins, of Doley, from Deut. xxx. 19. Next morning at ten, brother John Jones prayed; brother Pugh, of Nantgwryn, asked the usual questions and offered the ordination prayer; Jarman, of Newbridge, addressed the young man, from 1 Tim. iv. 16.; and Jenkins, of Doley, preached to the congregation, from Acts vii. 55. At three in the afternoon, Evan Edwards prayed; brother Thomas, of Newtown, addressed the church, concerning their duty to their minister, from Deut. i. 38.; and brother James Jones of Bock, from Acts xv. 16, 17. May the great Head of the church smile upon the union!

SHOREDITCH, LONDON.

The settlement of Mr. Smith, late of Ilford, over the Baptist church at Ebenezer chapel, Shoreditch, took place on Tuesday, July 29th, 1834, at six o'clock in the evening. The Rev. J. Dyer read the scriptures and engaged in the introductory prayer; the Rev. Dr. Newman stated the principles of dissent; one of the deacons read a statement of the rise, progress, and present circumstances of the church; Mr. S. gave a brief account of his conversion to God; his

* The Rev. W. Jenkins, of Doley, is now in London for this purpose.

call to the Christian ministry, his itinerancy in the county of Essex for four or five years, his settlement and residence at Ilford for twenty-six years, and the circumstances which led to his removal thence, and to his acceptance of the pastoral charge at Ebenezer chapel. He also briefly stated the leading articles of his faith, which had been the foundation of his ministry for thirty-one years, and which he intended to proclaim till he should be called to give an account of his stewardship. The Rev. Jas. Upton, sen., then offered up special prayer for the pastor, the church, and the neighbourhood: and the Rev. Dr. Cox preached a sermon on the mutual relation of pastor and people, from 1 Thess. v. 11—13. The Rev. Messrs. Jas. Upton, jun., Joseph Davis, Edward Mannering, and James Smith, gave out the several hymns; and the Rev. W. H. Murch concluded the services of the evening at nine o'clock. The house was filled. Many respectable friends from other congregations were present.

ILFORD.

The Rev. James Cubitt was ordained pastor over the Baptist church at Ilford, on Thursday the 31st of July, when the Rev. James Smith, the late pastor, commenced by reading and prayer. The Rev. Mr. Brawn, of Loughton, explained the nature of a Christian church, and asked the usual questions. The Rev. Dr. Newman offered up the ordination prayer. The Rev. Mr. Murch gave the charge, founded on Col. iv. 17. And the Rev. Mr. Stovel preached to the people from 1 Thess. ii. 19, 20. The Rev. Messrs. West (Indep.), Room, Westley, and Howell, conducted the other parts of the services.

NEW MILL.

On September 3rd, 1834, the settlement of the Rev. J. T. Jeffery (late of Lambeth) over the Baptist Church at New Mill, near Tring, Herts., was publicly recognized. The Rev. R. Glover, of Tring, commenced the service at ten, A. M., by reading and prayer. The Rev. J. B. Shenston, of London, delivered the introductory address, asked the usual questions, and received Mr. Jeffery's declaration of divine truth. The Rev. Mr. Gunn, of Aylesbury, in prayer commended the pastor to God. An address was delivered to the minister by the Rev. W. Newman, D.D., of Bow: and the Rev. Peter Tyler, of Haddenham, preached to the church.

The Rev. T. Aston, of Wingrove, preached at Tring in the evening. The devotional services were conducted by the Rev. Messrs. Terry, Jeffery, Heath, Payne, Ives, T. Davis, and Dobson. The services of the day were closed with prayer by Dr. Newman.

It was a day long to be remembered. May the great Shepherd and Bishop of souls smile on the union then recognized, and render it a permanent blessing to pastor and people!

CHAPELS OPENED, &c.

BEWLEY RAILS.

On Whit Tuesday, a neat chapel, for the use of the Baptist Denomination, was opened at Bewley Rails. Mr. B. H. Draper preached in the afternoon, from Rev. i. 12—18. Mr. Murch, theological tutor of Stepney College, preached in the evening, from Ps. xxvi. 8. The brethren Grant, Turquand, Heathcote, T. B. Burt, Draper, and Murch, engaged in the devotional exercises of the day.

UPHILL, FOLKESTONE.

On Thursday, May 29th, the anniversary of Union Chapel, Uphill, Folkestone, was held, when the Rev. S. Gurteen, of Canterbury, preached in the afternoon, from Ps. xxvii. 4; and the Rev. J. Payne, of Ashford, in the evening, from Isai. lv. 3. The devotional parts of the service were conducted by the Rev. Messrs. Coanes and Briscoe, of Folkestone, Scott, of Ashford, and Paine, of Eythorn.

EAST PARLEY, HANTS.

On Tuesday, the 10th of June, 1834, was re-opened, after considerable necessary enlargement and repairs, the Baptist chapel at East Parley, Hants. The Rev. C. E. Birt, A.M., of Portsea, preached in the morning, from 1 Cor. i. 2, 3; in the afternoon, the Rev. J. Millard, of Lymington, from Matt. viii. 19 (last clause); and the Rev. S. Bulgin, of Poole, in the evening, from Ps. xlix. 8. The devotional exercises were conducted by brethren Millard, Bulgin, Hamer (Indep.), Turquand, Dore, and French. These services were very numerously attended.

The chapel at Parley is a neat substantial building, with three galleries, capable of containing 300 persons comfortably. There is no other place of worship in the village, which, with its locality, contains a population of 500 souls. After the most strenuous efforts

on their own part, the church at Parley will have to raise 100*l.*, for which an appeal will speedily be made to the Christian public. The case is strongly recommended by neighbouring ministers.

MANCHESTER.

On Lord's day, the 15th of June, thirty-eight individuals, who have for some time past met for worship in a large room in Pine-street, Manchester, were formed into a Christian church, the second of the Welsh Baptist denomination. Dr. Johns introduced the services, and gave a short address on the principles of dissent. The Rev. John Aldis, pastor of the Baptist church meeting in George-street chapel, Manchester, then called upon the members to give each other the right hand of fellowship, by way of recognizing their union. The Rev. H. H. Jones, formerly of Styal, preached to the people. The Rev. John Aldis presided at the Lord's Supper, and gave the exhortation to the new church. Several members of other Baptist churches partook with them of the sacred emblems. The room was crowded during the service; and the attention, unremitting. The Rev. T. R. Davies, of Liverpool, preached (in the Welsh language) morning and evening.

ELDON-STREET, LONDON.

The Welsh Baptist chapel, Eldon-street, Moorfields, was re-opened June 25, 29, and 30, 1834. The following ministers preached the first day, viz., the Rev. Dr. Cox, of Hackney, in the morning; the Rev. N. M. Harry, Broad-street, in the afternoon; and the Rev. J. Smith, Ebenezer chapel, Shoreditch, in the evening. The Rev. Messrs. J. B. Shenston, Douglas, and T. Morris, prayed.

Lord's-day, 29, and on the following morning, the services were conducted in the Welsh language (with the exception of two sermons), when the Rev. Messrs. R. Pritchard, Glamorganshire, J. Rowland, T. Thomas, Henrietta-street, J. Williams, Jewin-street, (Calvinistic Methodist), T. Jenkins, Oswestry (Indep.), T. Morris, minister of the place and D. Davies, Swansea, (Indep.), preached: Rev. W. Williams, Grafton-street, Lewis, Highgate, &c., prayed.

The chapel has undergone a considerable enlargement, which cost £600: of this sum the members are not able to collect among themselves more than £300, they are therefore compelled to make an appeal to the public, especially to the English brethren in the metropolis, *for the remainder.*

N.B.—Donations will be thankfully received and acknowledged, by the Rev. T. Morris, 2, George's Buildings, Old-street-road; the Rev. J. B. Shenston, 244, Shoreditch; T. Evans, Esq., Great Guildford-street, Borough, Treasurer; and Mr. T. Jones, 11, Dyer's Buildings, Holborn, Secretary.

DANE HILL, SUSSEX.

On Wednesday, July 2nd, 1834, a new chapel was opened in connexion with the Baptist church at Dane Hill, Sussex, in the parish of Newick. The Rev. Evan Jones, of Lewes Tabernacle, preached in the morning; Rev. C. Brake, of Brighton, in the afternoon; and the Rev. J. M. Soule, of Lewes, in the evening. £32 were collected at the door, towards defraying the expenses of the building.

LYMINGTON, HANTS.

On Thursday, the 21st of August, was opened the newly-erected Baptist chapel, Lymington, Hants.

The Rev. C. E. Birt, A. M., of Portsea, preached in the morning, from 1 John i. 7.; the Rev. P. Saffery, of Sarum, in the afternoon, from Ps. cxxxviii. 2.; and the Rev. S. J. Davis, of Weymouth, from Rev. iii. 19. The Rev. Messrs. Coxhead, of Winchester; Newman, of Shortwood; Heathcott, of Lyndhurst; Ford, (Indep.), of Lyndhurst; Yarnold of Romsey; Johnson (Indep.), of Farnham; and Adams, of East End; conducted the devotional services of the day. The chapel is considerably larger than the old one.

ST. PETER'S, ISLE OF THANET.

On Thursday, August 21, the Baptist chapel, St. Peter's, Thanet, was re-opened after considerable enlargement. In the morning, the Rev. J. P. Briscoe, of Folkestone, preached from Luke xv. 10. In the afternoon, the following question was publicly discussed by the ministers present:—"What methods ought to be adopted by a church of Christ, *as such*, for the promotion of the cause of God?" In the evening, the Rev. T. Price, of Devonshire-square, London, preached from 1 Cor. i. 24. The devotional services were conducted by the Rev. Messrs. Steane, of Camberwell; Knight, of Sandwich; Davis, of Deal; and Adey and Allom, of Ramsgate. The collections amounted to £24.

A Baptist church has existed in the parish of St. Peter ever since the reign of William the Third. The brethren first met for worship at Shallows, a small hamlet in the parish. The building in which they assembled still re-

mains, but has been only used during the last thirty years for the administration of baptism.

In the year 1787, the Rev. T. Cramp, a member of the church at Shallows, commenced preaching in the village of St. Peter's, his native place, in a small room, capable of accommodating about forty persons. In the year 1797 he hired a chapel, which had been built about ten years before, by the Wesleyan Methodists, and at the opening of which the celebrated John Wesley had preached.

On the death of the Rev. Jonathan Parkins, the much-esteemed pastor of the church at Shallows, it was agreed that the members should be divided into two distinct churches, one at Margate, and the other at St. Peter's. Mr. Cramp was ordained pastor of the church at St. Peter's, July 1, 1800. He has been assisted, since the year 1827, by his son, the Rev. J. M. Cramp, formerly pastor of the church in Dean-street, Southwark.

The gradual increase of the congregation led to successive enlargements, and at length, rendered necessary the re-erection of the chapel, in its present commodious form.

Mr. Cramp purchased the chapel, with the burial-ground attached, in the year 1818, for the sum of one hundred guineas. He has now presented the premises to the church and congregation, that the whole may be vested in trust for their use, and thus become public property.

The expenses attending the enlargement and the trust-deed will somewhat exceed £ 300. Towards this sum the congregation has already contributed upwards of £ 240, and a Building Fund has been established for the liquidation of the debt. That this desirable end may be more speedily accomplished, the generous aid of the Christian public is also respectfully solicited.

NEW PARK STREET, SOUTHWARK.

The Rev. Charles Room, formerly student at the Baptist College, Bristol, who has for the last four years presided over the Baptist church at Evesham, Worcestershire, after supplying the pulpit for some months, has accepted the unanimous invitation of the church assembling in New Park-street, Southwark, to become assistant in the pastoral office to their venerable pastor, the Rev. Dr. Rippon, who has been pastor over that church more than sixty years.

NOTICES

[illegible] of the Particular Bap-

tist denomination will be opened at Horsham on the 8th of October; when three sermons will be preached, in the morning and evening by the Rev. J. A. Jones: and in the afternoon by the Rev. G. Francis, of Snow's-fields, London.

The next Quarterly Sermon of the London Baptist Association will be preached by the Rev. E. Steane, at Dr. Cox's chapel, Hackney, on Thursday evening, Oct. 23rd. Subject,—"The reciprocal duties of church-members." Service to commence at seven o'clock.

On Wednesday, Oct. 15th, the Faculty of Arts in the University of London will recommence, when the Rev. Professor Vaughan will deliver the usual Introductory Lecture, at two o'clock in the afternoon. Professor Vaughan will also deliver the first lecture in his course, on Ancient History, on Tuesday the 21st, at seven o'clock in the evening. Both these lectures will be open to the public.

RECENT DEATHS.

REV. S. R. ALLOM.

Died, on the 30th of August, at Ramsgate, after a few days' illness, the Rev. Samuel Robert Allom, Baptist minister, upwards of ten years at Great Missenden, Bucks., leaving a disconsolate widow and seven fatherless children to deplore their irreparable loss.

On Thursday evening, Sept. 4, the remains of this worthy minister were deposited in a grave near the pulpit, where he had recently laboured with so much acceptance. The Rev. J. Paul engaged in the devotional services. The Rev. J. Adey, who entertained for his deceased brother the most cordial esteem, delivered the address under deeply excited feelings. The mourning concourse then adjourned to the Independent chapel, as being more commodious, where the Rev. T. Cramp, of St. Peter's, preached to a large and deeply affected auditory, from Hebrews xiii. 8, chosen by the departed. The Rev. A. Fuller, of West Drayton, read and prayed. We commend the sorrowing widow and her seven bereaved children to the benevolence and sympathy of the Christian public.

REV. JAMES UPTON, SEN.

Died, on Monday, Sept. 22, at his house, Brunswick-street, Blackfriars, the Rev. James Upton, sen., nearly half a century pastor of the Baptist church in Church-street, Blackfriars'-road. We have sent to furnish some further particulars of our venerable friend.

IRISH CHRONICLE.

OCTOBER, 1834.

It is much to be regretted, that it should still be necessary to remind the friends of Ireland, that the present pecuniary receipts of the Society are by no means equal to the demands upon the Treasurer. Perhaps it is too much to expect that so soon after the noble effort which has been made on behalf of a kindred Institution, any considerable contributions can be made in favour of the Baptist Irish Society. It is, however, earnestly hoped that the period is not distant, when its difficulties shall obtain such a measure of practical sympathy, as to make these frequent appeals to its benevolent supporters no longer requisite.

Mr. M. MULLARKY *to* Mr. ALLEN.

Easky, July 16, 1834.

I have renewed cause of gratitude to the Father of mercies, that his goodness is daily manifested towards one of the most unworthy of his creatures. Never did I feel the comfort of that consolation which the world can neither give nor take, nor the vast responsibility which devolves upon me of making the name of Jesus known to perishing sinners, than since my last letter. I am becoming more acquainted in this neighbourhood; my opportunities of usefulness are becoming more numerous; my conversation seems more acceptable among Roman Catholics; and what gives me yet greater pleasure, the brethren seem to be growing in grace. Our prayer and reading meetings are very refreshing to our souls, and, I trust, beneficial to the strangers who attend. I do not remember when we were more delightfully engaged than on the morning of the 20th ult., when we assembled at seven o'clock to return thanks to the Almighty, for the abundant manner in which he has hitherto blest the operations of the Society to ourselves and our fellow-countrymen; and to implore a blessing to rest on our dear friends whom we then expected to be endeavouring to advance the good cause. You would be highly pleased to witness the zeal that pervaded every part of the meeting. I am sure if the dear brethren in England, who are acquainted with the value of the immortal soul, particularly those who were at the same time advocating the cause of Ireland, saw the little band whom the Lord had made the Society the means of turning from darkness to light, they would not count their labour lost on this country.

During this month I preached statedly at Killeenduff, Portland, and Easky. I took one journey to Liney, and regret the distance is so far to walk that I cannot go oftener, as there seems a growing desire for the word of life, although no part is more destitute of the means of grace. Since you left the country, I have inspected most of the schools in this neighbourhood, weekly. I am happy to say the number and progress are encouraging.

A. BRENNAN *to* Mr. ALLEN.

April 6th. Visited a poor man named Fulton, who has been confined to his bed for several months; he is a Protestant, his wife a Roman Catholic. I have been frequent in my visits to this man, having an opportunity of speaking to the people who attend or visit him, and that they may see I do not only resort to the houses of Roman Catholics (as the Priests say,)to make Protestants of them and turn them away from the true faith, but that I visit Protestants also; and I show them that Protestants have as much need to be instructed as they, for all men stand on a level in this particular, seeing that all men have sinned and come short of the glory of God. As to this man, he has been attending the church from his youth, and yet he is as ignorant as any Roman Catholic. I urge him in the most earnest manner to leave the world and its concerns to those who may live some time to enjoy it, but he who acknowledges he cannot live many days, I say those days are precious. I read to him, I exhort him, I pray with him; it does not appear that he is yet convinced of his guilt and danger; he assents to all I say, which I do not think a good sign in his circumstances.

13th. Visited the Staff of the North Mayo; got some of the children to read;

I questioned them as they went on, and made a few remarks; there were five adults present; I prayed with them. Visited Fulton in the evening.

20th. A Roman Catholic to whom my wife gave a Testament some time ago, came to me this morning and asked me several questions, which proved to me he had been reading the word for himself; he wanted to know if I took notice of the parts he mentioned.

27th. Visited a family named Gamble, on the Castleroad. I requested the man to ask any of his neighbours who he thought would come in, he did so, and two women and a man came. I told them I was going to read the word of God, and asked them had they any objection to kneel down while I prayed the Lord to bless what we were going to do. I remarked, that we should all look to him for every thing we stand in need of, as every good and perfect gift is from above, and cometh down from the Father of lights. After prayer, I read the 50th Psalm, the 1st of Prov. and 3rd of Romans, and made numerous remarks in the course of reading; after again addressing a throne of grace on mine and their behalf, I left them.

May 4th. Went out in the evening towards Rehins, and entered into a house, the name of the owner I do not remember. I commenced by asking the man if he had been at mass, he said he very seldom went there. I asked him why he neglected mass. He said he had no clothes, and that if he did not pay he could not get into the chapel. I introduced the Lord Jesus to his consideration; he used to lift up his eyes and bow with seeming reverence when I mentioned the name of Jesus. He agreed with all I said, even when I spoke of the Priest's being rather harsh in his treatment of those who could not give silver at Christmas and Easter. He said he did not think that they were worse than the Protestant ministers. I told him I was not going to take their parts, so after a long conversation, I read the 7th chap. 1 Cor. and made a few remarks. He seemed to take a delight in hearing the Word read; asked him to kneel, and I would ask God to bless us and our families, showing him that God has promised to hear those who call on his name in sincerity and truth.

18th. Visited Atkinson, in Castle Street, this afternoon, in Company with brother Gilmore, from Boyle. I read the 13th chapter of John and made some remarks, and asked questions on various passages. Brother Gilmore prayed.

25th. Was visited by the Roman Catholic mentioned the 20th of April, who joined with us in family worship, and afterwards accompanied me to meeting; he said he should never go to the chapel any more. Afternoon, visited a family near the church named Henigan, Roman Catholic. I was obliged to enter into a controversy with a man in this house. I found he was determined to throw all religions over-board, his own along with the rest, so that he could stop my mouth, as he said, and this generous offer could not be received at his hands, he got up and left the house. I endeavoured to show the people the absurdity of this man's reasonings, which they admitted. I read several portions of the New Testament for them, and prayed the Lord to impress it on their minds; the man that went out had been a Protestant.

June 1st. I went down the Killala road, at the request of Captain Short, to see a poor man who was sick; I read many comfortable portions to this sick sinner, for such he felt himself to be, but could not lay hold of the promises as his; there was a something to be done by him before he could presume on God's mercy. I told him that was the natural propensity of the human heart, wishing to have something to glory in or to look at. I pointed him to Jesus, our surety, who has done all things for us, who has promised his Spirit to perform them all in us, seeing he was made sin for us that we might be made the righteousness of God in him; and that the more we know of ourselves as revealed to us by his Spirit, the less we shall see in ourselves to recommend us to his favour. I prayed with him and exhorted him to look to the Saviour.

8th. I went to Barnadey, and met some men going home from town. I entered into conversation with one of them, who, as he said, perceived I was a Bible man. He began to tell me how some of his clergy would serve such people as me. I found those men had been hearing Priest, M'Hale, consigning all heretics to endless destruction; and, indeed, they seemed willing to persecute even to death, those who should dare to differ from them. I strove to convince them of the folly of looking to a man like themselves, for the pardon of those sins committed against God; they denied even what I know they believed. I left them to pursue their way. I had a little prayer-meeting at Serjeant Kerr's on my return.

15th. I visited Robert Fulton, with whom I remained a considerable time, reading and exhorting him and several

Roman Catholics. I prayed with them; one of the women said, We are sure of hearing the truth from you, God bless you!

22nd. I held a prayer-meeting at Atkinson's, in Cockly Street, after morning service, when I got four adults and several children. I read with them verse about, and questioned the children as we read; this seemed to rejoice their parents to hear their children make such answers as they could not.

29th. Visited several people whom I promised to see during the week. I wish during the week to make appointments so that on the Sabbath they may expect me and have some people gathered. I sometimes find some to enter into argument, but generally they listen with attention.

Rev. J. M'CARTHY *to the Secretary.*

Kilbeggan, August 15th, 1834.

The meeting for the union of the churches was held at Moate, on Lord's-day, the 10th instant. The Rev. Mr. Hardcastle, at his own expense, like a friend and a brother, kindly came from Waterford, where he is stationed, to our assistance. Saturday the 9th, we proceeded to Moate, and in the evening, at seven o'clock, he preached an excellent preparatory sermon, from 1 Peter i. 8. At seven o'clock on Sunday morning, the friends and brethren for many miles round the town, were seen pouring in. The active and useful members were all put to the Lord's work, from that moment commenced a prayer-meeting, which continued until nine o'clock. This, was accompanied with much life and power, and honoured with the divine presence. Half an hour only was allowed for breakfast; when we returned to the meeting place, for the examination of the candidates for baptism. This, with prayer and singing, continued until ten o'clock. Thus I may say from seven until ten, you could hear nothing but a succession of praying, singing, and delightful conversation about the things of God. From this place, to where there "was much water," was something more than a quarter of a mile; we had to pass through about half the town the rest of the distance, the way to a gentleman's place, Richard Adamson, Esq., who kindly gave us the use of his lawn, and a convenient place to dress in, &c.

From the meeting place to the water, you could see nothing but a dense mass of well dressed persons, all of whom seemed deeply impressed with the importance of the occasion which had called us together. Independent of these, when we came within view of the spot, we beheld the banks of the river at each side crowded almost to excess. I stood on an eminence contiguous to the water, gave out a suitable hymn, and then addressed the multitude for about half an hour. Mr. Hardcastle, in the fulness of the spirit, poured out the desires of his soul to God for his blessing on the people. By this time I was in the water; and on the profession of their repentance toward God, and faith in our Lord Jesus Christ, I baptized Cassandra Cantwell, Mary Thompson, Ruth Booth, Coats Booth, and Edward Cunningham. With the exception of some slight interruption from a few rude boys, all behaved with uncommon civility and attention. I then addressed the people while standing in the water, and called brother Hardcastle to follow me in the address, which he did to the satisfaction, and I may add admiration, of all who heard him. We returned to our little sanctuary, and received the five persons baptized into the union; and the whole commemorated the death of our victorious and glorious Redeemer. There were about fifty communicants. What would it have been were it not for the rent emigration has made amongst us? The total number baptized by me up to this day is 163. We lost six by death since the last meeting. We had a heaven on earth at the Lord's-table; the place was crowded with spectators, many could not get in, but staid at the windows and about the place all the time, and seemed to participate in the blessedness of those in the union. The forms were soon taken into the yard, well inclosed, and fixed in regular order, and a large table set in a convenient place, which answered as a pulpit. I gave out the hymn, "Come, ye sinners," &c., and Mr. Hardcastle preached from 1 Cor. i. 23. All seemed equally pleased, equally blessed, equally delighted: and it was no wonder, as he extolled the riches of his grace, the dignity of his person, the power of his gospel, and the everlasting duration of his love. I concluded with singing and prayer. Between fifty and sixty persons partook of a homely dinner together; this was hardly over, when our friends began to fill the place for evening preaching; many, of course, who had to go a great distance could not return; notwithstanding, the place was well filled, and that with the most respectable and influential of the town; and brother Hardcastle preached again from Rom. viii. 15.

All our friends, brethren, and well-wishers, are obliged to him; so am I, and I am sure so are you. I concluded with exhortation and prayer. After the sermon in the day, and the one in the evening, Robert Adamson, Esq., also prayed, with great acceptance. Brethren, pray for us. Here are some of the first-fruits of your mission. The Lord has done it.'

J. M'CARTHY.

Miss CAVE *to the Secretary.*

Ballina, August 20, 1834.

As it has pleased the Lord to remove my dear sister, Mrs. Allen, from her sphere of action, to another and a better world, Mr. Allen has requested me to take charge of any articles which may be sent for the Society's Schools in this district. I therefore, beg to acknowledge the receipt of the following articles from some kind friends in England. A very nice collection of bags, pincushions and needle-books, from the Misses Pritchard, together with (a most useful present) packets of scissors, thimbles, tippets, and cotton balls. Another packet of muslin bags, needle-books, remnants of muslin and waistcoat pieces. Since the reception of these, Mrs. T. Allen, of Hamstead Row, Birmingham, has kindly forwarded a box of fancy articles, containing Tracts from Mrs. Glover, of Spring Hill, and a pocket book from Mrs. Hardy, with numerous rewards from herself, little son, and daughter, all of which will, I have no doubt, prove an encouragement to future diligence and attention.

Materials for rug-work, muslin-work, and samplers, would be most acceptable presents.

I hope the specimens of work from the children were liked. I regretted that they could not be sent in time for the Annual Meeting: but our hearts and hands were so full at the time the work should have been commenced, that I could not possibly get them done before.

CONTRIBUTIONS

Collected by Rev. S. Davis:

At Chester, W. Harling, Esq.	1	0	0
Shrewsbury Mission Fund, at Rev. Mr. Kent's	4	0	0
Wellington, Rev. W. Keays	5	0	0
Northampton	11	14	0
Milton	2	10	0
Bugbroke	5	10	0
Roade	2	14	0
Hackleton	3	4	9
Brington	2	10	3
Long Buckby	2	5	0
Ravensthorpe	2	9	0
Dunstable, X Y.	10	0	0
London, Dean Street	2	11	1
Goswell Street Road.	2	17	6
Biggleswade, J. Foster, Esq. 4 years subscription	4	0	0
Bedford, Anonymous	1	0	0
Saffron Walden	7	7	6
Bury, R. Bevan, Esq.	1	0	0
Norwich	66	15	8
Worstead, by Rev. J. R. Blakeley	4	0	0
Stalham and Ingham, by Mrs. Cooke	3	15	0
A friend at Bristol	3	0	0
Ditto, at Loughborough	0	2	0
Joseph Fletcher, Esq., Tottenham, sub	2	2	0
Devonport, Morice-square	5	0	3

Received by the Treasurer.

Collected by Mrs. P. Phillips.

Bristol.

Mrs. Bonville	1	1	0
Mrs. Hensley	0	10	0
Mr. Hughes	0	10	0
Mr. Pratten	0	10	0
Mrs. Pratten	0	6	0
Mrs. Jones	0	10	0
Miss Bath	0	5	0
Mrs. Webb	0	6	0
Mrs. Phillips	0	4	0
Friends by T. Jones	0	17	0
Mr. Waltis's box	1	4	0
	6	3	0
Rye Irish School, by Mrs. Crosskey, Treasurer	5	0	0
Lewes Auxiliary, one third, by Rev. Mr. Soule	7	0	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

J. Haddon, Printer, Castle Street, Finsbury.

MISSIONARY HERALD.

CXC. OCTOBER, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

CALCUTTA.

The following account of the public examination of the Christian Boarding School, at Chitpore, under the care of the Rev. J. D. Ellis, is extracted from the Calcutta Christian Observer, for December, 1833.

The attempts made for the instruction of native youth are now of three kinds. The first is, that of affording them instruction in science and general literature, without any attention to religious sentiments; the second is, that of combining religious with scientific knowledge, but still leaving the youth under the care of their heathen parents; and the other is, that of removing them entirely from all the influence of idolatry, and making them acquainted with the Christian religion and general knowledge in a Christian family. In each of these plans a knowledge of the English language is an essential part of a boy's education. It is to the last of the classes mentioned that the Native Christian Boarding School at Chitpore belongs.

This Institution consists of thirty boys and sixteen girls, all the children of Native Christians, and on the 5th of Nov. a respectable number of persons from Calcutta were assembled to witness their examination. After singing and prayer, the 4th English class read parts of the First Instructor.—The girls, who have not been taught English, then read in the Bengalee New Testament; and considering they had not appeared in public before, acquitted themselves honourably. It must have been a great exertion to them to read aloud and fluently, as they did in the presence of about 200 persons. When the girls had been examined as to what they had read, another class read in English the First Reader, which diversified the scene; then a class in Bengalee was examined, and it was pleasing to observe, from their reading and writing, that, while they had been engaged in learning the English, they had not neglected their own language—a fault by no means uncommon at the present day. Proceeding again to English, a Catechism of the Christian religion in rhyme was repeated by the 3rd class, without a single mistake: which excited both surprise and pleasure. But the best was reserved to the last, in the examination of the first class in geography, the use of the globes, history, and religion: those who had witnessed the examination the year before were not prepared for such a display, and much less could strangers be so. The answers of the boys in this class were remarkably correct, and that too when questions were proposed

which they could not have anticipated.—They all, both boys and girls, certainly did great credit to their teachers, Mr. and Mrs. Ellis. Of the thirty boys in the Institution, about ten from *nominal* have become *real* Christians, and it is hoped that their juniors, as they rise up, will follow their example. There appeared too in one at least indications of his proving something more than an eminent Christian—an able defender of the religion he professes. The examination closed with singing and prayer; after which one of the Christian boys repeated the following hymn, which had been composed for the occasion by the Rev. W. H. Pearce; and so feelingly did he pronounce it, that it drew tears from the eyes of several who were present.

ADDRESS OF THANKS.

O Lord! thy goodness we adore,
And thankfully confess
The mercies of thy Providence,
The blessings of thy grace.

For habitation, food, and clothes,
For all the *body* needs;—
For wise instruction, which alone
The nobler *spirit* feeds;—

For health and life preserved, though near
The sick and dead we see;—
O Lord, for *all* our praise accept,
Grateful we *long* to be.

These blessings of a temporal kind
Excite to praise our tongues;
But there are blessings richer far,
Which claim our noblest songs.

Dumb idols were our *fathers' gods*,
Their souls were dark as night;
The *living God* now taught to serve,
They see the Gospel's light.

Though born idolaters, *we* too
A nobler state enjoy;
Each is a happy Christian girl,
Or happy Christian boy.

We know the way of life,—are taught
The road that leads to heaven;
Bless'd be the Lord, to some the grace
To walk that road is given.

While thus to GOD, the source of good,
We first our praise address;
We next to *you*, respected friends,
Our grateful thanks express.

To *you* who by your presence here
Show for us kind concern;—
And for the good of Native youth
With strong affection burn;—

To all on Britain's favour'd shores,
Or India's burning clime,
Who for us sacrifice their ease,
Their money, health, or time;—

To *all*, we owe a debt of love
We never can repay;
All we can give—a grateful heart—
Kindly accept, we pray.

May God in mercy crown your days
With every good you need,
Gently dismiss your souls by death,
And then to glory lead!

And in that great and glorious throng
Who crowd the Saviour's feet,
May you and we, by grace redeem'd,
In endless pleasure meet!

The following letter from the Rev. J. D. Ellis, respecting this Native Christian Boarding School, has been by some means overlooked, or it would have been published sooner. The editor does not recollect by whom he was requested to make the inquiries mentioned, but trusts the replies will meet the eye of that kind friend, and prove satisfactory.

I have received your letter of the 3rd of October last, containing questions from a lady regarding the Christian Boarding School, and which, as the school is now under our care, it devolves on me to answer.

It is asked, "Would it be practicable to select a youth of promising talents, to be educated at the Christian Boarding School, Chitpore, with a view to his one day becoming a native preacher, if God should be pleased to bless the design by pouring his Spirit upon him? When would it be necessary to pay the first year? How many years would be requisite with such an end in view? Could I receive intelligence of the progress of such a youth from time to time?"

To these questions, my dear Sir, I have the pleasure of sending the following answers, hoping the information will be sufficient.

The great design for which the Institution was established was, through the Divine blessing, to raise an efficient native ministry. It was thought that could the children of native Christians be separated from heathen associations, and receive a pious and liberal education, some of them would become both morally and mentally qualified to preach to their countrymen the Gospel of salvation. The desirableness of obtaining a native ministry, possessing cultivated talents and deep piety, must be particularly felt when it is seen that a pleasing change is taking place in the Hindoo population. Knowledge is increasing on every side, and the intellectual character of the natives is fast improving. It could not be anticipated that *all* the youths in such an Institution as the Christian Boarding School would be qualified to preach the Gospel, and it is the intention to select for that important office those only who may be endowed with the gifts and graces of the Spirit of God.

Any one desirous of selecting a youth of promising talents, could do so, as there are now in the school twenty-eight boys, some of them possessing talents and piety. I trust, that out of this number of youths, ten have been made the subjects of Divine grace; six having been baptized, and four have been proposed for this ordinance. I hope six or eight of these will become qualified to preach the Gospel. They are from eleven to sixteen years of age. The other boys of the school are young, some not more than six years, and a few of them about ten. Any of these youths could be taken by friends, with a view to their one day becoming preachers of the Gospel, as they possess promising talents. The annual expense of a youth, for food, clothing, and education, is £5. As to the number of years requisite to keep a youth in the school with a view to his becoming a native preacher, it must depend on the age at which the boy comes into the school, and on his capacity for learning. I should think that some of the pious youths will have obtained a good English and Bengalee education, in about four or five years. There are four pious youths in our first class, who read in English, the New Testament, grammar, geography, and history. Their knowledge of Bengalee is very good, and their attention will now be chiefly given to books in the English language. The second class contains also four boys, who, I trust, are all pious. They are going on in the same course as the first class, and read, with accuracy and tolerable ease, both the Bengalee and the English translations of the New Testament. Intelligence could be sent of the progress of any youth selected; and in a little time the youths themselves might occasionally correspond with their patrons, as both the first and second classes attend to English writing.

It may be interesting for our friends to know that all the youths receive Scripture names, immediately on their entrance into the school. This has been done because their original names are those of the heathen gods, whom their ancestors have served. Thus in our first and second classes, we have Shem, Caleb, Jacob, Peter, Joseph, Mark, Philip, and David.

I trust that some who feel a particular interest in the state of the female part of India, will be inclined to take the expense of the education, &c., of some of the *girls* of the Christian Boarding School. The whole expense of a girl is £4 a year; and there are now sixteen in the school. Some of them are *very promising*, and I trust will be an extensive blessing. It is probable that some may become the partners of those youths who may be devoted to the ministry. If such be the case, I think they will be helpers in the engagements of their husbands. Could our friends in England look on the female part of our school, they would see a happy contrast in these girls to the wretched ignorance and moral character of the females of India.

It may be also interesting to know that Institutions like the Christian Boarding School have obtained the approbation of the Missionaries here. The Church Society's Missionaries have recently established a school of this kind; and the Missionaries of the London Society are waiting the arrival of assistants, when they intend to do likewise.

SOUTH AFRICA.

The following summary of intelligence from this quarter would have been inserted before, but for the continual press of other matter. The letter from which it is taken bears date the 26th of November last.

The Lord has done for us great things, whereof we are glad. You are aware that, before I came here, the chapel was closed, the people were divided, and our little flock was scattered in the dark and cloudy day, as sheep without a shepherd. When I arrived I formed the church anew. The members, generally, seem to be more impressed with the necessity of living in the fear of God, and of cultivating a meek and a Christian spirit. We have nearly 110 Sunday-scholars, with a competent number of teachers, and all of them, I hope, converted characters. Indeed, most of them are members. Oh, that all of them may be taught of the Spirit of God; so that they may be a great blessing to the children committed to their care. I hope truly that the Spirit of God is amongst us. The people hear with earnestness and great attention.

I have one station in the country, called the Kareiga, which I supply once a fortnight. There too the good seed has fallen into good ground. Three from thence have already been baptized, and we expect others will follow. They have there an interesting Sunday-school. There are families on the road. They too have received the word with gladness, and two of the families to which I have referred, will

be baptized now very shortly. Some of the individuals above mentioned were formerly very immoral, but now they are living epistles known and read of all men. Formerly they were drunkards, now they are sober. Formerly they were miserable, now they are happy. Formerly they made the hill echo with their drunken revels, and profane mirth; now the wilderness and the solitary place are glad for them, and "all the trees of the field clap their hands." "Instead of the thorn *is* come up the fir-tree, and instead of the briar is come up the myrtle-tree; and this is unto the Lord for a name, for an everlasting sign that shall not be cut off."

BELIZE.

Extract of a letter from Mr. Bourn, dated Belize, January 7, 1834.

The attention to the word was never better than of late, and the minds of some persons are now exercised concerning the interests of their souls.

I baptized on the last Sabbath in December one person. Another who has been before the church is now waiting for baptism. May it please the great Lord of the harvest to give us an abundant increase. I labour in hope amidst every discouragement, and my work is my greatest delight. Our white brethren, in conjunction with the coloured, help me not only by their prayers, but especially in the villages and the schools; the former are both young men of considerable promise, who appear to have their hearts much engaged in the work, and are a great encouragement to me. And as they have been raised up to us here, they know more fully the ground they have to tread, than could be expected of persons coming fresh into the country. I have reason to hope, had they advantages which could be obtained in some parts of the world, they bid fair to become acceptable, and I hope, under the divine blessing, useful preachers in due time; they are both of them young, about twenty-three years of age: their views and feelings of their own insufficiency and depravity, and of salvation by grace only, are deep and scriptural. And they feel much for the honour and glory of God. What God intends for them it is not for us to say, but brought here in the Providence of God, and raised up to serve him in a place where there is so much rebuke and blasphemy, augurs well. May he, whose *they are, keep* them as he has hitherto *done, humble,* and bless them!

JAMAICA.

We have waited beyond the usual time of sending the manuscript of the Herald to the press, in order, if possible, to include in it any information that may arrive subsequent to the anxiously-expected first of August. No tidings of a later date have reached us; but the general impression on the minds of our brethren as to the issue was favourable, at least as far as the negroes attending public worship were concerned. A vast majority, it must be remembered, have been debarred from that privilege; and if any partial or transient disturbance should arise, it will doubtless originate among that class. It must be acknowledged, also, that the liberal conduct of the proprietors in Antigua, who presented all their negroes with unconditional freedom on the first of August, instead of adopting the apprenticeship plan, is likely to produce a strong feeling amongst the black population of Jamaica.

By this time, however, speculation, on the spot, will have been converted into actual experience, and it is not improbable that the result of the great experiment will be generally known by the time this article meets the public eye. In the meanwhile, we must condense, into a few sentences, the leading facts of Missionary intelligence lately received.

At *Kingston*, Mr. Gardner has been seriously ill, but was much better at the date of his last letter. The congregation at East Queen Street continued as large as ever, and an addition to the church was expected. The number of children in the school was increasing, and their progress, under the diligent instruction of Mr. Whitehorne, very satisfactory, but the pecuniary means of

supporting the institution were much on the decline. At *Port Royal*, a reduction in the Dock Yard had lessened the usual congregation, but there were six candidates for baptism, and others were the subjects of hopeful impressions.

Mr. Tinson meets with encouragement at *Yallahs*, where, as well as at his more important station in Kingston, he is diligently employed in his customary labours. The health of Mrs. T., we are sorry to add, was very indifferent at the date of his last letter.

At *Vere* and *Clarendon*, the congregations supplied by Mr. Taylor, the number of hearers is considerably on the increase. This laborious Missionary has been again disturbed, while conducting divine worship at his third station, *Old Harbour;* but on representing the facts to the Governor, on whose estates the offenders resided, his Excellency promptly dismissed them from his employ;—an example which, it is hoped, may prevent the recurrence of similar scenes of disgraceful outrage.

Mr. Kingdon reports a steady increase of hearers at *Manchioneal* and *Morant Bay*. At the latter station a piece of ground has been offered him for the erection of a chapel.

In consequence of the return of Mr. Phillippo to *Spanish Town*, Mr. Clarke has removed into the interior, and taken up his residence at Kenmuir, in the parish of St. Thomas-in-the-Vale, where it is much cooler than on the coast. To his former station at *Constant Spring*, where he preaches in a low thatched hut, with mud walls, to a congregation of four or five hundred persons, *though not half that* number can find room within the walls, he has lately added another station in the same parish, in what is called the *Bove Rocks* district, together with *Garden Hill* and *Retirement*, in the adjoining parish of St. John's; and more recently, *Fairfield*, in St. Ann's. At all these places the spirit of hearing is good, and considerable facilities have been afforded by several influential persons among the white proprietors.

From *Port Maria*, Mrs. Baylis, with two children, has been obliged to return home for a season on account of alarming illness. Mr. Baylis remains to pursue his labours, and has been rejoiced by evident tokens of the divine blessing. Seventy-three persons were baptized by him at *Oracabessa*, on the 25th of May last, and many more wished for admission, whom he judged it proper to keep back for the present. Mr. Baylis has lately commenced a new station at *Bagnal's Vale*, twelve miles from Oracabessa, and about fifteen from Fairfield, mentioned in the preceding paragraph.

St. Ann's Bay, and its subordinate stations, *Ocho Rios* and *Brown's Town*, have been supplied by Mr. Coultart, who speaks with much satisfaction of the happy results he has witnessed from the labours of his esteemed predecessor, Mr. Nichols. The congregation at the Bay is about 400 in number, with the prospect of great increase. At the earnest desire of several negroes who came from thence, Mr. C. has visited and preached at *Pedro Plains*, 25 miles from St. Ann's. These poor people had never seen a white minister before, and such was their anxiety to hear the gospel, that not less than 150 of them went

over to St. Ann's to entreat our Missionary brother to visit them at their own residence.

From *Falmouth*, Mr. Dendy states that in that town, and also at *Rio Bueno* and *Stewart's Town*, the houses in which they assembled for worship were most inconveniently crowded, so that they were painfully anxious to learn what prospect there was of having their ruined chapels rebuilt. Opportunities for preaching in the week evenings, in the country places, were multiplying; and [illegible] urgently appeals for an increased number of Missionaries. In the first of August [illegible] general holiday throughout the island, our brethren [illegible] encouraged to hold services at all their chapels, so that the congregations have an opportunity to express their gratefulness in the most appropriate [illegible] writing [illegible], under date [illegible] that the hostile feeling indulged appeared to be fast dying away. The congregations were very large, so as to render it quite impossible to afford them adequate accommodation. Eighteen persons were baptized by Mr. Abbott in the river on Lord's day, June 22, being the first time of administering the ordinance there since the insurrection, and the whole service passed off without the slightest disturbance. By a judicious distribution of labour between Mr. Abbott, and our young brethren, Messrs. Dexter and Hutchins, the stations at *Lucea*, *Green Island*, *Gurney's Mount*, *Salter's Hill*, and *Savanna-la-Mar*, had been re-occupied. At these and the other stations our Missionaries had publicly explained to their congregations the nature of the change about to take place in their civil condition; thus endeavouring to their utmost to seek the peace of the land in which the Providence of God has fixed the bounds of their habitation.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

[illegible]	Rev. J. D. Ellis	Chitpore	March 10.
—	A Leslie	Monghyr	Feb. 19.
West Indies	Rev. J. Tinson	Kingston	July 2.
	Do.	Papine	21.
—	H. C. Taylor	Spanish Town	June 23.
	Do.	Do.	26.
—	W. Dendy	Falmouth	22.
	Do.	Do.	July 18.
—	J. Clarke	Kenmuir	June 27.
—	F. Gardner	Kingston	27.
—	J. Coultart	St. Ann's Bay	28.
—	B. B. Dexter	Falmouth	24
—	J. Hutchins	Lucea	July 22.
—	J. Kingdon	Kingston	21.
—	T. F. Abbott	Montego Bay	22.
—	Joseph Burton	Nassau	June 21.
—	K. Pearson	Do.	July 14.

HOME PROCEEDINGS.

GLOUCESTERSHIRE AUXILIARY.

The presence of our esteemed brethren, the Rev. Thomas Burchell, from Jamaica, and George Pearce, from Calcutta, has given to our various Missionary Meetings great interest. And happily the friends of Missions in this district have responded to those fervent appeals which were addressed to them, and they have exerted themselves in the sacred cause more energetically than in any former period of their history. Every meeting was well attended, considerable excitement was produced, Christian love prevailed, and a glowing zeal was manifested to aid the Baptist Missionary Society, to which the friends look with warm and increasing affection. Sermons, as usual, were preached, or public meetings held, in nearly all our chapels. Frequent reference was made to our Mission in Jamaica, and it touched the tenderest chords of the heart. The friends anticipated with the most lively interest the period when that grand measure should come into operation, which should emancipate the negroes from the galling yoke of slavery, and wipe away for ever the foulest blot from our national escutcheon. They now rejoice that colonial slavery has given up the ghost; and as a proof of their gratitude, about £270 has been raised by the friends of the negroes, in addition to the recent collections for the ordinary purposes of the Mission.

W. YATES,
Secretary.

Stroud,
Aug. 5, 1834.

Contributions received on account of the Baptist Missionary Society, from Aug. 20, *to Sept.* 20, 1834, *not including individual subscriptions.*

Netherlands, Auxiliary Society, by Rev. S. Müller	150	0	0
Thrapston, Auxiliary, by Rev. S. Green	29	6	2
Newport Pagnel, by Rev. E. Adey	3	0	0
Chatham, by Rev. W. G. Lewis	9	10	0
Datchet, by Rev. W. Bailey	2	0	0
Elgin, Missionary Society, by Rev. Niel Mc Niel	4	0	0
Cupar, Missionary Society, by Rev. W. Burnet	5	0	0
Bolton, collected by Young Friends, by Rev. W. Frazer	10	0	0
Aberdeen, Ladies' Female Education Society, by Mrs. Duncan	10	0	0
Edinburgh Auxiliary Society, by Mr. H. D. Dickie :—			
Edinburgh, Collection, Elder Street Chapel	6 15 10		
Do. Tabernacle, (W.I.)	7 15 6		
Do. Friends	5 9 0		
Tullimet, Baptist Church, (W.I.)	3 0 0		
Anstruther Bible and Missionary Society...1833	2 0 0		
Do. do. 1834	2 15 0		
St. Andrew's, Students' Missionary Society	2 0 0		
Sanquhar, Society for Religious Purposes	1 7 0		
Largo, Baptist Church	0 10 0		
Collected by Mr. J. Dick, Priory	0 13 8		
Do. by Mr. Blyth	0 13 0		
Mr. John Duncan, Pitlessie, 1833 and 1834	2 0 0		
	34	19	0

Gloucestershire Auxiliary, by Mr. P. King :—			
Avening	1	11	1
Chalford	2	2	6
Cheltenham	14	16	3
Coleford	10	5	0
Eastcombs	1	12	6
Kingstanley	12	0	6
Hampton	5	10	0
Nupend	3	1	6
Painswick	0	13	10
Sodbury	1	16	2
Shortwood	44	17	1
Stroud	22	10	4
Thornbury	5	5	7
Tetbury	2	0	0
Uley	11	8	8
Woodchester	3	6	6
Wootton	9	9	6
	152	7	0

South Wales, by Rev. James Flood.

Pembrokeshire :—			
Llangofflan	36	14	6
Sardis and Popehill	0	18	0
Bwlchgwynt	0	10	0
Middle Mill	4	5	0
Bethel	2	2	0
Beulah	1	8	4
Fynnon	7	5	8
Rhydwilym	4	7	7
Moliston	1	2	6
Fishguard	12	0	0
Newport	3	15	6
Bethabara	3	4	0

Ebenezer	5	18	3			
Blaengwaun	11	0	0			
Jabez	1	17	11			
Blaenffos	3	5	0			
				99	14	3
Carmarthenshire :—						
Newcastle Emlyn	5	5	0			
Bethel and Salem	2	0	6			
Aberduar	5	6	10			
				12	12	4
Glamorganshire :—						
(Additional, by Rev. R. Davies.)						
Swansea	0	5	0			
Salem and Llangyfiach	0	10	0			
Gerizim	0	6	0			
Aberavon	0	11	4			
				1	12	4
Cardiganshire :—						
Cardigan	21	10	0			
Penypark	2	3	7			
Verwig	1	2	2			
Liwydafydd and Capel-gwndwn	1	0	0			
Llandyssil	2	10	6			
Llanrhystyd	0	16	0			
Aberystwyth	24	8	3			
Penrhyncoch and Palybont	2	2	0			
				55	12	6
Brecknockshire :—						
Brecon				1	10	0
Monmouthshire :—						
Abergavenny	9	11	6			
Llanwenarth	5	0	2			
Nantyglo	5	10	8			
Penycae	3	1	2			
Tredegar, Welsh Church	14	7	6			
Do. English do	4	0	0			
Argoed	1	2	0			
Blackwood	2	4	0			
Blaenau & Llanhiddel	3	6	6			
Beulah	6	13	2			
Pisgah	2	6	3			
Aberaychan	5	1	0			
Trosnant	3	2	6			
Penygarn and Sarah	6	1	8			
Glasgoed	0	10	0			
Friend to Negroes	2	0	0			
Caerleon	5	2	10			
Bethesda	1	8	6			
Bethel	2	15	8			
Castletown	4	1	8			
Newport	12	10	9			
Pontrhydyrun	12	0	0			
				118	17	6
				£389	18	11

*** The Committee wish to return their warmest thanks to their kind and zealous friends in the Principality, for the hearty and liberal reception given to their esteemed brethren, Messrs. Clarke and Flood. It will be seen that, including the contributions from Haverfordwest (not yet received), the amount subscribed to the Mission in South Wales this year, has exceeded £500. To the ministers throughout the district we are greatly indebted, but peculiarly so to the brethren D. Davies, and D. R. Stephens, of Swansea, who have again shared in the labours of our deputation, and thus rendered them most valuable aid.

LEGACY.

Miss Ann Galpine Sampson, late of Kensington, by Lady Shaw, Executrix..... 45 0 0

TO CORRESPONDENTS.

ERRATA.—The legacy acknowledged in our last from the late Rev. W. Shenston, should have been entered as paid by "Mr. Edward Deane, Executor," and not by "Rev. J. B. Shenston." The amount from Pershore, in the Birmingham list, should have been printed "£14" instead of "£13;" and in the Welsh Journey, by Mr. Clarke, the collection at Llantrissaint is printed "£4" instead of "4s.;" and at Lancarvan, "10s." instead of "13s." For "Stoke," Suffolk, read "Sutton."

The kind remittance from Mrs. Wilson and Friends, of Sligo, has been duly received, and will be regularly noticed in the list about to be published.

The thanks of the Committee are returned to Mrs. Thorne, and Mrs. Skinner, of Bristol, for a quantity of Magazines, and other books; and also to Mr. Edward Jones, of Kington, for ten years' Magazines. A parcel from Mr. Percival, Manchester, for Mr. W. H. Pearce, Calcutta; and a box from Miss C. Hepburn, for Mr. Phillippo, Spanish Town, have been duly received and forwarded to their respective destinations. A package from Calcutta, including writings, pamphlets, &c., intrusted to the kind care of Mrs. Royce, has been received at the Mission House.

Nassau, June, 21.

"Oblige me by saying, in the Herald, that I return my very warm thanks to my Nottingham friends for their presents of books, &c. It is very gratifying to receive such proofs of being affectionately remembered."—*From Mr. Burton.*

The Editor has reason to think that all the kind young friends who collected for the Jamaica chapels have not yet been supplied with the little Hymn Books, prepared as acknowledgments for that acceptable service. He has no means of ascertaining with any certainty who have not received them, but hopes they will not fail to apply at Fen Court, as opportunity may afford.

The kind friends at Astwood are informed that their valuable parcel, which ought to have been sooner acknowledged, arrived in due course, and was consigned to the care of Mr. Burchell.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

NOVEMBER, 1834.

MEMOIR OF THE REV. J. UPTON, SEN., OF LONDON.

THE beloved and venerated individual whose name is here recorded, has been sometimes heard to lament that he had not preserved in writing some particular account of his history as connected with that of the church over which he presided for more than forty-eight years. In this regret his surviving friends feelingly participate. At the same time it is pleasing to find, in a volume published by him in 1819, a general outline of his history, in a letter entitled "A Monument of Mercy," in which, with his characteristic humility, he thus speaks of himself:

"I have for some years been intimately acquainted with a person who was a native of your part of the country, and some of whose relations I have been told were members of the church at ——; though I was not acquainted with them myself, yet what I am about to relate of him is strictly true. I have heard him admire the free-will, sovereign, abundant mercy and goodness of God. He is now a preacher; and considers himself such an astonishing monument of mercy, and was so deeply affected with a sense of divine love, that he began his ministry with Paul's words, 1 Cor. xv. 9, 10: 'For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am.' And I heard him declare lately that he should have no objection to finish the course of his ministry with the same subject, so that, after five and twenty years, he feels that he has no merit of his own, but glorifies God for his mercy.

"I said he was born in your neighbourhood, he was so; his parents were not affluent, nor remarkably poor: they were very respectable in point of character, and very generally esteemed; but at that time strangers to the power of real religion in their own souls. They occasionally attended at Lady Huntingdon's chapel. The person to whom I refer was their youngest son: he left his father's house when about thirteen years of age, to reside in the family of a magistrate, who was a very profane, dissolute man. In this family the youth gave early proofs of the deep depravity of the human heart, and fell into those sinful practices which have often filled him with shame and confusion before the Lord. But God, who is rich in mercy, and who preserves his chosen in Christ Jesus before they are called, and in a marvellous manner directs their steps, removed this thoughtless, ignorant, depraved youth nearly fifty miles from his former connexions and wicked companions, to reside in a family who feared the Lord, and attended on the gospel of Christ. Here a new scene commenced; this giddy youth began soon to feel the power of the word of God in his conscience, when read in the family; particularly Gal. v. 19, 20: 'Now the works of the flesh are manifest,' &c. He felt condemned in his conscience, and cried for mercy, and he was much delighted by hearing the gospel; he proved by experience that, 'as cold water is to a thirsty soul, so is good news from a far country.' The Lord showed him how mercy and truth are met together, Ps. lxxxv. 13, and how God was glorified in saving the chief of sinners through the blood of Jesus Christ.

"About two years afterwards he was baptized at his own request, and united with the church of Christ at ——. Being very young he was much beloved, and perhaps too kindly treated, by his pastor and Christian friends. However I have heard him speak of this part of his experience with deep humiliation of soul, and with admiration of the goodness of God to him. He was entangled with a sore temptation suited to his age and inclination. 'The archers have sorely grieved him and hated him,' though I believe he was preserved from falling. I have often heard him adore the God of grace, saying with the Psalmist, Ps. xciv. 17, 18, 'Unless the Lord had been my help, my soul had almost dwelt in silence. When I said, My foot slippeth, thy mercy, O Lord, held me up.'

"In the year 1785 he was called by the church, of which he was then a mem-

ber, to preach the gospel of Christ, though he was a tradesman, and had never learned a lesson of English grammar at school in his life. The Lord soon directed him to a few people in ———,* where he has laboured with a commendable degree of acceptance and success; his congregation has become large; the members of his church, very considerable in respect of numbers and spirituality, though many of them are 'poor in this world, rich in faith, and heirs of the kingdom which God hath promised to those who love him.' I heard him preach some time since from the words of Paul, 2 Cor. iv. 1: 'Therefore seeing we have this ministry, as we have received mercy, we faint not.' He often mentions Jude's words, 'Looking for the mercy of the Lord Jesus Christ unto eternal life,' and much admires the following hymn: 'Thy mercy, my God, is the theme of my song,' &c.

On perusing this statement, who can help admiring its beautiful, its primitive simplicity? and who can think of it, in connexion with the close of his course, and not "glorify God in him?" Surmounting all the disadvantages he so frankly acknowledges, he pursued the even tenor of his way, gathered around him the affections of the Christian church to a degree seldom surpassed; and he died signally lamented and honoured, as one who had "done good in Israel, both towards God and towards his house."

But as it is probable that some account of our departed friend will appear in another form, and as it is peculiarly desirable on this account to observe brevity, we pass on to the closing scenes of his useful life. "Mark the perfect man, and behold the upright; for the end of that man is peace.

His last illness commenced on Thursday evening, September 4th. On returning home, after preaching with much animation from Rev. xii. 14, he complained of extreme exhaustion, and appeared *so ill as to induce* Mrs. U. to send *for his medical* attendant. From this time, although there were intervals of revival, he may be said to have sunk gradually into the arms of death. Though occasionally the subject of pain, yet upon the whole his bodily sufferings were not severe: and with respect to the state of his mind, it does not appear that, from the commencement of his illness to his death, a cloud of doubt or darkness as to his eternal interests, was permitted to overshadow it. In the earlier periods of his affliction he evidently had an impression that he should recover; but at the same time repeatedly observed that he was not afraid to die. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day," was language peculiarly descriptive of the frame of his mind.

As the nature of his illness rendered it improper that many should have access to him, it may be gratifying and profitable to state some of his dying expressions.

On the Sabbath after his seizure he observed to Mr. Davis (his affectionate coadjutor), "This is the first time, since I have been pastor at Church-street, that I have been prevented by illness from administering the ordinance of the Lord's Supper; this is a great mercy remembering I have been there forty-eight years." He added, "I have been thinking of the transfiguration on the mount, when our Lord, Moses, and Elias were present; and what was the subject of their conversation? The decease which he should accomplish at Jerusalem. How important then must be the death of Christ!"

On another occasion, after requesting that the twenty-second Psalm might be read to him, he said, "What a poor creature I am! but what a mercy that I have not to seek a Saviour!

* *Church-street, Blackfriars.*

'My soul looks back to see
The burden thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.'"

After parting with Mr. D., who left him to fulfil some public engagement, he said to one who remained with him, "How sweet is labour!" but assented with satisfaction to the remark, that God was glorified, not only by active service, but by submission, saying with emphasis, "That is true."

He had at different periods of his illness much conversation with his eldest son, characterized by great spirituality, great parental and christian affection, and sweet peace of mind. Numerous passages of Scripture and verses of hymns were repeated by him in an impressive and delightful manner. On one occasion, when some grapes were given him, allusion was made to the treatment which Jesus experienced on the cross; he said, "I have been thinking of that;—'They gave me gall for my meat, and in my thirst they gave me vinegar to drink;'" and added,

"'Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.'"

His son referred to the Saviour's words, "The cup which my Father giveth me shall I not drink it?" when, with amazing solemnity, he repeated the following verse, which it appears was much blessed to him in a former affliction:

"'Vengeance is not prepared for me,
The cup of wrath was drank by thee;
Then, O my soul, forbear to frown,
And drink this milder mixture down.'"

Sitting up in bed one day, after the thirty-first Psalm had been read, he said, in a most deliberate and impressive manner: "Into thy hands I commend my spirit, thou hast redeemed me, O God of truth." And again, after hearing the thirty-sixth Psalm, he *repeated this verse:*

"Among thy saints will I appear,
With hands well washed in innocence;
But when I stand before thy bar,
The *blood of Christ* is my defence."

"That is my defence. On that I would die."

"Am I dying?" said he to his medical friend, "I am not afraid to know." On being told by him he was apprehensive of it, he charged him to be kind to his dear companion, and after a remark respecting medicine said, he was "satisfied," and quietly composed himself on his pillow.

During the Saturday night preceding his death, his son reminded him that "they that turn many to righteousness, shall shine as the stars for ever and ever;" when he said, "I will cast myself and my crown at the Redeemer's feet;" and on his taking a reluctant leave of him on Lord's-day morning, he said, after prayer,

Now "Go tell to sinners round
What a dear Saviour you have found:
Point them to his redeeming blood,
And say, "Behold the way to God!"

When his son, from St. Alban's, first visited him, after the commencement of his affliction, being asked as to the frame of his mind, he said, "A crucified Saviour—neither is there salvation in any other." His son reminded him of a verse which he had often repeated in the pulpit—"Here's my claim and here alone." He took up the verse, and said with animation,

"Not a glimpse of hope for me
Only in Gethsemane."

There, it was replied, is more than a glimpse. "O yes," said he, "more than a glimpse of hope, a firm, a sure foundation for it." He alluded also to a funeral sermon which he had recently preached from "He is my rock, and there is no unrighteousness *in him*," and said, he rejoiced that perhaps with his dying breath he had been enabled to testify of the

faithfulness of God, adding, with much feeling, "I have been a preacher nearly fifty years, with oh! how many imperfections; but as to the Saviour, this is my testimony, 'He is my rock, and there is no unrighteousness in him.'"

To an affectionate friend he observed, "I die believing in Christ, as God over all blessed for ever; and in the Holy Spirit, not as a divine influence, but as a divine person."

One of his grandchildren said, "Do you long to be with Jesus?" He replied, "Indeed, my dear, I do." "Blessed Redeemer, condescend to say, Come up hither." "He hath blessed me abundantly, and I will bless him through eternity."

During the night preceding his death he was unable to say much; he now and then made a remark, such as, that the hours were slow —the night was long, with similar expressions, mingled with affectionate inquiries about his dear companion, who, at his most pressing request, had retired to another room for a short time.— "Is Mrs. Upton comfortable?" Being answered in the affirmative, he was satisfied.

After he had lost the power of speech, one of his sons said to him, "Dear Father, are you still as happy as you were?" He by signs assented, and by the movement of his countenance and hands, evidently joined with pleasure in the sentiment expressed in a verse which was repeated to him:

"The gospel bears my spirits up;
A faithful and unchanging God
Lays the foundation of my hope
In oaths, and promises, and blood."

The dying scene was one of serenity and peace: he did not appear to suffer agonizing pain, though oppressed with exhaustion and difficulty of breathing; a manifest change took place in his countenance, and at length, about twenty-five minutes past six, on the morning of Monday, September 22, 1834, in the presence of his wife, his sons, his servant, Mr. Davis, and two friends, who had been attending on him during the night, he fell asleep in Jesus, in the seventy-fifth year of his age.

The remains of the deceased were interred in Bunhill-fields, on Monday, the twenty-ninth. The procession, consisting of the hearse and ten mourning coaches, followed by the private carriage of the Rev. Dr. Collyer, arrived about eleven o'clock at the chapel in which the deceased had for nearly half a century faithfully preached the gospel. The place, thronged with persons in deep mourning, and having the pulpit, desk, and galleries hung with black cloth, presented, especially when the coffin was placed in an elevated situation in the centre, a truly solemn and affecting appearance. The Rev. J. Arundel, of Union-street, gave out appropriate hymns, the Rev. Dr. Cox, of Hackney, read the Scriptures and prayed, and a most appropriate funeral oration was delivered by the Rev. G. Pritchard, of Keppel-street, in which the powerfully excited feeling of the crowded auditory was directed into the suitable channels of memory, of gratitude, of sympathy, and of anticipation. The Rev. Isaiah Birt closed the service with prayer. On reaching Bunhill-fields the body was preceded and attended by the Rev. Drs. Collyer, Newman, and Cox, Rev. Messrs. Pritchard, Chin, Smith, Coles, Arundel, Overbury, and Joseph Davis (co-pastor with the deceased), and followed by the widow and family, the deacons of the church, and a great number of the mem

bers. An immense multitude of spectators attended, who were addressed in a very impressive manner by Dr. Collyer, after which a prayer was offered by the Rev. J. Davis. The closing of the shutters of the houses in the neighbourhood in which the deceased resided, the tolling of the parish bell, and other spontaneous expressions of respect, indicated the high estimation in which this "good minister of Jesus Christ" was held. May this account be rendered useful to the souls of those who read it, and may it lead many to pray for the widow, the family, the successor, and the mourning church!—"Blessed are the dead who die in the Lord!"

LIQUIDATION OF DEBTS ON CHAPELS.

To the Editor of the Baptist Magazine.

THE subject on which I am about to write, is one that I am aware has engaged the attention of many of your correspondents for years past; yet the evil (for such I consider it) still remains unabated; I allude to the painful necessity which compels many of our brethren in the ministry to leave the scene of their labours, and the oversight of their flocks, for weeks, or even months together, to solicit the benevolence of the Christian public on behalf of the liquidation of the debt incurred by building or enlarging their places of worship. It cannot be denied that many evils have arisen from such a system, and in many instances, so far from the result proving beneficial to the churches, for whose welfare these journeys have been taken, the very contrary effects have been produced; amongst many others, the following deplorable consequences have ensued.

1. The expenses connected with the journey have often swallowed up a great portion of the proceeds.

2. The spirits of the applicants have frequently been so depressed by the various circumstances connected with their laborious occupation, that, on their return to their beloved homes and people, they have for a season been quite unqualified to pursue their important vocations, at least with the energy they formerly did; whilst, perhaps, circumstances connected with their absence require a more vigorous exertion to rectify many things which have fallen out to the hinderance of the gospel.

3. It has happened oftentimes that the good men who have travelled have possessed every other qualification but that of beggars, and have been intimidated or prevented from presenting their cases to those individuals who, of all others, would have been most likely to have aided their funds. I am aware that some of our brethren are not of that cast, but, generally speaking, I think my beloved brethren in the ministry are not the men fitted for such an expedition.

4. It has been the case that while a minister has been absent from his flock, some of his hearers have been so captivated with a supply that they have become dissatisfied with their Pastor, and a division of the church has been the ultimate consequence.

5. There are peculiar times when churches have some important work on their hands which prevents them from aiding others, as they would gladly do, if an

application were made at a convenient time and season; the applicants, not being aware of this, lose much time and incur expense in visiting those churches at that period; consequently, if they obtain any donation, however small, they must be content with gleanings, rather than gather an abundant harvest at the proper time.

6. There are some cases which are of far greater interest than others, but from the present mode of application very little discrimination is made, as our benevolent friends, being for the most part quite unacquainted with local circumstances, receive the application in proportion as it is recommended by ministers with whom they are acquainted, and it often happens that the least deserving cases have the most popular signatures attached to them.

7. These debts are the means of paralyzing missionary efforts. I might enumerate many other consequences of the present system, which I think to be evil, but I consider that most of your readers are perfectly aware of the tendency and effects of the present mode of collecting for chapels and meeting-houses in debt; I would, therefore, rather occupy your valuable pages by endeavouring to suggest a remedy. Many abler pens than mine have been employed for this purpose, still no steps have been taken—no measures have been adopted to meet the exigency of the case by our denomination as a body. It is true, several churches, in large and populous cities and towns, have instituted funds and laid down regulations for their own conduct, but the antidote to the evil can only be found in the united efforts of the denomination *at large.* Here, as in all other cases, it will be found that union is strength. That excellent society, the Baptist Building Fund, has rendered, and still continues to render the most salutary and liberal aid to as many cases in the course of the year, as its funds will allow. "But what are they among so many?" Very many of our richer brethren most liberally devote much of their substance to this important work, yet old debts on chapels remain unliquidated, and the weight of interest bows down the heads of hundreds, and often proves a great impediment to the success of the gospel, and new debts are still contracting without any apparent prospect of their speedy removal. I have thought whether or not the Baptist Union, to which renewed and increased attention has lately been called, might not be the instrument of carrying a reform into this lamentable system. I throw out the hint, and hope the managers of the Union will turn their thoughts to the subject. The plan I would suggest is this:—

1. That in all counties a committee should be formed; that large counties should be divided into districts, in each of which a committee should be appointed, and this without reference to associations, or to the peculiar grades of sentiment; because our associations, generally speaking, do not comprehend many of the most affluent churches, and in all counties there are benevolent individuals, separated from each other by existing boundary lines, who might all be united in one society for this express object: to such committee every case should prospectively be referred before the building or enlargement was commenced, for approval; because

I am confident that many very heavy debts have injudiciously been contracted, to the relief of which many hundred pounds annually are given, which might otherwise have been employed in carrying the gospel into those benighted places which still are crying, "Come over and help us."

2. The Baptist churches in each county or district should affectionately be entreated to cordially co-operate in the plan, by raising a fund suitable to their means, to be brought into the treasury of the society.

3. That quarterly meetings of the committees should be holden for the transaction of business, and the division of funds to approved cases, at which delegates from all the churches should be invited to attend.

4. That a metropolitan committee should be formed to co-operate with the country committees, and a treasurer be appointed to receive a *certain* portion of the funds of each county society, in order to meet exigent claims of those counties whose funds should be insufficient; and an annual meeting be holden in London, at which a deputation from each county committee should meet the London committee to dispose of such funds.

Many objections, no doubt, will be made to such plan; but let it be tried, altered, or modified, or enlarged as it may be, by the more experienced judgment of my dear brethren who, regretting the state of affairs at present existing, desire a reformation. I have thought much on the subject, and during my various journeys lately, have consulted many of our brethren upon it, and I am happy to say, all have expressed a hearty concurrence in the measures proposed.

It may be objected that many of our good friends who give to numerous cases annually, would not, by way of subscription to the funds of a society, give anything like so much as they have heretofore done. I cannot think so; I believe them to be good men, and that they act from principle. Even should this be the case, how many hundreds more would be brought into action that now are passed by; for I believe that the same list is generally followed in every town. If it were left to the ministers and deacons of each church to advocate the cause, I have no doubt but the result would be, that an ample revenue would be afforded to meet the current claims of the year. Permit me to apologize for the length of this letter, and to hope that some one more competent to the task will now carry forward the subject which I have thus once more mooted.

J. Statham.

Amersham,
October 7th, 1834.

PATERNAL COUNSEL.

To the Editor of the Baptist Magazine.

The following letter was addressed by a highly respectable Baptist minister, now deceased, to his daughter and her husband, soon after their marriage. Providence directed them from their parental home to a distant town, where, residing near their minister, they made some remarks on his defects, which induced the aged parent to give the following judicious, and happily beneficial, advice to them,

and which, if published, may be extensively useful to others.

MY DEAR CHILDREN,

To know the will of God, to submit to it, to obey it, is the whole duty of man. You have long and often put up this prayer, "Lord, what wilt thou have us to do?" You must not lay it by as a worn out petition; let it be your daily prayer in the minuter affairs, as well as the greater concerns of life. It appears to be the will of the Almighty that you should still be dependant on him, and feel this dependance; and if this makes you *humble*, fervent in *prayer*, and attentive to duty, it is the best situation in which you could be placed. I am at a loss to know what is best for you to do. The reason is, I do not perfectly understand your views, disposition, or happiness; I know not what is best for you, whether prosperity or adversity; how far success will be your ruin, or adversity your honour and comfort: but one that knows you much better than I do, knows all this, and to him I must refer you. You may rest assured I wish you well—feel a growing concern for your welfare, and a growing hope that at some distant period you will see more pleasant days; but I discern that there must be much *patience, fortitude, industry*, and *prayer*, before your sky will be much brighter; but all these are good things if you should find no brighter sky; and if you make progress in patience, fortitude, and prayer, you will certainly be gainers. So far as we can judge, it appears to be your present duty to engage the house, though you must consider the increased expense will be great, and with additions to your family, you will find a strong demand on your narrow finances; but you must work and pray, and pray and work, neither of which will injure you; and if God bless your working and praying, you will often sing too, and if you let us know you go on well, we will sing with you.

I have sent a letter to Mr. * * * *, as a token of that respect I bear him. Hope you will feel a growing regard for him, and by all means guard against a spirit of disaffection. Love him for his work's sake, for his master's sake, for your *own* sake, or you will gain no good by him. If you are properly sensible of your own defects, you will hear his better, if you see any. Few people know what ministers have to struggle with; did they know all, they would be more disposed to pity us. See what you will, say nothing to any one, speak as favourable as you can—never suffer a word of reflection to pass from your lips to friend or foe. Put no confidence in a friend in this matter. Many through vanity will blab out what is committed to them as a secret. I shall be sorry, and offended too, if you do not live in peace and part in peace. Let me entreat both of you to be cautious. Reflections thrown on ministers are like darts shot upwards, that always fall on the head of those that shoot them. Excuse me if I am in earnest here—I have my reasons. Present my best regards to Mr. and Mrs. C., and my greatly esteemed friends Mr. and Mrs. R. I think they are not enough respected at ———, because they will not be the tools of every body. I should think myself greatly happy had I two such persons at B. May every good thing in time and eternity be yours!

Your affectionate Father.

MISAPPLICATION OF THE LORD'S SUPPER.

To the Editor of the Baptist Magazine.

THERE is not an individual in the united kingdom, who rejoices more at the abolition of the awful and demoralizing system of slavery than does the writer of this. He would also have been ready to commemorate that event by any method which could have been devised by himself or his brethren, that would have been consistent with his professions as a Christian. But I must acknowledge that I have been grieved and surprised by the method which has been adopted by some of my fellow Christians to celebrate that great, though alas, tardy act of national justice. We must be well aware that *that* circumstance with all its importance is but a political event. It may, and we have every reason to believe it will, lead to delightful religious results. But I wish to ask of you, or any of your correspondents, if it really be a proper method of celebrating that or any other civil circumstance, by the administration of one of the most sacred ordinances of the Christian dispensation, the Lord's Supper? We all know that *this* ordinance was instituted by our Lord for no other purpose than the commemoration of his death upon the cross. His language was, "Do this in remembrance of *me*." With this divine command the language of the great apostle of the Gentiles coincides, that "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And did he not blame the Corinthians very highly for appropriating the sacred supper to common uses? As dissenters we have justly blamed the Test Act for degrading the Lord's Supper, and turning it aside from its proper place; but let us beware lest we should be found in the same snare.

It may, however, be said, "The occasion was so important." We will admit this; but was it any other than *political?* Are there not *other* events which have taken place in our national history of equal importance? For instance: of what great importance were the events which took place on the fifth of November! circumstances all of them that bore upon the civil and religious liberties of this nation, and which we must ever remember with the deepest gratitude as long as England is a nation. There is the repeal of the Test and Corporation Acts: this, also, has tended to enlarge our *religious* as well as our civil privileges, and it is only a step towards their further advancement. There is the birth-day, or accession of our present monarch. This was evidently the work of the Lord, as one of very different principles, who would have worn the crown, was taken away by the hands of death. That William the Fourth was raised to the throne for important purposes, no one can doubt. There was the passing of the Reform Bill, an event which will, no doubt, have the tendency, ultimately, of purifying the church of Christ in this kingdom, and causing the fair face of religion, as to its outward profession, to be fairer still. Will our brethren celebrate these events by the Lord's Supper? Perhaps they will shrink from the idea; but why? Is there any circumstance in the emancipation of the negroes, considered in itself, which stamps it

with a more religious character than those events, or others which might be named? I have no hesitation in replying in the negative.

But then it may be said, "The collection is appropriated to the Missionary cause in the West Indies." Is the Lord's Supper to be used as a means of getting money? I have always felt an objection to the celebration of the Supper by one of our popular Missionary societies on this account; and the more I think of it, the deeper is my impression, that the thing is wrong. That money must be obtained I am well aware; but why not take an ordinance of our own to get it by, and not the Lord's? Where would be the impropriety of Christians meeting at a public breakfast, dinner, tea, or supper, by which both ends would be answered,—the commemoration of the event, and the improvement of funds? We could surely eat and drink to the glory of God as well in public as in our own houses.

"But there is such a display of Christian love." Is this then the only way in which the principles of Christian love can be manifested? Surely there are a thousand ways in which it can be done without desecrating a divine ordinance. The principle, and practice too, of Christian love, to all who bear the image of Christ, of all denominations, is absolutely necessary, in order to prove to ourselves or others our interest in the Redeemer; but if it be necessary for me to break a divine command, or put a divine ordinance to an improper use, I will consent to be called a bigot, or worse than that, rather than I will do it. It may be said, "The writer is a strict Baptist, and he *is offended* because Christians of *different* denominations have sat together on the occasion." I reply, No, by no means. The writer has sentiments of his own on the subject, but he is ready on this as well as on every other to say, "Let every one be fully persuaded in his own mind," and follow out what he considers to be scripture. He only wishes to bring the subject of this letter before the churches; and if it should be the means of putting a stop to the practice in its infancy, he will glorify his God. We know not what event of a political character may next turn up, which may induce our brethren to commemorate it by the Lord's Supper.

It appears to me that no means should be adopted amongst Christians of celebrating national events, when a great many Christians, who would celebrate it in any other way, must necessarily be cut off by conscientious scruples. But the means referred to must have destroyed that unanimity. I think we ought to respect the conscientious principles of our strict Baptist brethren, who have evidently been deprived of the pleasure of uniting with their friends by the means adopted. "But they are bigots." No, brethren, they are not bigots; it is injustice to say so; they act from principle. If any should think the writer has felt himself shut out in this matter, I can assure him it is a mistake, as he resides in a village where the only cause is a small Baptist church, of which he is the pastor, and where the question of open or strict communion is never mooted. We commemorated the event in a way congenial with our own feelings and circumstances.

As I do not wish to intrude upon your pages, I shall close this. My only motive for writing

is, the hope that an abler pen may be employed on the subject, that the evil may be exposed, that real Christians may learn to use spiritual things only in a spiritual way.

J. H. M.

Sept. 2, 1834.

ON THE USE AND ABUSE OF THE TERM *MORAL.*

To the Editor of the Baptist Magazine.

If the inquiry be, Where is 'the well of English undefiled?' the answer is, In the most illustrious of those writers who flourished between the reign of queen Elizabeth and that of queen Anne; such as Temple, Swift, Addison, Atterbury, and a few others. Since their time a vicious, meretricious style has prevailed to such an extent, that, for the honour of our country, it ought to be discountenanced in the most marked and decided manner. Let me be permitted to say a few words in illustration.

First, the use.

The word moral signifies, 1. virtuous. Moral freedom, predicated of any rational creature (and all other creatures are excluded), implies virtue. He that is destitute, as far as he is so, must be a slave to vice.

2. Relating to morals, or to moral agents, not physical or mathematical. We speak of the moral nature of man in distinction from his physical nature. A moral certainty is a high probability, but does not amount to a mathematical certainty. We hear of a man's moral character, as distinguished from his literary, political, or religious character. So the moral government of God is the government of moral agents, affecting their conduct as such, and thus distinguished from his government of the *material* universe. Dr. Watts has a "moral argument," *that is,* an argument derived from moral topics, "to prove the natural immortality of the soul."—*Misc. Thoughts.* No. 75.

Secondly, the abuse, which is endless.

This term often appears superfluous, and mars the beauty of a description. In the eighty-fourth Psalm we read, "The Lord God is a sun and shield;" would it not be superfluous to say, a moral sun, a moral shield? In the New Testament, Jesus says, "I am the door;" is it not quite in bad taste to attempt to mend this by saying, the moral door?

What is still worse, it darkens the meaning to the uneducated, who, perhaps, understand the things, but are perplexed by this term *moral.* And because the people in general understand, by *moral,* something inferior to that which is spiritual, some preachers make the matter still darker by employing both. They speak often of moral and spiritual things, appearing to make a distinction, where no real difference is intended.

The offence against taste, here animadverted upon, is committed by many of our most respectable preachers and writers. Thus Dr. Wardlaw, in his excellent volume on Christian Ethics: "The feelings of moral approbation or disapprobation are excited in our minds by the different actions and affections of moral agents." Here *moral,* in the first instance, is superfluous; for surely, approbation and

disapprobation, in relation to moral subjects, are always moral. So Dr. Henderson, in an admirable ordination sermon, delivered at Needham Market in April last, refering to personal piety, thus writes: "If it is wanting in a minister, its place will be occupied by principles that will throw a moral blight over all his engagements, and all his services." Would not *moral* in this sentence be far better omitted? He goes on to say in the next sentence, "He will be a cloud without water," &c. But who could endure to hear of a moral cloud?

Another instance occurs in the last number of the Quarterly Review, No. 103., Art. Education in England, "The universities are represented as dens of vice and iniquity, from the contamination of which the dissenters ought to consider it a moral mercy if their children are excluded by the jealous illiberality of the church."

A moral mercy! What a strange, uncouth phrase! Is not all mercy in its own nature moral? What additional idea can by any possibility be conveyed to the mind of any reader by the term moral, as here used, or rather abused?

Many a young preacher is afraid that he shall not be understood unless he repeats* the word moral thirty or forty times in less than an hour. But he is afraid without reason; for the most illiterate people, and even savages, abound in figurative language far more than the civilized. This is easily accounted for; but that is not my present business. The 'common people' in Judea were doubtless very illiterate; Jesus never spoke to them without a parable; yet they "heard him gladly," and hung delighted on his lips.

Perhaps it is not sufficiently considered, that when this much abused word *moral* is used emphatically, every emphasis leads the mind to think of a distinction or a contrast.

If these hints should induce any correspondent, who is more conversant with matters of taste, to examine the subject more deeply, and to communicate his sentiments through the medium of this periodical, the writer of this short paper will be gratified, and will consider himself amply rewarded.

W. N.

* "Crambe repetita." Juv.

DEPUTATION TO AMERICA.

To the Editor of the Baptist Magazine.

As one deeply interested in the prosperity of our denomination, I have for a long period past been impressed with the incalculable importance of the utmost possible union between its different parts. Assured, as we must be, that union is strength, and feeling daily the advantages [redacted]ing from it, both in the church [redacted]e world, every one must desire that all Christians, especially those who see eye to eye in the faith and ordinances of the gospel should be one. Time has been, when our body was justly considered as having less adhesiveness than some others; but I fervently trust that the reproach is fast hastening away.

Forcibly impressed with these sentiments, I was one of the

many who ardently rejoiced that the last meeting of the Baptist Union resolved on sending two of our beloved brethren to represent the English Baptists in the next American Triennial Convention. Standing, as they do, the largest body of professing Christians in that surprising country, they certainly command our respect. When we see the efforts they have made for the honour of our common Lord, and the success with which they have been honoured, we cannot but feel holy gratification, and an earnest desire to know more of them; and while we regret that their feasts of charity have yet about them the foul blot of slavery, we must desire, affectionately but firmly, to "show them a more excellent way." They have given many proofs of a fraternal regard for us, and why should we be backward in reciprocating their kindness? It cannot be that our friends can need a stimulus to the exercise of brotherly love; it surely will not be supposed by any one, that such a visit can be paid to the United States, as the one contemplated, without advantages resulting from it; and still less can it be imagined that the churches will hesitate, *each of them, to make a very small effort* for the accomplishment of the object, and that *promptly*, that our brethren of the committee may have no hesitation as to the feeling of the denomination on the subject. The contribution recommended in the resolution of the public meeting of *one pound from each church*, cannot any where be felt oppressive, while some of our friends will cheerfully contribute more.

But the principal object I have in view, is to tell you the manner in which the idea of a deputation from England is regarded by our American brethren. I very lately saw a letter from an esteemed Baptist minister in New York, dated July 31, in which he says:

"We shall warmly welcome the delegation of brethren from England at our next convention. There can be no doubt that much good will result from an union of counsels, prayers, and efforts in the cause of Christ. In principle and in practice we are one."

The talented editor of The Baptist Repository, published in New York, August 8th, says:

"We learn, from our London correspondent, that it has been determined by the English Baptist Union to send a delegation to this country, to attend the next triennial meeting of the Baptist General Convention, to be held in the city of Richmond, Virginia, on the last Wednesday in April next. This is an event to which we attach no inconsiderable importance. We have long felt the desirableness of a correspondence between the British and American Baptists, and look with confidence for the happiest results from the measure, as we cannot doubt of the readiness of our brethren to reciprocate the expression of fraternal feeling. We look with confidence for information by the next arrivals, of such appointment, and of the names of the delegates who may be expected."

And finally, Sir (for I will not be tedious if I can avoid it,) a respectable minister in Massachusetts writes, under date of August 25th:

"I am deeply interested in your union meeting, and especially in the delegation. My brother, I rejoice that your body have taken up *slavery*, that they have noticed the plague-spot on this happy country. The anti-slavery cause is gaining ground, but we do all we do at the risk of life. We require all caution, and grace, and wisdom. Your delegation must be faithful, and show the house of Israel their sin. I have frequently met with Messrs. Reed and Matheson, and spent an evening with them at the President's at Washington. They are well received, and much beloved. Mr. Reed was really mighty at our Northern Baptist Education Society, at Boston, in

May. He most liberally founded a scholarship for a theological student; and his labours and example led to the foundation of forty scholarships in our Education Society. I hope Dr. Cox and Mr. Hoby will remain long enough to see the country, and visit our leading institutions. Your choice of men is fine. I shall anticipate their arrival with great pleasure, and will do all I can to welcome them. The appointment has given universal interest."

I will here close, hoping that, as our Wesleyan brethren have for many years past found the advantages of frequent interchange of visits between America and England, and as our Independent brethren have testified that their "mission ought to have been earlier," the English Baptists will be ready with their hearts, their prayers, and their money, to forward this holy object.

A Baptist Minister.

*** For the recommendation of this object by the Committe of the Baptist Union, we refer our readers to the Intelligence department of the present number.

POETRY.

LINES TO THE MEMORY OF THE REV. J. UPTON, SEN.

Another star, another gem,
Adorns the Saviour's diadem,
Since Upton is no more:
The church below a loss sustains,
The church above accession gains;
And both unite in holy strains,
The Saviour to adore.

Then let us follow in the wake
Of those we love, for Jesu's sake,
Who shone so brightly here;
And catch their mantle, as it falls,
And to increasing duty calls,
Both in and out of Zion's walls,
While in this lower sphere.

Soon we ourselves shall pass away
To the bright courts of endless day,
And recognize above
Parents and friends among the throng;
While Hill and Upton join the song,
Which ceaseless ages shall prolong,
To our Redeemer's love.

Trevor-square. E. Dermer.

THE RETURNING BACKSLIDER.

And may a guilty, wretched soul,
O'erwhelm'd with crimes of deepest die,
(Whose thoughts in sad reflection roll)
Again for peace and pardon cry?

Can I approach a holy God,
And find acceptance in his sight?
I, who have trampled on his blood,
And sinn'd against the clearest light?

Will Jesus my backslidings heal,
And his atoning blood impart?
Oh, will he freely love me still,
And cleanse and purify my heart?

[redacted]*ethinks* I hear him say, "Return!"
t that blest word I venture nigh:
My past rebellion, Lord, I mourn,
And to thy arms for shelter fly.

Like Peter, I've denied thy name,
But canst thou, wilt thou, yet forgive?
Wilt thou my wandering soul reclaim,
And bid a trembling suppliant live?

Beneath thy cross I fain would lie,
My best, my only safe retreat:
Oh! look with pity in thine eye,
And do not spurn me from thy feet!

On thee alone my hopes are stayed;
Thy presence to my soul restore;
Heal the deep wounds my crimes have made,
And bid me "go and sin no more."

W.

REVIEWS.

Memoirs of the Life and Correspondence of Mrs. Hannah More: by WILLIAM ROBERTS, Esq. In Four Vols.—Seeley and Burnside.

Our readers must be already acquainted with Hannah More, so remarkably distinguished by her genius, learning, and wit; and far more by her evangelical piety, and unwearied labours of love. In her earlier life she was the companion of Burke, Johnson, Garrick, and Sir Joshua Reynolds; and of Bishops Lowth, Porteus, and Barrington. She excelled among the excellent of her own sex, among whom we reckon Mary Montague, Elizabeth Carter, Esther (Piozzi) Thrale, Anna Lætitia Barbauld, Harriet Chapone, Sarah Trimmer, Mary Macaulay, and, on the continent, the Neckers and the Staëls. Alluding to the talents of Madame de Staël, she says: "Unrivalled by any woman, certainly." With equal facility she wrote cheap tracts for cottagers, and 'Hints for the education of a Princess.' In the longer and better portion of her life she was in intimate fellowship with Wilberforce, and Stephen, and the Rev. Messrs. Newton, and Cecil, and Gisborne, and Daniel Wilson, now Bishop of Calcutta. It is scarcely necessary to add that she was well known to some eminent Dissenters too; particularly Jay, and Foster, and Montgomery.

Great masses of her correspondence were destroyed with the papers of Porteus, Bishop of London. We are under great obligations, however, to Mr. Roberts, the accomplished editor of these most enchanting volumes, for what he has laid before us. He has contrived to make this illustrious female her own biographer, and to show us, in her correspondence, what she was thinking, and saying, and doing, through a long course of years.

Hannah More, the youngest but one of the five *daughters of* Jacob More, was born at Stapleton, in Gloucestershire, in the year 1745. These happy sisters opened a boarding school at Bristol, which, "from its first commencement, was attended with uncommon success." And who has not heard of Cowslip-green, and Barley-wood, and Windsor-terrace, Clifton? She died at Clifton, Sept. 7th, 1833, in her eighty-ninth year.

Her numerous and multifarious publications make up a treasure of no ordinary value. Though very averse to the speculative and the systematic in theology, she was thoroughly orthodox in doctrine—maintaining the total and universal ruin of man by sin; redemption by the sacrifice offered on the cross; and regeneration by the power and grace of the Holy Spirit. And it will be found that she excelled most in practical and experimental subjects.

Our narrow limits forbid any thing beyond a hasty glance at some of the prominent features of her highly exalted character.

Her loyalty and zeal for the peace of the country were strikingly evinced when the mischievous principles of revolutionary France were raging like a pestilence in this island. Her 'Cheap Repository Tracts' were written on the spur of the occasion, at the request of some of the greatest men in the government, who were anxious to avail themselves of her popularity as a writer for the poor. Her zeal for the education of the poor was probably unprecedented. The schools containing many hundreds of children, in Gloucestershire, were not only superintended by herself and her sister Martha, but supported chiefly from the proceeds of their own labours. "When I set up our schools, I was considered by the farmers, and even by their betters, as the greatest enemy of my country. 'We sha'nt have a boy to plough, or a wench to dress a shoulder of mutton,' was the general cry." She

lived long enough to see and to despise the affectation of scientific knowledge which has appeared in the opposite extreme, and vainly promises to make all our poor people scholars and philosophers. "I asked a little girl, a servant's child, the other day, what she was reading, and if she could say her catechism. 'Oh no, Madam, I am learning *syntax*.'" "What I am going to add," she says to Mr. Wilberforce, "you will think an exaggeration, if not an invention, but it is a literal fact. A girl in the next parish, being asked what she learnt, answered, 'I learns gography, and the harts and senses' (arts and sciences.)

(*To be continued.*)

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1. *The Christian Keepsake and Missionary Manual.* 1835. Edited by the Rev. W. Ellis. p. 306.—Fisher and Jackson.

2. *Fisher's Drawing Room Scrap Book; with Poetical Illustrations,* by L. E. L. 1835.—Fisher and Jackson.

The *tout ensemble* of these elegant, and even splendid, works, is adapted to excite a very high degree of admiration. Their richly embossed binding, their gilt backs and edges, impart even to their exterior a most inviting appearance; and, as the reader proceeds in his more deliberate examination of their varied, valuable, and beautiful contents, he will be prepared to acknowledge, that the imposing envelope of these superb volumes is fully sanctioned by the elaborate engravings, interesting poetry, and instructive prose, impressed upon their numerous pages.

"The Christian Keepsake" is, in all respects, highly creditable to the respected editor. The subjects and finish of its thirteen engravings, will make the possession of it exceedingly desirable to every admirer of the fine arts; while to those who, in addition to the pleasures of taste, are seeking the cultivation of elevated knowledge and pious feeling, its selected articles, of prose and poetry, in number amounting to six, will greatly enhance its [illegible] We regret that our space [illegible] *r permit* us to give, as a specimen, the following lines, "on Communion with the Heart," from the pen of the lamented Rev. Joseph Hughes.

"Replenish'd from the stores divine,
Oft would I ask this heart of mine,
Dost thou with holy ardour burn
To make thy best, though poor, return?
Dost thou, in confidence and love,
Rise daily to thy Friend above,
And there, beyond the vaulted skies,
Present thyself a sacrifice?
Art thou, amidst the scenes of earth,
Still mindful of thy heavenly birth?
Is it thy privilege to pray,
And offer praises, and obey?
Canst thou, recovered from the fall,
Pronounce the Saviour all in all?

It is the Saviour's outstretch'd hand
That bows thy will to his command,
And brings thee to thy dear retreat,
Beneath th' eternal mercy-seat;
There be it thine to seek thy rest,
And there remain for ever blest."

As to "The Drawing Room Scrap Book," of which the present volume is the fourth in the series, its distinguished merit justly entitles it to an enlarged portion of public patronage. Its plates and poems form a constellation of sufficient splendour to illuminate and ornament any "drawing-room" to which it may be introduced. Its superior style of execution throughout, affords an ample testimony to the labour and expense which must have attended its progress in arriving to that attractive completion which it has now attained: and will, it can scarcely be doubted, secure to it a most extensive and cordial acceptance. It contains thirty-six highly-wrought engravings, accompanied by poetical illustrations of varied extent and excellence. The following is the only one we can present to our readers.

"SPEKE HALL, LANCASHIRE.

"O—fair old house! how Time doth honour thee,
Giving thee what to-day may never gain,
Of long respect and ancient poesy;
The yew-trees at thy door are black with years,
And filled with memories of those warlike days,
When from each bough was lopped a gallant bow;

For then the yew was what the oak is now,
And what our bowmen were, our sailors are.
How green the ivy grows upon the walls!
Ages have lent their strength to those frail boughs,
A venerable wreath upon the past,
Which here is paramount;—the past, which is
Imagination's own gigantic realm."

The Ministry of Reconciliation: A Discourse delivered before the Bristol Education Society, July 12th, 1834. By EDWARD STEANE.

The practice of preaching in Christian countries was, without doubt, derived from the Jewish church. A whole tribe was consecrated to the services of religion, to whom was committed the direction of the sacred ritual. But as this determined their residence to the neighbourhood of the place where the ritual was to be performed, it consequently very much circumscribed their usefulness, as teachers of religion. To remedy this inconvenience God appointed no less than forty-eight cities for the accommodation of these Levites, where immediate attendance was not required at the tabernacle and the altar. In process of time a degeneracy prevailed among this order, and hence, in the days of Samuel, arose the Schools of the Prophets. The prophets, however, in the strict sense of the term, were only occasional teachers, raised up by God as the exigencies of his church, or the ends of his government, might demand. After the Babylonish captivity Ezra assembled the people at Jerusalem in one of the streets, and publicly read the law to them. Hence might have arisen their public assemblies for religious instruction, and afterwards the erection of synagogues for their better accommodation in attending upon it. At first, probably no more was intended than the public reading of the Scriptures. Afterwards it became the custom to offer a commentary upon the portion read. From the thirteenth chapter of the Acts, it appears that, in the apostolic age, when the Law *and the* Prophets were thus read in the synagogue, any person might be invited to offer an exposition, or a word of exhortation, to whom the president chose to pay the compliment. In preaching, our Lord himself was constantly employed; and in conformity both to his example and his commission, his disciples were daily in the temple, and in every house, ceasing not to teach and to preach Jesus Christ. "It is to preaching that Christianity owes its origin, its continuance, and its progress." It is the grand instrument appointed by God for the salvation of souls.

The design of the author of this valuable discourse, which is characterized by sound sense and accurate judgment, is to illustrate the specific character of the Christian ministry, and to stimulate to the faithful performance of its duties. He forcibly exhibits the object designed to be accomplished by the Christian ministry, the truths upon which it should chiefly insist in order to effect its purpose, and the state of mind and style of address to be cultivated in its exercise. He urges the solemnity of those obligations by which they, who engage in the Christian ministry, are taken out of the sphere of ordinary occupation, and put under the necessity of consecrating themselves to the dispensation of the gospel; and he shows that the obligations of this trust are connected with the deepest responsibility. He closes the whole by adverting to the dignity of the office, the happiness attendant upon its faithful discharge, and its eternal consequences. "Take heed," says the Apostle to Timothy, "unto thyself and unto the doctrine: continue in them; for in doing this, thou shalt both save thyself and them that hear thee."

To students and young ministers we cordially recommend this excellent sermon.

The Corner Stone: or a Familiar Illustration of the Principles of Christian Truth, "Jesus Christ himself being the chief Corner Stone." By JACOB ABBOTT.—Wightman.

Very few theological writings have been read in this country with

so much avidity as "The Corner Stone" of this celebrated American. We rejoice to perceive that the leading sentiments are most decidedly evangelical. In the illustration of the positive institutions of the New Testament, we think he has remarkably failed. On this topic the religious public have had some important hints from the pens of Dr. Henderson, Mr. Philip, Mr. William Jones, and Dr. Pye Smith. In description, Mr. A. is a fascinating writer, and his power of imagination has in some instances insensibly betrayed him. It is but justice, however, to add, that he uniformly aims to awaken the conscience and to purify the heart. We indulge the hope that when this highly gifted writer has had time to digest the candid criticism of his English brethren, he will review this work, and make a few corrections, which his most ardent and intelligent admirers will be happy to see.

The Negro Jubilee. A Sermon preached at the Independent Chapel, Wallingford, Berks., on the evening of Friday, the 1st of August. By WILLIAM HARRIS. *Affectionately inscribed to the united congregations of Independents and Baptists, to whom it was preached.*—Whittaker & Co., London.

This discourse contains a striking exposure of the evils of negro slavery, being a succinct history of it from its commencement in 1562, to its termination in 1834. It records the efforts made by Granville Sharp, Clarkson, Wilberforce, and others, for its abolition; and the meeting of deputies at Exeter Hall, on the 18th of April, 1833. It also contains some very just remarks, relative to the grant of twenty millions to the planters. It then adverts to the happy circumstances of their emancipation on the 1st of August, and concludes with an urgent appeal to Christians to provide for the religious instruction of the liberated slaves, by "the claims of justice—the claims of policy—and the claims of religion." And concludes by a *powerful appeal* to the liberality of *the united congregations*. The sermon is an excellent memorial of negro emancipation.

A Family Record, or Memoirs of the late Rev. Basil Woodd, M. A., Rector of Drayton Beauchamp, Bucks., and Minister of Bentinck Chapel, St. Mary-le-bone. And of several deceased Members of his Family.—Seeleys. Nisbet.

If goodness constituted greatness, the late Rev. Basil Woodd must have been one of the greatest men that ever adorned our British Metropolis. It appears from the preface that he had kept a diary very minutely in early life, "but finding that in the ardour of his youthful impressions he had expressed himself in language too highly wrought, and described his hopes and joys in terms which he thought sobriety would scarcely justify, he had long ago destroyed the record."

Mr. Woodd was born at Richmond, in Surry, August 5th, 1760. From the age of fourteen to seventeen he studied under the late Rev. Thomas Clarke, of Chesham Bois. In May 1778, he entered as a commoner at Trinity College, Oxford, was admitted to the degree of B.A., in 1782, and in the following year was ordained deacon at the Temple church, London, by Dr. Thurlow, Bishop of Lincoln, to the curacy of West Cowes, in the Isle of Wight. He preached his first sermon at Chesham from Rev. xxii. 13, "I am Alpha and Omega," &c.; and occasionally assisted Dr. Conyers, Mr. Cecil, Mr. Newton, and Mr. Romaine.

In 1784, he was a candidate for the lectureship at St. Peter's, Cornhill, where a majority appeared in his favour. In 1785, he was appointed morning preacher of Bentinck Chapel, Lisson Green, Mary-le-bone, and there he laboured nearly forty-six years, and died in peace at Paddington, in April, 1830.

Moral and Sacred Poetry, selected and arranged by the Rev. T. WILLCOCKS and the Rev. T. HORTON. *Second Edition, with considerable enlargements.* By the Rev. T. WILLCOCKS. pp. 420.—Byers, Devonport.

In these elegant pages the ardent admirers of "Moral and Sacred

Poetry" will find an ample and varied repast. Within the inclosure of this garden there are flowers of the fairest form, the loveliest tint, and the richest fragrance. In short, in this highly interesting volume our readers will meet with very much that is beautifully conceived, powerfully expressed, and admirably adapted both to improve and to delight. We can only make room for one of the minor specimens.

CELESTIAL GLORY.—ANON.

Since o'er thy footstool here below
Such beauteous gems are thrown,
Oh! what magnificence must glow,
My God, around thy throne!
So brilliant here these drops of light,
There the full ocean rolls, how bright!

If night's blue curtain of the sky,
With thousand stars inwrought,—
Hung like some royal canopy,
With glittering diamonds fraught,—
Be, Lord, thy temple's outer veil,
What glory round the shrine must dwell!

The dazzling sun, at noontide hour,
Forth from his flaming vase
Flinging o'er earth his golden shower,
Till vale and mountain blaze,
But shows, O Lord, one beam of thine:
What then the day where thou dost shine!

Ah! how shall these dim eyes endure
That noon of living rays?
Or how my spirit, so impure,
Upon thy brightness gaze?
Anoint, O Lord, anoint my sight,
And robe me for that world of light!

BRIEF NOTICES OF RECENT PUBLICATIONS.

A Collection of the Promises of Scripture under their proper Heads. By Samuel Clarke, D.D., p. 180. *Wathbourn,*—This neat edition of Clarke's Promises is divided into two parts; the First Part containing four chapters, entitled, Promises of Temporal Blessings—Promises relating to the Troubles of Life—Promises of Spiritual Blessings in this Life—Promises of Blessings in the other World. The Second Part has three chapters: Promises to Duties of the First Table—Promises to Duties of the Second Table—Promises belonging to both Tables. An appendix of Promises to the State of the Church. Conclusion, That God will perform all his Promises.

Illustrations of the Bible, from Original Paintings. Part 5. *Bull.*—Subjects: Passage of the Red Sea—The Infant Moses—The Seventh Plague—Moses receiving the Tables—The Fall of Dagon—Balaam and his Ass—The Stranger's Sacrifice accepted—Jael killeth Sisera. Finely executed.

1. *Scripture Doctrine; p.* 36. *Brown. Dundee.*

2. *Plain Questions on Baptism, with Scripture Proofs, and Extracts from eminent Authors; p.* 16. *Brown, Dundee.*

The first of these tracts contains one hundred and thirty-six questions on the *principles, facts, and duties* of revelation; the answers to which are all given in texts of Scripture. The second, besides presenting the reader with the Scriptural view of believers' baptism, illustrates and confirms its statements by various citations from unobjectionable authorities.

The Christian Reporter. Brown, Dundee.—We have received several numbers of this little periodical, which appear well calculated to interest and instruct a numerous class of readers, who may seldom have an opportunity of perusing more elaborate publications.

1. *On Church Property; p.* 29. *Wilson.*

2. *Church Establishments examined: a Lecture delivered in the New Subscription-Rooms, Launceston, on Thursday evening, July* 3, 1834, *by J. Barfett, Minister of Castle Street Chapel; p.* 20. *Simpkin and Marshall.*—The pamphlet "On Church Property" is a condensed, sensible, and powerful publication. We have met with nothing, within the same limits, either so clear or so satisfactory. The Lecture is plain, pungent, and popular.

History of the Bohemian and Moravian Brethren. By A. Bost, Geneva. Translated from the French and abridged; with an Appendix, containing the History of Zinzendorf's Death, and a Sketch of the Present State of the Moravian Church; pp. 428. *Tract Society.*—Every thing connected

with the diffusion of evangelical principles must excite peculiar interest in the pious mind. This, of itself, would be sufficient to procure a favourable reception for this valuable historical sketch; but in the eighteen chapters comprised in this volume, the reader will meet with much to arrest his attention, edify his mind, and affect his heart.

"The following are the situations and names of the settlements, with the dates of their formation:—In *Upper Lusatia*, Herrnhut, 1722; Niesky, 1742; Kleinwelke, 1751; Gnadau, 1767. In *Silesia*, Gnadenberg, 1743; Gnadenfrey, 1743; Gnadenfeld, 1780; Neusalz, 1744; Neuwied, 1750; Ebersdorf, 1746; Neudietendorf, 1742; Koenigsfeld, 1807; Christiansfeld, 1772; Zeist, 1748. In *England*, Fulnech, 1744; Ockbrook, 1756; Fairfield, 1784. In *Ireland*, Gracehill, 1765. In *Russia*, Sarepta, 1764. In *Pennsylvania*, United States, Bethlehem, 1741; Nazareth, 1744; Lititz, 1757. In *North Carolina*, United States, Salem, 1766. These settlements contained, in the year 1822, 10,001 members." p. 421.

1. *The Day-Star of the World's Freedom; or, the British Lion trampling on the Neck of Slavery. An Ebenezer for the First Day of August*, 1834. *By John Morison, D. D. Second edition*; p. 96. *Sunday-school Union.*

2. *The Negroes' Jubilee; a Memorial of Negro Emancipation, August* 1, 1834. *By Thomas Timpson*; p. 49. *Ward.*

3. *The Memorable Day; a Sermon delivered at the Baptist chapel, St. Alban's, August* 1, 1834. *By William Upton.* p. 521. *Ward.*

"The Day-Star" is a very neatly printed little work, consisting of four sections. The first contains the Introduction; the second is entitled, A Season for Review; the third, A Season of Triumph; and the last, A Season of Hope. It will be read with considerable interest, both on account of the subject and the manner in which it is treated.

"The Negroes' Jubilee" will transmit much useful information on the subject of which it treats, and is prettily adapted as a present to the young.

"The Memorable Day" is founded on the text in Exodus xii. 14: "This day shall be unto you for a memorial," and in a manner very creditable to the author, directs attention to those topics which should be most familiar to the *mind that* devoutly contemplates the *glorious event*, on account of which *the First of August*, 1834, will deserve *to be had in* everlasting remembrance.

Anecdotes. Christian Ministers; p. 208 Tract Society.—These Anecdotes are arranged under the following heads:—Incidents introductory to Ministerial Labours—Excellences of Character—Devotedness to their Duties—Various Methods of Usefulness—Fidelity and Christian Boldness — Successful Labours — Miscellaneous. They comprehend much to instruct, to reprove, and to animate.

The Father's Book; or, Suggestions for the Government and Instruction of Young Children on Christian Principles. By Theodore Dwight, jun.; p. 237. Fry.—The duties of the paternal character are sufficiently responsible to justify every judicious endeavour to assist in the discharge of them. The work before us appears to us to be well adapted to promote this important object. Its "suggestions" extend to all the steps of early life from infancy to maturity. Much pains has been bestowed on that part which relates to the commencement and progress of religious instruction. "If," says the author, "we are to wait until a child can form an adequate idea of duty to parents, the nature of God, &c., and define his ideas to us correctly, before we begin its religious instruction, will the time ever come? Who has such ideas in perfection? or how many persons can define such as they have? Is it necessary for us to do this, before we can learn any thing useful of our Maker or ourselves? Alas! we find that our children can break laws before they can define them, or even pronounce the name of the lawgiver. Let us see, then, that they have an opportunity also to learn how to obey."—p. 61. After all, so much attention is continually essential in the training up of children to the endless variety of circumstances, both in relation to parents and children, that the very best digest of rules can never be more than generally applicable; and to attempt to adapt them universally, would be like endeavouring to make the same garment sit gracefully on every form, or the same pursuit acceptable to every taste.

The Sacred Classics; or Cabinet Library of Divinity; vol. 7. p. 352. Hatchard.—This volume consists of "The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature; to which are added two brief Dissertations: 1. On Personal Identity. 2. On the Nature of Virtue. By Joseph Butler, D.C.L., late Lord Bishop of Durham, with a Memoir of the Author, by the Rev. George Croly, LL.D." This work is too well known, and too highly-

esteemed, to admit of our saying any thing more concerning it, than that, in the present edition, it is presented to the reader in a form well adapted to secure his approbation.

Memoir of the Rev. Cornelius Neale, M.A. To which are added his Remains, being Sermons, Allegories, &c. Collected and edited by the Rev. William Jowett, M.A. Seeley and Burnside.—Cornelius Neale, born August 12th, 1789, was the youngest child of Mr. James Neale, of St. Paul's Church Yard, who for many years conducted a large china manufactory. His excellent wife was the accomplished daughter of Dr. John Mason Good.

Of this larger work we can only say, it is a fit companion to the Memoirs of Basil Woodd, far more intellectual—containing many admirable pages replete with the most valuable instruction.

The Deity. A Poem in Twelve Books. By Thomas Ragg. With an Introductory Essay, by Isaac Taylor. Longman and Co.—This is certainly a very extraordinary performance, and will receive, we doubt not, a large measure of attention from the religious public. It is dedicated by permission to Mr. Montgomery. "The work is divided into three parts of four books each; the first on the being, the second on the nature of God, the third on God revealed; and the design of the whole is to demonstrate that the God to whose existence both nature and reason bear witness, is the same Being who is revealed to us in the Holy Scriptures." The author is one of the working mechanics of Nottingham, and his book contains "the testimony of a converted infidel against the abounding infidelity of the age." Passing over many little matters of doubtful disputation, we heartily recommend the work to the attention of our friends. The severity of criticism is disarmed by the intrinsic merit of the poem, especially when it is considered, as we happen to know from good authority, that this poem was written in the 24th year of the author, who has had to labour for his own subsistence ever since he reached the age of eleven, without receiving an hour's education of any kind.

The Way of Salvation. By Henry Forster Burder, D. D. Westley and Davis.

Counsels to the Aged; or a Companion for the Evening of Life. By John Morison, D. D. Westley and Davis.—Both are worthy of the high reputation of their respective authors.

A Letter to a Person recently Baptized on a Profession of Faith, and united to a Christian Church. By J. Upton, pp. 29. Wightman.—We would earnestly recommend to the attention of our readers the appropriate words of "congratulation, caution, direction, and encouragement," contained in the pages of this well written and neatly printed tract. It is such an illustration of the *multum in parvo* as we have comparatively seldom seen.

OBITUARY.

MR. GEORGE BROWN.

Mr. George Brown, coach-maker, of Castle-street, Reading, Berks., was born at Windsor, June 3rd, 1759. He received part of his education at the grammar-school at Odiam, Hants. Three of his school-fellows rose to be bishops, viz. Burgis, Huntingford, and another. He finished his education at Marlow, in Buckinghamshire. He was sent out into the world by his parents rather young, and was engaged to a wine-merchant in Sidney's-rents, Cornhill, London, where he lived, before his apprenticeship, nearly a twelvemonth. Here he was exposed to many temptations, being a lover of pleasure more than a lover of God. After this he was apprenticed in Queen-street, Lincoln's-inn-fields, to a coach-maker, where he served part of his time only, serving the remaining part at Reading. During this period of his life he followed the course of this world, and, being of a gay turn, was not a whit behind any of his associates in sin and folly. He was very much addicted to cursing and swearing, so much so, that he felt, and often lamented, the effect which this habit produced on him through life. In the height of his gaiety and youth, he was in St. Paul's Churchyard one Sunday morning, and being indifferent which way he should go, placed his stick perpendicularly on the pavement, and said that he would proceed in that direction in which the stick fell. He did so, and on his way met with a friend who was going to Spa-fields chapel, whither, at his request, he accompanied him. The preacher, a Mr. Taylor, delivered a most impressive dis-

course, and drew so accurate a picture of the character of the sinner, that Mr. Brown could not help thinking that his friend had told the minister all about his life and conduct. The service being ended, Mr. Brown determined to go into the vestry and ask the minister whether his suspicions were well founded, when he received for answer, "No, the bow had been drawn at a venture, and should it be blessed to him, the good must be ascribed to God, and not to man." This Sunday was a remarkable day to him; he now became desirous to be turned from darkness to light, and from the power of sin and Satan unto God. From this time he constantly attended divine worship at Tottenham-court and Spafields chapels, till he removed to Reading, where he came under the preaching of the Rev. Mr. Davis, by whom he was baptised, on the 30th of August, 1783. He continued a member of the Baptist church the remainder of his life, or upwards of fifty-one years; and was chosen to the office of deacon, about the year 1797 or 8. As a tradesman, he maintained a high character for integrity and honour; and as a master, he was good and kind to all his men, employing fifty, more or less in number, for above half a century, during which period he was greatly respected both in the church and the world. He possessed a good constitution, and was naturally cheerful; but, within the last year and a half, he suffered greatly from a complication of disorders, with which he was more or less afflicted till his decease. He frequently prayed that the Lord would remove some of his pains, but added, "There, I wish to be content, and may God give me patience and resignation to his will." There appeared at times to be a fear of death, and he sometimes said that he had not that full assurance which some of God's people were blessed with.

He often spoke of the goodness of God to him, and would say,

"Lord, when I count thy mercies o'er,
They strike me with surprise."

He frequently regretted that he had not been a more active and profitable servant in the cause of God. This was the source of much disquietude at times; and he would acknowledge that circumstances in his business and family had been a great hinderance to him in this respect. He had a very high regard for family worship, morning and evening, and would not omit it on any account whatever, observing that it was *the best meal* he had in the day.

As his end approached, he evidently got much weaker. During the week in which he died, he rode out on the Monday, Tuesday, and Wednesday, in his phaeton, and on Thursday, in his Bath chair. When carried up stairs, on Thursday evening, he said he thought he should never come down more. He expressed himself at all times very grateful to those who attended him, for their kindness, particularly to his daughter, Mrs. Vines, whom providence, he said, had kindly brought under his roof, to administer to him in this trying period, often remarking that nothing in the world ever gave him so much pleasure as this circumstance. On the day before his death, Friday, he got up as usual, and was dressed, but did not come down stairs; he observed, "I feel tolerably comfortable, only so very weak, and my sensations are somewhat peculiar. I don't know what dying is yet, but shall very soon." On Saturday, Sept. 6th, between five and six in the morning, the day on which he died, his son-in-law, Mr. Vines, visited him, when he said, "Oh, my friend, I am glad to see you, I am at last going off the stage; and if it please the Lord, the sooner the better, for I long to be gone." In the afternoon he, accompanied with Mrs. Vines, again called; he said, "My dear children, I thank you for all your kind attentions; may the Lord bless you, and make you a blessing to each other! may you live happily together, for I am going to leave you; I am going to the mansions above, to my Saviour and my God." His son Joshua and his wife came about four o'clock, when he inquired kindly after their health, their children, and bade them an affectionate farewell. The last words he uttered were to his son-in-law, Mr. Vines, to whom he said, "My friend, my old friend, my dear friend;"—finishing off with expressions continued a long time, but which were not intelligible. From this time he gradually sunk, until eight o'clock the same evening, when his spirit left its earthly house of this tabernacle for that inheritance which is incorruptible, undefiled, and which fadeth not away. He was interred in the Baptist burying-ground at Reading, on the following Friday afternoon, by the Rev. Mr. Douglas, Mr. Hinton being from home.

On Sunday evening, Sept. 21st, the Rev. Mr. Hinton preached his funeral sermon to a very crowded audience, from the 10th verse of the 90th Psalm: "The days of our years are threescore years and ten," &c.

Reading. D. VINES.

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extracts of Letters from M. THIEFFRY.

Monchin, Aug. 7, 1834.

Sunday, 27th of July. I had a meeting in the morning at Aix, and in the afternoon at Teintiguies: after the service I went to visit a Catholic family, who regularly attend our meetings, and having entirely abandoned the Catholic church, appear well disposed to the gospel. There are two other families also who have attended the meetings since the winter, of which I hope the parents are converted; a girl of one of these families, about fifteen years of age, has just died of a consumption: she manifested through all her illness, but particularly at its close, great patience, and entire submission to the will of God; she appeared to have a child-like faith in the promises, and a strong confidence in the mercy of God and the perfect merits of the Saviour.

Monchin, Aug. 27, 1834.

August 1st. I went to Chereng in the morning to make several visits, and particularly to see our brother whom I was going to baptize, that we might converse together and fix on the day for the solemnity; we agreed for the Sunday or Monday following, and that then we should call the church together and have a discourse on baptism. In the evening we had at Lannoy a prayer-meeting for the conversion of the Jews. 3rd. I had two good meetings at Baisieux in the morning and afternoon; we partook of the Lord's Supper, and afterwards had a familiar discourse on baptism, at which many were present. The Lord blessed us, for, after the discourse, five other brethren and sisters desired to be baptized. We thanked God for the paternal kindness he showed us, in leading us by his Spirit to obey his commandments. After this, we repaired to the appointed place, and there I baptized six Christians, viz. [Here follow the names.] The ceremony was solemn and imposing, joy and gratitude were felt by all present. We first knelt down on the bank and invoked the blessing of God upon us, and especially on those who were *about to be baptized*; we then went down into the water, and I immersed them, pronouncing the formula given by our Saviour himself, "In the name of the Father, and of the Son, and of the Holy Ghost." When we came up out of the water, we again knelt on the bank, and returned thanks to God our Father, to Jesus Christ our Saviour, and to the Holy Ghost our Sanctifier. Having then commended each other to God and the word of his grace, we separated. 11th. This day I baptized a dear brother of Teintiguies: I proceeded in the ordinary way. The brother, whose name is E—— D——, does not know how to express his thanks to the Lord for enabling and disposing him thus to fulfil all righteousness. Sunday 17th. I baptized four other persons [here the names follow]; afterwards the brethren whom I had baptized returned thanks to God. The earnest supplications of one of them, that all his family might experience the same blessing as himself, were very interesting.

Monchin, Oct. 2, 1834.

September 1st. This evening we had a prayer-meeting at Lannoy, at 7 o'clock, for missions. 4th. I made some visits at Baisieux: there I had a long conversation upon religion with a Catholic, about sixty years old. This man is aware of the errors of the Romish church, and disgusted with their human traditions; he reads the word of God, and appears desirous of salvation; he attended our meeting in the evening. Sunday 14th. I had three meetings at Lannoy; two preachings, which were numerously attended, and which I hope will not be without fruit to the glory of God; and, as I was to baptize some Christians that day, I had a meeting for instruction on baptism at five o'clock. Afterwards we went to the river, and having invoked the blessing of God, I baptized as the Lord commanded, "In the name of the Father," &c., four persons. [Here follow the names.] Monday 15th, we had at Baisieux a Christian feast, such as we have never yet had in these parts: we called it the feast of brotherly love. There were about 150 persons, Protestants converted, and others, from about twenty-two to twenty-four villages of

four or five leagues' distance. The feast was opened at eleven o'clock (the tables, forms, and chairs being placed in an orchard) by singing a hymn; after that, M. Marziale prayed for the assembly, then read from the prophets and the epistles; he then gave a short exhortation upon the object and spirit each should bring, to profit by this day. I then prayed, and, to conclude, we sang a hymn of thanks. After we had prepared the tables, and the people were seated, the brethren charged with leading the conversation to religious topics, and providing for the comfort of any one, were arranged at the tables at convenient distances; about a tenth of the brethren were charged with this superintendence. At three o'clock, M. Marziale preached a sermon full of spirit and of love; he preceded it by exhorting all to be at the foot of the throne of grace that God might, in answer to their prayer, give success to his gospel by opening and rendering attentive the hearts of the hearers. A great number of Catholics came from the neighbouring places; there were about three hundred persons at the preaching; the most profound silence and attention were maintained. The Catholics were in the greatest astonishment to see the order and silence which reigned, as well at the sermon as at the dinner; they admired it much, and could not help exclaiming, "This is beautiful." The Protestants are painted here in such odious colours that the Catholics were still more surprised. To finish the meeting, we had prayer, and sang a hymn, and having made a collection for a brother of the department of La Somme, who had been burned out of his house, separated with hearts full of joy and gratitude. I think that if such feasts were to be more frequent, it would be a simple yet powerful means of making known the spirit of the gospel to a blind and ignorant people. 18th. I baptized in the scriptural manner a brother, named F—— S——. Sunday 21st. I spent the day at Nomain; the assembly in the morning was numerous; in the afternoon it was still more so. I gave a simple and scriptural exhortation relative to baptism, and, after the service, I baptized before all the assembly three brethren and nine sisters. [Here follow the names.] Every thing was done with order and profit, and after several brethren had returned thanks, we separated. May the Lord baptize us with his Spirit, that we may serve Him faithfully all the *days of our life!*

DOMESTIC.

BAPTIST UNION.

Extract from the Circular Letter.

An important feature of the last meeting, to which we would particularly invite your attention, is the resolution to depute two of our brethren, Dr. Cox, of Hackney, and Mr. Hoby, of Birmingham, to visit the United States of America, and attend the next Baptist Triennial Convention. One object of this deputation is to carry the Address which was then adopted, and thus, by our delegates, to convey the cordial congratulations of the Baptist Churches in Great Britain, to the representatives of about 500,000 brethren baptized on the same profession of faith, and regulated by the same mode of church government as ourselves. We wish to express, in the most vivid manner, our high regard for them and their labours, our devout gratitude to the Most High for the rapid and unexampled extension of divine truth among them, and our earnest prayers for their long-continued prosperity. But whilst we admire their vigorous efforts for the spread of the gospel, and those free institutions under whose influence those exertions have been made, we do not shut our eyes to the fact, that in this land of liberty Negro slavery is legalized, and is suffered to remain a foul blot on their national character. It is, perhaps, within your recollection, that at the commencement of last winter, the Baptist Board in London sent to their brethren a memorial on this subject, which they requested might be laid before the Triennial Convention. To what extent the brethren thus memorialized are partakers of this national sin, we are utterly ignorant. We are glad to learn that the voice of many of them is lifted up against it, and we send our deputation to promote most zealously and, to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously, to promote THE SACRED CAUSE OF NEGRO EMANCIPATION.

Another object we contemplate is, to obtain more distinct information in regard to the influence of the Baptist Denomination in the community of the United States—the standing of their pastors in relation to those of other churches—the nature and extent of their revivals—their different societies for the spread of the gospel, both domestic and foreign—their theological seminaries—and the plans by which they

consolidate such an Union as the Triennial Convention, which associates more than 4000 churches, all of them maintaining a church government as strictly independent as that which exists in our own churches in this country.

We anticipate that many valuable suggestions will be the result of observing the practical working of measures in operation among so numerous and influential a body; suggestions which, we trust, will be eminently useful in advancing the cause of Christ throughout the world. In support of this view, permit us to present you with a short sentence from a pastoral letter of the Rev. A. Reed, one of the delegates of the Congregational Union, addressed from Cincinnati, Ohio, to his church in London. He says, "This mission is not premature—it should have been earlier; it is not only proper—it is highly beneficial. Every where the Christians of this land have been prepared to receive us; every where prepared to take enlarged views of the importance of Christian intercourse between the two countries, and every where immediate good seems to have attended this mission of Christian love from our churches. The mission has already done much in promoting good understanding and kind feeling; and eventually its influence will do much, I believe, towards making war difficult; the emancipation of the slaves certain; the doctrine and the discipline of the churches uniform; and the two nations one in promoting the great cause of liberty, truth, and godliness, over the whole world."

Dear Brother, we conclude with earnestly recommending to your cordial co-operation the Baptist Union. We wish it to be distinctly understood, that every recognized Baptist Minister, of evangelical sentiments, is invited to be a member of this Union; the only test being, that our brother be a *recognized minister of the Baptist denomination*, and that he entertains evangelical sentiments.*

In the second resolution the sum of one pound is mentioned as a contribution to the object, but with the hope that the more opulent churches will contribute more largely. As it is obvious that many arrangements necessarily are dependant upon your communication, we particularly request you to make it previously to the first day of December, addressed to the Treasurer, James Low, Esq. 30, Gracechurch-street, London.

W. H. Murch, Joseph Belcher, } *Secretaries.*

[Our friends Dr. Cox and Mr. Hoby have acceded to the request of the Committee.]

* For the resolutions passed at this meeting, see our number for *August*, p. 344.

AN APPEAL TO CHRISTIAN LADIES, ON BEHALF OF FEMALE EDUCATION IN CHINA, INDIA, AND THE EAST.

From the last census, taken by the Chinese Government in 1813, it appears that the population of that empire was then 302,447,183; a population more than twenty times as great as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia, and Ceylon; *i.e.*, more than twenty times as large as nearly the whole field of Christian missions, India and the East being excepted.

In 1821, the missionary, Dr. Milne, calculated the population of Cochin China, Corea, Loochoo, Japan, and other districts tributary to China, to be about 60,000,000. If there should be in these countries, with Burmah and Siam, only twenty millions instead of sixty millions, they form an important field of missionary labour.

The British subjects of Continental and Ultra Gangetic India, are - - - 77,743,178
The population, more or less under British influence in India, - - - - - - 33,993,000
Making a total under British influence, of - - - 111,736,178

Of the 362,000,000 of the Chinese empire, probably 150,000,000 are females; and among the 111,000,000 of India, there are about 50,000,000 more; so that in these two countries there are 200,000,000 of heathen females, demanding our commiseration and Christian care.

The condition of the Chinese women is thus described by the missionary Gutzlaff:—"Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters; live and die in ignorance; and every effort to raise themselves above the rank assigned them is regarded as impious arrogance. As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly. As might be expected, suicide is a refuge to which

thousands of these ignorant idolaters fly. The unnatural crime of infanticide is so common among them that it is perpetrated without any feeling, and even in a laughing mood. There is also carried on a regular traffic in females."

The condition of the Hindoo women is, if possible, worse. They are treated as slaves—may not eat with their husbands—and are expressly permitted by law to be beaten. Degraded and despised, they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever; and being very much excluded, by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated till Hindoo society undergoes a radical change, unless they may be improved in childhood by Christian schools.

To meet these necessities, a Society has been formed of ladies of various denominations, united together by Christian pity for the wretched female population of China and India, whom they wish to elevate and bless. Some of the objects to which the Committee will direct their attention, are the following:—

1. To collect and to diffuse information on the subject.

2. To prepare and send out pious and intelligent women, as trainers and superintendents of native female teachers.

3. To assist those who may be anxious to form female schools in accordance with the rules of this Society, by grants of money, books, and superintendents.

What Christian lady, to whom this appeal may come, will refuse her co-operation in so good a work? To aid the beneficent legislation of a paternal government in the improvement of so large a population committed to our care; to rescue the weak from oppression, and to comfort the miserable in their sorrow; to give to the infant population of India and China the blessing of maternal wisdom and piety; to teach the men of those nations, that those who are now their degraded slaves, may be their companions, counsellors, and friends; to disgrace, by the knowledge of the rudiments of European science, the fabulous and polluting legends of their sacred books, which are at variance with geographical and astronomical facts; to make them acquainted with the Bible, which now they cannot read; to place them under the instruction of the missionary, from which they *are at present* excluded; to bring them *the knowledge* of Christ; and to prove *t his grace* can do more in a few years to bless them, than centuries of heathenism could do to degrade them:—these are the great objects which carried Mrs. Wilson to the children of Hindostan, and Miss Wallace to those of China. But while "the harvest truly is plenteous, the labourers are few." Other women of equal capacity, and who can show the same perseverance, springing from compassion and faith, must follow their good example. And if they offer themselves to this work of the Lord, will not the Christian women of this country, by sending them forth, and supporting them in their work, show to the continent and to the world, that gratitude to God and to Christ for the blessings of providence and grace, can kindle in their hearts an earnest and a self-denying pity for those who, though they speak in other tongues, and are separated from us by half the earth's circumference, are yet as capable of joy and sorrow as ourselves, and are among those to whom our Redeemer has commanded that the Gospel should be preached?

Wives, who are happy in the affectionate esteem of your husbands; mothers, who enjoy your children's reverence and gratitude; children, who have been blessed by a mother's example and a mother's care; sisters, who have found in brothers your warmest friends; Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return—protected, honoured, and loved—impart your blessing to those who are miserable because they are without them. If your minds are intelligent and cultivated, if your lives are useful and happy, and if you can look for a blessed immortality beyond the grave, do not, for the love of Christ, whose sufferings have been the source of all your blessings and of all your hopes, do not refuse to make Him known, that the degraded millions of the East may, like you, "be blessed in Him," and, like you, may "call Him blessed."

Those readers who desire further information respecting the Society for Promoting Female Education in China, India, and the East, are referred to a small pamphlet, published by Mr. E. Suter, 19, Cheapside, by whom subscriptions and donations will be gratefully received.

HISTORY OF THE CHURCH AT NEW MILL, HERTS.

It is probable that many persons who understood and prized the confession of the king of martyrs—"My kingdom is not of this world," assembled for reli-

gious worship in the woods and secret places near Tring, during the reign of Charles II., after the passing of the act of uniformity, to which two thousand ministers conscientiously refused to subscribe, and therefore quitted their livings and became dissenters. These were days of trial, of rebuke, and blasphemy. The penal laws against nonconformists were oppressive to the last degree. Those of them who had any maintenance of their own, found out some place of residence in obscure villages, or market-towns that were not corporations. Others, who had nothing, were constrained to leave their families, and wander from place to place in deep distress. Their difficulties were truly great. It ought however to be recorded, to the glory of that God whose they were, and whom they served, that though they were often in straits, yet they were not forsaken. James II., on taking the crown that a stroke of the palsy had shaken from the head of his guilty brother, promised the parliament to maintain church and state according to law, but secretly did all in his power to bring in popery and slavery. But, finding that he could not accomplish his wishes respecting popery by oppressing peaceable nonconformists, he illegally suspended the penal laws, and published liberty of conscience to all persons of all persuasions. The congregation of dissenters near Tring, at that time, had for their minister the Rev. Mr. Aldridge. Tradition says that they were occasionally visited by the richly gifted John Bunyan. Soon after James II. abdicated the throne, which the Stuarts had defiled for nearly a century, and took refuge among the old buildings of St. Germain, the honest-minded church at New Mill were under the pastoral care of the Rev. Richard Sutton.*

In 1750, the Rev. Joseph Sutton was pastor; but at that period the congregation was very small, rarely exceeding twenty persons, and even these dwindled away, so that the place was shut up, and the grass grew upon the unoccupied way. In 1769 fifteen persons were baptized, and the church re-organized by the Rev. Samuel Medley, of Watford, afterwards of Liverpool. The Rev. J. King preached to them. He did not continue long at New Mill. The Rev. Henry Blaine, a member of the church at Devonshire-square, then under the pastoral care of the Rev. John M'Gowan, author of "Death, a Vision," "Dialogues of Devils," &c. was ordained to the pastoral office, February 22, 1775. This worthy man had to endure persecution and cruel mocking from the baser sort; and some persons of his own church, who were wise in their own conceit, added greatly to his sorrows. His trials and temptations were of no common kind; but in the day of adversity, he proved that the grace of God was sufficient, and that the divine strength was made perfect in weakness. He preached the last Lord's day he lived. It was given out in the morning that he was coming to preach his last sermon. He sat on some straw, in a cart, in which he rode about a mile. The chapel is situated about that distance from Tring. Mr. Blaine died March 15th, 1788.

The next pastor was the Rev. John Clement; he was ordained July 17th, 1788. Mr. Blaine had strongly recommended Mr. Clement for their pastor. This station he filled nearly twenty-four years, with honour and credit, both to himself and the cause of the Redeemer. He experienced repeated and heavy trials in the church, but the Lord supported his servant, and he had the happiness of seeing his labours abundantly blessed for their peace and prosperity. As January, 1812, was the time appointed for the annual collection for the poor at New Mill, Mr. Clement, though brought very low, from his love and care to that part of his flock, particularly requested that he might once more plead their cause in the pulpit. This request was granted him, but not without great anxiety on the part of his friends. The Lord, however, helped him through. The text was Job xxx. 20: "Was not my soul grieved for the poor?" This was the last sermon he preached. In his last illness his confidence in God was firm, and his whole soul resigned to the divine will; the sting of death was taken away; he knew whom he had believed, and was persuaded that he was able to keep that which he had committed unto him against that day; that though heart and flesh were failing, God was the strength of his heart and his portion for ever.

—— In duty prompt at every call,
He watched and wept, he prayed and felt, for all;
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Mr. Clement died, February 17th, 1812, aged sixty-three.

* Richard Sutton. The name of this minister stands among the thirty-seven worthies who recommended the confession of faith put forth by our fathers in 1688.—See Dr. Rippon's Register for 1790, *Part 1.*

The Rev. John Rees, from the Stepney Academy, succeeded; he was ordained, February 12th, 1813. His ministry was useful in increasing the church. He fell a martyr to his labours, and died, May 5th, 1815, having sustained the pastoral office only two years and three months.

Revolving his mysterious lot,
I mourn him, but I praise him not—
To God the praise be given,
Who sent him like the radiant bow
His covenant of peace to show,
Athwart the passing storm to glow,
Then vanish into heaven.

The Rev. D. Clarabut was ordained, January 1st, 1817; and was summoned into life and glory, Oct. 25th, 1833. This excellent man was called to the work of the ministry by the church at Eythorne, Kent, then under the pastoral care of the Rev. John Giles. He manifested great patience and resignation under the afflictive hand of his heavenly Father.

At the last meeting of the ministers and messengers of the Buckinghamshire Association of Baptist churches, it was resolved, "That this meeting desires to record its tribute of affection and respect to the memory of our late brother Clarabut, and to express its gratitude for the assistance rendered to his bereaved family. Mr. Clarabut's papers were put by his widow into the hands of a respected neighbouring minister, who, it is presumed, is now engaged in preparing memoirs of the late deservedly esteemed and talented pastor of the church at New Mill. May our God show mercy to the widow, and bless her fatherless children!

The chapel at New Mill is 62 feet by 40, vestries included. It will seat about 800 people, and is frequently filled.

Tring. J. T. J.

TEMPERANCE SOCIETY.

Resolutions of the Conference held at Exeter Hall, on Monday, May 19th, 1834, the Rev. Professor Edgar in the Chair.

Resolved,—I. That since the use of distilled spirits, as a beverage, has been ascertained, by general observation and experience, and by the disinterested and intelligent testimony of upwards of five hundred medical practitioners, to be productive of many injurious and fatal effects on the physical, mental, and moral constitution; and inasmuch as distilled spirit arises from a sinful waste *of that grain* which ought to afford sustenance to the community; this meeting recommends that all reasonable opportunities should be used by every member of the Temperance Society to impress a conviction of these truths, by information and moral influence, on persons of all classes, and particularly on members of the legislature.

II. That next to the great duty of demonstrating to all whose character and habits give them influence in the community, the pressing necessity for their discontinuing the use of distilled spirit as a beverage, it is incumbent upon Temperance Societies to take the most effectual measures for calling the attention of the public, and first and most especially of spirit dealers, to the burdens, temptations, and sufferings connected with the traffic in distilled spirit.

III. That the establishment of Temperance Societies be particularly recommended in families and manufactories—in colleges, academies, and private seminaries—and in mechanic and scientific institutions: the rising generation being in an especial manner the subject of the Temperance Society's anxiety and hope, it is affectionately recommended to those who have the charge of schools, particularly Sunday and other schools for the benefit of the working classes, to make the fundamental principles of the Temperance Society a subject of their early and very decided instruction.

IV. That this meeting recurs with much satisfaction to the sanction which the principles of Temperance Societies have derived from the resolutions of some influential religious bodies, and feels deeply anxious to receive the important aid of similar testimonies from the accredited organs of all other Christian Societies.

V. That this meeting regards the influence of females as of the utmost importance to the Temperance cause, and earnestly recommends that means should be forthwith used to secure their active co-operation, as members of this Society, or of distinct Societies, to be called the Ladies' Branch of the British and Foreign Temperance Society, in circulating information, inviting others to sign the declaration of the Society, and in lending their powerful aid in collecting funds for this Society; and that this subject is recommended to the serious consideration of Auxiliary Societies.

VI. That, having regard to the total inadequacy of the annual income of the Society to meet the necessary demands upon its funds, by the extension of its operations and the employment of agents,

and to the fact that the Society is at present considerably indebted to the Treasurer, this meeting strongly recommends all members of Temperance Societies to use their best exertions to procure an accession to the funds, especially from annual subscribers, and also to carry into effect the plan of circulating books for collecting donations to the Society.

VII. That the clergy and ministers of every denomination, who are members of this Society, be requested to contribute their aid, by preaching sermons on its behalf, and to encourage pecuniary collections on those and other occasions.

VIII. That this meeting records its satisfaction and gratitude that many public journals and periodicals have advocated Temperance principles, and that the committees of Temperance Societies be requested to adopt suitable measures for securing the continuation and extension of such important advocacy.

IX. That this meeting is deeply impressed with the important effects likely to result from the universal diffusion of the principles of the Temperance Society, in promoting the health, comfort, and moral improvement of mankind—in affording protection to commercial intercourse and enterprise—in establishing relations of amity among nations as well as individuals, and in preparing the way of the gospel of peace; and, therefore, earnestly solicits the co-operation of Missionary and other benevolent and Christian Societies — of British merchants and foreigners, in extending over the world the knowledge and beneficial influence of the principles and practice of the Temperance Society.

X. That, feeling a deep interest in promoting the principles of the Temperance Society among our maritime population, this Conference is anxious to draw to this important subject the attention of ship owners, and all connected with maritime affairs, more particularly of those benevolent and Christian Societies which take an especial interest in the welfare of seamen.

XI. That the distribution of rations of spirits to soldiers and seamen, and the establishment of canteens for the sale of spirituous liquor in barracks, are a temptation to drunkenness of a very injurious nature, and a serious barrier in the way of the Temperance reformation; and that, in the opinion of this meeting, it would essentially improve the character of the British Navy, if the Admiralty would make such arrangements that men might be entered for the naval service in future, who are not to expect rations of distilled spirit.

XII. That this meeting declares its serious conviction, that without the blessing of Almighty God, and the influence of his Holy Spirit, no substantial and permanent improvement of character can reasonably be expected from any external reformation of habits effected by the Temperance Society: this meeting, therefore, affectionately recommends, as an essential means of promoting Temperance, watching unto prayer without ceasing.

INCOME OF THE STATE CHURCH.

(*From the Report of the Commissioners of Inquiry as to Ecclesiastical Revenue.*)

Gross Annual Revenues of the several Archiepiscopal and Episcopal sees of England and Wales (average £6,683).	£180,46
Gross Annual Revenues of the Cathedral and Collegiate Churches, and the dignitaries, &c., connected with them	350,861
Total gross Income of 10,701 benefices with and without cure of souls (average £304)	3,253,662
	3,784,985

Of this aggregate, about one-fourth would seem to fall to the working clergy: viz.

Stipends of 5,384 curates (average £80)	432,956
4861 Benefices, the incomes of which are under £200, averaged at £110 . . .	534,701

The incumbents of these small benefices may claim to be ranked among the working clergy; and, indeed, it may be thought that those whose incomes are under 300*l.* might be added to the estimate; but a deduction would require to be made from the above numbers, in consideration of the benefices held by pluralists, and the curacies held by beneficed clergymen. We cannot, therefore, be very far from the truth in taking the working clergy, as above stated, at 10,245 persons, who share among them about 966,666*l.*, or say, in round numbers, a million sterling, being less than 100*l.* to each. This leaves two millions and three quarters sterling to the clerical aristocracy, who, exclusive of the bishops (the 6000-

pounders), share, on the average, about 450*l.* each. But of the 5600, whose benefices are above 200*l* per annum, four hundred have incomes varying from 800*l.* to 2000*l.* and upwards; so that the real average income is much lower, except in the case of pluralists. Sixty-two sinecure rectories have incomes averaging 300*l.* Such is the admirable blank and prize system of the ecclesiastical state lottery.

Now for whose benefit is this system maintained? Suppose every shilling of this revenue swept away, (may we be forgiven for putting so horrible an hypothesis?) we would beg leave to ask, whether, upon any system of payment, the working clergy, the *bona fide* teachers of the people, would be likely to realize a smaller income than, according to the showing of this Report, two-thirds of the clergy are at present forced to put up with? Is it conceivable that the voluntary system could do *less* for the 10,000 curates and petty incumbents, than the tithe system now does for them? The average incomes of the dissenting teachers are decidedly higher. Yet, the Dissenters, Sir R. Inglis says, own but a fortieth part of the aggregate property of the country. What then, shall it be thought that the holders of the other thirty-nine fortieths could not, or would not, voluntarily raise more than 100*l.* a year in each parish for *their* teachers? What a bitter calumny would be involved in this supposition! Well then, if the working clergy would be no worse off, were the whole of this property annihilated, who are the gainers by the present system? The pluralists, the drones, and the spiritual dignitaries in high places.—*Patriot.*

CHAPELS OPENED, &c.

WOLLASTON.

A new Baptist meeting was opened for divine worship, at Wollaston, in Northamptonshire, on Tuesday, Sept. 9th, 1834. The Rev. Messrs. Murrell, of St. Neots, and Whittemore, of Rushden, preached on the occasion; several ministers engaged in the devotional exercises.

BROCKHAMPTON, GLOUCESTERSHIRE.

A small neat chapel, capable of containing between two and three hundred persons, has lately been erected in this village, principally through the exertions of persons connected with the Baptist church and congregation in Cheltenham. *It was opened* for worship on Sept. 15th, when two sermons were preached by the Rev. — Smith, of the latter place, and the Rev. W. Yates, of Stroud; after the conclusion of the services, upwards of three hundred persons partook of tea and other refreshments in an adjoining field. The building is also intended to be used for a school. The collections amounted to £31 19*s.* 2*d.*

ARLINGTON.

On Wednesday, the 17th Sept., the first anniversary was held of the new chapel at Arlington, in the county of Gloucester, on which occasion three sermons were preached; that in the morning by the Rev. J. W. Peters, of Quennington (the late incumbent of that parish), from John i. 4; in the afternoon, by the Rev.—Smith, of Cheltenham, from Rom. viii. 16; and in the evening, by the Rev. Daniel White, of Cirencester, from Matt. viii. 11. The place was crowded to excess throughout the day, and the collections for the remaining debt amounted to about £16. During the past year, services have been conducted there twice on each sabbath, by the Rev. D. Williams, and the Rev. D. Wassell, pastors of the Baptist church at Fairford, and which we are happy to say have been well attended.

HALSTEAD.

On Thursday, Oct. 16, the Baptist chapel, at Halstead, Essex, having been rebuilt and enlarged, was re-opened, when the Rev. J. P. Dobson, of Orange-street, London, and Dr. Cox, of Hackney, preached. The style of the building is the early English Gothic, and has been much admired for its neatness, and appropriateness as a place of worship. The dimensions are sixty-two by forty-two, including two porches at the entrances, which add materially to its architectural appearance. It is calculated to hold from eight to nine hundred persons, and is well attended. This interest within the last two years has risen very considerably in point of numbers, and bids fair to be a flourishing one.

ORDINATIONS.

WELLOW AND YARMOUTH, ISLE OF WIGHT.

On Thursday, May 22nd, the Rev. William Hancock, late student at Stepney College, was ordained pastor over the Baptist church of Wellow and Yarmouth, Isle of Wight. The Rev. Dr. Draper, of Southampton, delivered the introductory address, and asked the usual

questions; the Rev. Mr. Read offered up the ordination prayer; the Rev. W. H. Murch, Theological Tutor of Stepney College, gave the charge from 1 Cor. iv. 2; and the Rev. C. E. Birt, M.A., of Portsea, preached to the people from Heb. xiii. 17. The devotional services of the day were conducted by Messrs. Davis and Bishop, of Newport, Payn, of Warminster, Clay, of Portsea, and Smidmore, of Niton.

TREDEGAR.

Monday, 21st of July, the Rev. T. Williams, late of Abergavenny Academy, was ordained pastor over the English Baptist church, at Tredegar Iron Works. The services commenced at half-past ten in the morning, when the Rev. D. B. Jones, of Blaenavon, read and prayed; the Rev. J. Roberts delivered an address on the nature of a Christian church, asked the usual questions, and received Mr. W.'s declaration of divine truth; the Rev. T. Harris, Merthyr, commended the young minister to the care and protection of the Great Head of the church; and the Rev. W. Jones, Cardiff, delivered the charge. At 2 P. M., Mr. T. Davies, from Bristol Academy, commenced the service; three brethren were set apart to serve as deacons; when T. Harris, Merthyr, gave them and the church many exhortations relative to their respective duties. At six the service was commenced by the Rev. Stephen Price, Abersychan; the Rev. J. Williams, Trosnant, preached in Welsh; and Mr. Price in English.

HEDON.

On Wednesday, 20th of August, Mr. Edmund Theobald, a member of the church at Norwich, under the pastoral care of the Rev. W. Brock, and late of Horton Academy, was ordained pastor over the church at Hedon. The Rev. C. Daniell, of Hull, stated the nature of a Christian church; the Rev. J. Mc. Pherson, of Hull, asked the usual questions, and offered the ordination prayer; the venerable Dr. Steadman delivered an affectionate and impressive charge from Colossians iv. 17; and the Rev. Thomas Stratten (Indep.), of Hull, preached to the people from Acts ii. 41, latter clause; the Rev. Messrs. C. Smith (Indep.), J. Sibree (Indep.), R. Johnson, and Mr. G. Greenwood, conducted the other parts of the service.

CHIRBURY, SHROPSHIRE.

On Friday, Sept. 19th, Mr. W. Bird, of Churchstoke, was set apart to the pastoral office over the church at Chirbury, Shropshire. Mr. W. Keay, of Wellington, explained the nature of a gospel church, and asked the usual questions; Mr. B. Price, of Newtown, offered up the ordination prayer; and Mr. Kent, of Shrewsbury, delivered the charge. In the afternoon, Mr. Evans was set apart by prayer to the office and work of a deacon; Mr. J. Francis, of Pontsbury, addressed him upon the nature of the office; and Mr. B. Price preached in the open air in the evening. Our prayer is, that the pastor, who before was a member of the church, may prove very useful, and that this small one may become a great nation.

BUCKINGHAM.

On Wednesday, September 24th, the Rev. T. W. Bridge, late of Newport Pagnel College, was ordained pastor over the church and congregation assembling at the old meeting-house, Buckingham; when the Rev. J. Slye, of Potterspury, stated the nature of a Christian church; the Rev. W. Castleden, of Woburn, Beds., offered up the ordination prayer; the Rev. T. P. Bull, of Newport Pagnel, delivered the charge; and the Rev. N. M. Harry, of London, preached to the people.

KEYSOE ROW, BEDS.

On Tuesday, Sept. 30th, 1834, Mr. John Woolston was ordained co-pastor with brother Farley (who has long been afflicted with paralysis), over the particular Baptist church at Keysoe Row, Beds. The Rev. L. J. Abingdon, of Ringstead, after introducing the service by reading the scriptures and prayer, stated the nature of a gospel church, and proposed the usual questions; the Rev. J. Trimming, of Irthlingboro, offered the ordination prayer, after which the Rev. J. Whittemore (Mr. W's pastor) delivered the charge from Col. iv. 17; and the Rev. G. Murrell, of St. Neots, addressed the church from Heb. xiii. 7. In the evening, brother Trimming preached from Acts. viii. 8.

NORTHAMPTON.

On Tuesday, October 7th, 1834, Mr. Meakins was publicly set apart as pastor of the Particular Baptist church, meeting in Chapel-court, St. Edmonds, Northampton. The service was introduced in the usual way, by reading the Scriptures and prayer; the Rev. L. J. Abingdon, of Ringstead, stated the nature of a gospel church; the Rev. J.

Whittemore, of Rushden, proposed the usual questions, and received Mr. Meakin's confession of faith; the ordination prayer was offered by Mr. Abingdon; after which the Rev. J. Trimming, of Irthlingboro, delivered the charge to the pastor, founded on the 2nd Tim. ii. 15. The service having been protracted to a late hour, the remainder of the service was adjourned till the evening, when, after reading and prayer by the Rev. J. Woolston, of Keysoe, the Rev. J. Whittemore preached to the church from 1 Tim. iii. 15. The solemn and interesting services of the day were concluded by the members of the church, and ministers present, partaking together of the Lord's Supper.

WALWORTH, LONDON.

On Wednesday, Oct. 22nd, the Rev. Samuel Green, jun., late of Thrapston, was publicly designated as co-pastor with the Rev. John Chin over the church in Lion-street, Walworth. The Rev. G. Clayton commenced the services of the day by reading portions of the scriptures and prayer. The Rev. Dr. Newman delivered the introductory discourse, and asked the usual questions. The Rev. John Dyer offered the designation prayer; and the Rev. Dr. Cox delivered the charge, from 2 Cor. v. 9.

In the evening the Rev. G. Pritchard preached to the people from 2 Cor. viii. 16. The devotional parts of the services were conducted by the Rev. Messrs. Chin, Shenston, E. Carey, Finch, J. M. Cramp, Groser, of Maidstone, Steane, &c. The services of the day derived great interest from the cordial union apparent between Mr. Chin and his junior brother. May their mutual confidence and affection continue and increase, and may the most abundant blessing from the great Head of the church rest upon their combined exertions for his glory! Between the services, the ministers and many of the friends present partook of an excellent cold dinner and of tea in the vestry, provided by the church.

NOTICES.

The Rev. John Davis, pastor of the Baptist church worshipping in Horsley-street, Walworth, having resigned his pastoral charge, the Rev. R. G. Lemair, late of Norwich, has accepted an unanimous call from the same. Through a divine blessing attending his ministry, it proves needful to enlarge the place of *worship, which is* now in progress; and when finished, a public settlement to the pastoral charge will take place.

The Rev. J. H. Thomas, of Redstone, near Narbeth, Pembrokeshire, has accepted the unanimous call to the pastoral office of the Baptist church assembling in Bethesda chapel, Trowbridge, and entered on his labours on the first Sabbath in October.

The Rev Peter Anstie has resigned the pastoral office with the Baptist church at Chard, and accepted that of the church meeting in South-street, Exeter.

LITERARY NOTICES.

Just Published.

Practical Holiness the Ornament of Christianity. By the Rev. John Flavel. With a Recommendation, by William Mason, Author of Spiritual Treasury, &c. &c.

The Young Man's Companion in the World; pointing, by Anecdote and Example, to its Vices and Virtues. 18mo., price 1s. 6d., boards.

Hints on the Duties and Privileges of Church Fellowship; addressed to Candidates for Communion, and the Junior Members of Dissenting Churches. By John Edwards, Minister of the Gospel, Clapham, and Secretary to the Baptist Home Mission. Fourth edition, enlarged.

Preparing for Publication.

Six Lectures on the Atheistic Controversy; delivered at Zion Chapel, Bradford. By the Rev. B. Godwin, Author of Lectures on British Colonial Slavery.

The Revolutions of the Globe familiarly described; in a Series of Letters addressed to a Lady. By Dr. Bertrand.

The new edition of the Bible which has been long in preparation is so nearly completed, that its publication is expected on the first day of January, but with greater certainty on the first of February. The Title will probably be, "The Treasury Bible;" and it is considered, that for copiousness of scriptural illustration, with perspicuity of arrangement, every preceding edition of the Sacred Scriptures will be surpassed. The plan is new; the paper to be used has a feature of novelty in its fabric, which both adorns the page and adds greatly to the utility of the volume.

Erratum:—In page 410, l. 20, for sanctification read regeneration.

IRISH CHRONICLE.

NOVEMBER, 1834.

An appeal to the friends of the Baptist Irish Society has never yet been made in vain. The necessity, however, of being very frequent and urgent in soliciting assistance must be regarded as an occasion for regret rather than congratulation. To advert any further to the immediate cause of a considerable part of the present deficiency in the Society's receipts, might involve exposure to some misinterpretation; but it is earnestly hoped that the time is now very near, when the claims of a benevolent Institution, seeking the eternal welfare of millions of our fellow-subjects, almost at our own doors, will obtain such attention from its friends, both in London and the country, as may secure, not only the continuance, but also the enlargement of its operations.

By the following extract, from the Rev. J. Allen's correspondence, it will be seen that he will be in England this month, to collect for his chapel at those places where he has been encouraged to make applications for that purpose. His applications in July last were unsuccessful, in consequence of the exertions which were then making for Jamaica.

BALLINA, MAYO, IRELAND

Case of a Meeting House.

The Baptist Irish Society has, for the last twelve years and upwards, had an agent residing in the town of Ballina, in which a small church has been formed, composed in a great measure of persons who were originally Roman Catholics.

The Meeting-house at present occupied was formerly a loft, which was fitted up for the purpose without any expense to the public; but as it was found too small, and in many other respects inconvenient, a new one, by the advice of friends, has been erected—the dimensions of which are twenty-two feet by thirty-four feet—and the whole expense of which will be about £350. The new Meeting-house is capable of seating from 175 to 200 persons; no gallery having at present been erected.

The situation of Ballina—on the extreme western coast of Ireland—will be sufficient to convince the Christian public, that little can be done by the people themselves. Fifty pounds, however, and upwards have been raised in the immediate neighbourhood of Ballina itself; a fact which sufficiently indicates the strong desire which existed for the commencement of this work.

This case has been *strongly* recommended by the Baptist Irish Society; also *by the following ministers in the city of Dublin, who, from their* residence in Ireland, are a sufficient guarantee for the urgency and importance of the case:

Rev. James Carlile,
Rev. W. Cooper,
Rev. Richard Grimes,
Rev. S. Simpson,
Rev. D. Stuart,
Rev. W. B. Kirkpatrick,
Rev. W. H. Cooper,
Rev. J. West,
Rev. W. Urwick, D.D.,
Rev. J. W. Massie.

To the Secretary.

Ballina, October 4, 1834.

Your kind expressions of sympathy, on hearing of the diseased state of our town, contained in your last, deserve and receive our warmest thanks. It was indeed a time of trial and solemnity. As long as it continued we had a meeting daily; the attendance, however, was very small, many of those who were in the habit of attending being at that time out of town.

The new Meeting-house, I am happy to inform you, is, in general, comfortably filled. In the Sabbath morning many of our friends come in from the country to hear, and thus secure us a good congregation; and in the evening, a large number of respectable people, belonging to the town, who would not go to the other place, pretty regularly attend. Our expectations are rather exceeded than otherwise. May the word spoken be as bread cast upon the waters!

I am sorry, under the present appearance of things, to be under the necessity of returning to England to collect. The Committee, however, will I am sure see the propriety of an immediate attempt to obtain the money for the chapel. I should therefore like to leave this in the beginning of next month, as I have promises of assistance at Liverpool, Leicester, &c., at that time. Will you be so kind as inform me whether we should have the usual number of night schools? The account of congregational schools I will forward in my next.

The brevity and lateness of this letter you will please to excuse. My house, till within the last fortnight, has been like an apothecary's shop. This, added to my daily walks among the sick, and since then a change of residence, has thrown me a little out of the way.

J. Allen.

Limerick, September, 19, 1834.

To the Secretary *of the Baptist Irish Society.*

I should write at great length to give any thing of a particular statement of what I have preached and travelled, expounded and inspected, since my last monthly communication. I send with this the quarterly statement of the schools, as usual, and Readers' Journals, with which I felt much pleased, both as to the number and improvement of the scholars, and the almost incredible number of chapters of Scripture committed to memory every quarter; particularly at this hurried time, when there must necessarily be much attention paid to the harvest by the more grown children in order to save it for their good English friends, for they consume none themselves, except the potatoes—and patient and glad they are if they can have them for much labour and toil.

After preaching a great deal at Kilkee and in its neighbourhood, in the west of the County Clare, and inspecting the schools there, I set out for Limerick, about sixty miles, and went immediately on a long journey of more than 200 miles, travelling, and preaching, and inspecting the schools every day in different counties, viz., Clare, Galway, Limerick, Tipperary, and King's County. One night I had a discussion till near 12 o'clock, and had to go three miles over hills, where I was to get a bed afterwards. I trust I have been useful. *You cannot* conceive how much I have *to contend with*; there is great excitation, *and Satan* is at work also, making great efforts to pervert the truth, to subvert Christian principles to a great extent; and I think he appears to have much to do with some religious professors at the present day, in intoxicating their minds with a wild and spiritual delirium. But the Lord knoweth them that are his, and may all that name the name of Christ depart from iniquity! I think there is a great increase of holiness; and truth must prevail, for the Lord has spoken it.

W. Thomas.

Limerick, September 19, 1834.

To the Secretary *of the Baptist Irish Society.*

Though I have marked the Congregational Schools and those assisted by individuals under my superintendence on the Quarterly Statement, I beg to send you some further account of them.

The Mary's Philanthropic, or Mrs. Fernie's School, at Mount Shannon, County Galway, which I inspected last Saturday, is in a state of the highest prosperity, the greatest improvement; and the children exceeding well taught by Miss Ryan, who was herself a scholar, but now the mistress of the school. There were 92 on the roll; 79 present, 51 spelling, 28 reading the Scriptures, and repeated from memory for the quarter 155 chapters very perfectly. Mary Ann Ryan was a papist child, now a believer in the Lord Jesus.

In the Bristol school at Ballycar, the large school-house given by Major Colpoys, and under his patronage, full of well instructed children, all Roman Catholics except three. There were 200 on the roll; 129 present, 100 spelling, 110 reading the Scriptures, 25 repeated for the quarter 120 chapters from memory; taught by James Quimlivan, a most diligent and inoffensive man, much liked by the people; once a papist, is now, I trust, a believer in the Lord Jesus.

In the Seven Oaks School, at Bushy Park, Burrisokam, there are 65 on the roll; 52 present, 48 spelling, 17 reading the Scriptures, who repeated from memory for the quarter 107 chapters. One boy, William Owen, about seven years old, repeated 17 chapters from memory this quarter. He is taught by John Ryan, once a Roman Catholic; he was lately baptized; he is a very worthy man; his wife was also a papist, she is become an excellent woman. The school is under the patronage of Thomas Towers, Esq., who gives a good school-house.

I also inspected last week the Norwich or Mrs. Davey's school, at Birr, in the King's County, of which and its excellent Mistress Mrs. Saynard I cannot say too much. The inhabitants do not cease to praise the school nor the diligence and worth of the mistress; there were 67 on the roll; 58 present, 50 spelling, 17 reading the Scriptures, who repeated from memory for the quarter 119 chapters; only three Protestants in it; the Roman Catholics would not go to any other school. The priests are quarrelling among themselves, and have not time to persecute. The Independent minister, and the Protestant rector, both come and lecture the children; nor has it been opposed, certainly not by me. I myself endeavour to lay the plan of salvation before the children in every school under my care in the most simple manner, begging of them to pray for the Holy Spirit to renew their hearts, and to enable them to believe in and to love the Lord Jesus.

The Cannarvan School is situated at Bymount, 100 miles west of the Birr School, in the western part of the County of Clare, taught by John Dalton, once a Roman Catholic, now a pious inoffensive man, very diligent in reading the Scriptures in Irish to his neighbours. There are 70 children in attendance, 25 reading the Scriptures, besides 12 adults, whom he teaches to read the Irish Scriptures.

W. Thomas.

To Mr. Thomas.

Ballycar, September 14, 1834.

August 19th, returning from a Scripture Meeting, which was held at Mr. Mansil's, I went into a house in Arkile: being asked where I was, I replied, "I was at a Scripture Meeting at Mr. Mansil's." The Mistress of this house asked me, "Were there any of the workmen there?" I replied, "There was not; but two of the servants were." "I suppose," said she, "they were afraid of the priest, for he is determined to speak of some of them, who attended there before." I endeavoured to convince her that the priest was wrong in so doing, and that the people should obey God rather than man, for the Saviour says, "Search the Scriptures" "Now if Jesus Christ and his Apostles were upon earth, would you not listen to them?" "Oh! I surely would." "If so, should you or any other person in the present day, be prevented from hearing their words, which are contained in the Scriptures, *wheresoever* they *might have been spoken*? and again, the Saviour says, 'Blessed are they that hear the word of God, and keep it.'" After speaking for a long time on this subject, and bringing forward many suitable passages of Scripture, this person seemed convinced that people ought to read and listen to the Scriptures.

August 22nd. Entering into a conversation with five persons on different scriptural subjects, I endeavoured to point out to them man's lost condition by nature. One of them replied, that by baptism man was cleansed from original sin. I endeavoured to prove to them that this was not the case, for the Saviour says, "Unless a man be born again, he cannot see the kingdom of God." One of them said, "That is by baptism." I replied, "It was not, but by the renewing of the Holy Ghost; and unless the effect of this renovation takes place in the conduct of man, he cannot be said to be born again. St. Paul says, 'In Christ Jesus, neither circumcision availeth anything, or uncircumcision.' We may also say, baptism or being unbaptized avails nothing, but faith in Jesus Christ, and a new creature."

August 26th. In Granahan, I read John iii. to four persons, pointing out to them the great love which God had for the world, when He condescended to give his beloved Son to suffer death on the cross, "that whosoever believeth on him should not perish, but have eternal life."

August 29th. In Quin, I read Heb. ix. to two persons, pointing out to them that sacrifices under the Jewish law could not purge the conscience, until Christ came who, by the one sacrifice of Himself, hath obtained eternal redemption for his believing people.

September 3rd. In Newmarket, as I spoke to three persons on the all-sufficient atonement of Christ for the justification of man, one of these persons called to a man who was passing by on the street, to come in to oppose me, who commenced an argument with me on justification by works. I endeavoured to prove to them (in a very cool manner, while the by-standers spoke different times to my opponent to speak in a more calm manner), that man is justified freely by God's grace, through the redemption that is in Christ Jesus. In support of his ideas he quoted some passages from James ii. By this time several persons collected into the house and round the door, listened attentively while I read to them, the following passages of scripture, parts of Romans, 3rd 4th and 5th chapters; Eph. ii. 8; Phil. ii. 13; Titus iii. 4, 5, 7; bringing for-

ward many reasonable proofs consistent with Scripture, which I find needless to mention; but one of these persons who was present, is a man who daily reads the scriptures, and on whose mind, I trust, they are making sound impression, boldly said that it is impossible for man to do any thing of himself towards his salvation that might be acceptable to God.

September 8th. In Knopogue, I read Matt. xxv. to four persons, pointing out to them, from the parable of the talents, that man is not sent into this world merely to abstain from doing evil, but he must labour to do good, knowing at the same time, that he is not able to do any thing of himself, that it is the Lord which worketh in him, both to will and to do of his own good pleasure.

September 10th. In Ralahine, I read 1 Cor. i. to three persons, pointing out to them, that it is not human wisdom which is required to understand the Scriptures, but that which cometh from above; and James says, "If any man lack wisdom, let him ask of God," and he will obtain it, for he that asketh receiveth.

SAMUEL CROSS.

To Mr. BATES.

Carentary, September 14, 1834.

In the course of the last month, I have travelled from place to place more than 150 miles; this afforded me various opportunities of reading the word, and of telling perishing sinners what they must do to be saved.

August 19th. Near Drumahair, read for several nominal Protestants, the 3rd chapter of Galatians, and pointed out the difference between the law and the gospel; they heard very attentively, and seemed to receive instruction.

22nd. In B.scarra, read for some who attempted to prove that all have not sinned, quoting Luke i. 5, that Zacharias and his wife Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. I showed that Zacharias acknowledged himself to be a sinner, and, from Heb. vii., that he, being a high-priest, needed daily to offer up sacrifice first for his own sins, and then for the people's.

27th. Visited a man on his death-bed near Manorhamilton. He regretted that he had spent his life-time so much in the pursuit of the things of this life, which now appeared to him but vanity and vexation of spirit. I read for him many of the most suitable passages of Scripture; he expressed a desire that I should pray with him; he seemed to receive comfort from the reading of the Scriptures, and expressed a confidence in the promises of the gospel.

I have many times been in conversation with different persons on the subject of baptism. One man lately told me that the water is the same thing to Baptists, that the ointment is to the Papists; but that circumcision is nothing, nor uncircumcision, but a new creature. I entered into the subject with him, reading from the first accounts of baptism, showing that the subjects of it were persons born again, and made a profession previous to their being baptized; that the nature of the ordinance implies this, and that the practice of Baptists is still the same.

R. BEATY.

CONTRIBUTIONS.

Collected by Rev. S. Davis:

At Little Wild Street, London	3	2	0
Elim Chapel, Fetter Lane....	5	5	0
New Brentford	2	0	2
Hammersmith.....	5	13	0
Joseph Fletcher, Esq.....	10	0	0
Mrs. Fletcher	1	1	0
Joseph Gutteridge, Esq.....	5	0	0
Mrs. Gutteridge.....	1	0	0
A Friend	1	1	0
Mr. Spurden	1	1	0

Received by S. Marshall.

George Street School, Manchester, by Rev. J. E. Giles	2	2	0
Mr. Bowser, 1 year's subs...	2	0	0
Mrs. W. Fletcher, Ditto..	1	1	0
Mrs. Dack, Dereham	1	2	0
Bond Street, Birmingham Auxiliary Society, by Mr. Lowe.....	4	18	0
Mr. Biddle, by Rev. J. Upton	1	0	0
F. Plealey	1	0	0
Collected by a little Girl	2	0	8
Verwig, South Wales, by Rev. J. Flood.	1	0	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, *13, Bank Street,* and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., *Cardigan.*

MISSIONARY HERALD.

CXCI. NOVEMBER, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

MONGHYR.

It will be seen by the following letter, that Mr. Leslie has accomplished his long projected visit to the Rajmahal Hills. The more detailed account which he mentions as sent to the Calcutta Christian Observer, has not yet come to hand.

During the months of November and December, I visited nearly every village lying between the Ganges and the Monghyr hills, to the extent of twenty miles in a direct line, and four or five in breadth. Through the kindness of Mr. Moore, I was furnished with a small tent, which I transported from place to place. This I always left on Saturday—returned to Monghyr—preached on the Sabbath, and went back on the Monday to my labour. The villages are very numerous. Wherever we went, we were, in general, kindly received: and we entered few places where we did not find some one had not heard something of Christ. We visited also a number of the large villages on the opposite side of the Ganges, reaching to the extent of ten miles below Monghyr.

In the beginning of January I set off to perform my long intended visit to the hill-tribes, which, blessed be God! I was permitted to accomplish, and also to return in safety from that pestilential climate. The distance from Monghyr is nearly eighty miles. Though I had to take many a weary step, having walked more than two-thirds of the way both there and back, and to travel many a mile over hills and through vales, I esteem myself more than well paid for all my labour. As you will, I trust, receive, through the Calcutta Christian Observer, a long account of the country, people, religion, &c., and also an account of all my proceedings whilst among the tribes, I will, at present, give you a few extracts only from my journal.

Jan. 15. Returned in the afternoon to Kommo Jonceau, where we found a chief called Ureeah. He sat down, listened most attentively to the glad tidings of salvation, seemed to enter with all his heart into the subject, expressed great pleasure at what he heard, and professed himself a believer in Christ. Addressing me he said, in nearly the following words: "I have an only son, and I wish you to take him with you, that he may be taught to read and understand the gospel." On my expressing some hesitation, he said, "Will you then send some one to teach us all?" I replied, "I was come to see what could be done in this respect." He then requested me, lest I should forget

him and his request, to bring him a pen and ink, and write down his name, village, and what he had said. Not having pen and ink at hand, I said, "Be assured I shall not forget." Fearful, however, lest I should possibly be unmindful, he again entreated I might bring pen and ink; and it was not until I assured him that I would afterwards write down all, Nyansookh, the Hindoo Christian, and Maisa, the hill Christian, at the same time testifying to the truth of what I said, that he appeared contented and went away.

In the evening of this same day, and in this same village, we engaged in a rather novel business in this part of the world—the marriage, according to the Christian form, of a couple of the hill-people. Roopa, a head-man, having heard the gospel, became much impressed with a sense of sin, and particularly with the crime of fornication, in which he was then living. He came, seemingly in great fear, and asked what he should do. We, of course, told him, that as he had two children by the woman, it would be best for him to marry her. On this, he spontaneously expressed a desire to be married according to the Christian form, as he was thoroughly convinced of the truth of the Gospel. We then directed him to consult his relations and the village people; and if they approved, we would perform the ceremony. His old father, mother, and relations, having cheerfully assented, we met them, to the number of twenty or thirty, and according to the form of the church of Scotland, solemnly united the parties in marriage. The ceremony having been performed, I retired to my tent, and all the party, expressing their admiration of what was done, sat down to a simple feast. I ought also to mention, that the ceremony was introduced by an appropriate address from Maisa, in the hill-language; and that my charge to the parties, respecting their several duties, and which was made to the best of my ability, in a mixture of their own tongue and Hindoosthanee, was also repeated to them by Maisa, at my request. The prayer offered was purely in Hindoosthanee, a language of which the greater number present understood a little.

19. This morning the villagers of Kaittugbeetah, to the number of sixty, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself, addressed them. They were, in general, I think, more attentive than those of any village we have yet visited. *During the day* we visited two other villages, *and* returned in the evening to Kaittugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of their goddess Kalee, and exclaiming, as they laid it low, "Henceforth, Jesus will be our only God." We afterwards understood that they had, after a long consultation held in our absence, come to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it.

20. This morning we raised our tent, and by the help of the villagers proceeded through the valley, and up two or three steep ascents, to the residence of the chief whose name is Maga. He received us very kindly, and instantly provided us with a good house, and the best provisions he had in his own. In the evening we had some very serious conversation with him. We explained to him the Gospel, set before him the consequences of rejecting it, and of continuing to worship Kalee, the sun, moon, &c. He heaved a sigh as he listened, and said, "In my young days we worshipped God only, had abundance, and were happy; but since Kalee and other things were introduced among us, we have had nothing but trouble."

21. Early to-day we met with the old chief and all the people of his village, to the number of nearly sixty, besides children, and declared to them the glad tidings of salvation. Some of them heard attentively; and others seemed careless. After our service, which ended in prayer, the chief, in the presence of all his subjects, signified his wish to desist from the worship of Kalee, and to remove the bamboo from the village; but at the same time asked, whether it would not be right for him and his people to adhere to the mode of worship which had existed (to use his own expression) among them from the creation of the world. On our telling him that all their objects of worship were distinct from the true God, and created things which ought not to be adored, he seemed greatly nonplussed, and as if he knew not what to do. Something of the same feeling appeared also among the others. Time only will show what they will do. It is evident, however, that a great impression has been produced on the mind of the old man.

About mid-day, having procured a guide, we set off to three small contiguous villages, all bearing the name of Kairolgo, about four or five miles distant. In the first upwards of twenty people, besides children, assembled. They did not seem, in general, to hear with much attention.

We found one man among them who could read a little Hindooee. He fully entered into what we said, and promised to visit us next day, at the chief's village, to receive a book; but did not come. Another man went round shortly after we entered, and called, with a loud voice, to all the people, to come and see a white man. I could have wished, as I heard him, that He had been visible respecting whom it was said to the villagers of Samaria, "Come, see a man who told me all things that ever I did." In the second village, we had a most attentive audience of twenty-five. Several of them seemed to understand well the grand import of our message. As the day was far advanced, we were reluctantly compelled to leave the third village. The heights and steeps are so many, the jungles so thick, the path-ways so untraceable, and the wild beasts so numerous, that it is hardly possible to proceed in the dark with any certainty or safety.

Returned in the evening to the village of the old chief, and were greatly depressed by finding him determinately inclined to abide by his country gods. At night, however, after having been present at our worship, he seemed greatly softened, and seriously confessed that our way was the right, and his the wrong.

22. This morning visited, in company with the chief, Chupairee, the village of the Nyib, or deputy-chief. Here eighty people, besides children, heard us with great attention. The Nyib, in particular, was much affected with what was said, and declared that he would henceforth call on the name of Jesus only. This village has recently lost thirty people by the small-pox, and all seemed in great distress. As they listened to us, they looked as if they were convinced that Kalee, whom they had in common with other villages introduced, could do nothing for them, and that Christ was the only deliverer.

23. Struck our tent this morning, and accompanied by the chief and his son, descended the hill, passed through a valley, and ascended another small hill, to a little village called Mootayree, where Maisa preached to seven men and fourteen women. They had been, unknown to us, warned by the chief, the day before, to assemble. They did not seem to regard our message with much attention. On my telling them that their bamboo was not God, shaking it at the same time with my hand, they looked with as much astonishment as if they expected a judgment to fall immediately on my head. *Here the old chief bade us,* with much seeming affection, adieu: his son and fourteen of his villagers accompanying us, with our baggage, forward to one of three small contiguous villages called Umbra, where my companions were again accommodated with a house, and I erected my tent.

24. This morning, the people of Umbra, in consequence of some of the villagers having been abused or beaten by those in a neighbouring place where they had assembled to drink, would not meet to hear us. They felt it necessary first to have their revenge; to take which a number of them went off. How they settled the business we know not.

In the evening we entered another of the divisions, and found the people ready to march to a neighbouring village, for the purpose of drinking. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness; and spoke to them of the gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing. We left them; and are ignorant whether they went on their journey or not.

25. This morning the inhabitants of the two other divisions of Umbra, assembled, to the number of nearly fifty. They were very orderly, heard with much attention, and had much conversation afterwards on the gospel. They approved of every thing, excepting the command against drinking. This, they did not like, although they freely acknowledged, that drunkenness was the cause of many evils.

A woman of this village having, at one time, been very sick, vowed, that if she recovered, she would on the day of every full-moon, sacrifice a goat. As to-day is full-moon, she sent a man to us last night, to request our opinion on the propriety or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who had cured her, and that he required no other sacrifice than the thanksgiving of the heart. What effect our message had, we did not hear.

At 11 A.M. we set off to visit two neighbouring villages, four miles distant from Umbra, called Dundagoddah and Boonda. On reaching the former, we found the inhabitants of both villages assembled for worship and drinking. The scene was truly heart-rending. Nearly all the people, to the amount of at least 100, were in a state of intoxication. The noise of the drums, cymbals, and singing,

prevented us from almost hearing our own voices. We witnessed the worship; and the sight was almost infernal. A fowl and a pig were sacrificed; and a part of the blood of the latter, mixed with cooked grain and liquor, drank by the priest. He seemed, in his appearance, and by the violent shaking of his body, and the horrible howlings which he made, more like a demon than a man. We soon left this dismal place,—a place the most beautiful, as it regarded situation and scenery, of any we had yet seen.

We were, however, somewhat comforted in the evening by overhearing a woman in one of the huts of Umbra, telling two men to desist from singing and drinking, or Jesus Christ would be angry with them. This woman, whose countenance beamed with kindness, had before this shown no little anxiety about the comfort of my companions, daily preparing and sending them food.

26. To-day visited two contiguous villages, bearing the name of Burraree, where we met about thirty-five people. In the first we saw an old man who had once connected himself, in the plains, with the sect of Kuveer; and had subsequently heard something of the gospel at Monghyr. He said he had, for some time past, been endeavouring to persuade the villagers of the folly of their worship, and particularly of that of Kalee, to whom they had erected an ensign close by; but that they, and even he himself, were afraid to take the bamboo down. We asked them if they would permit us to remove it. The old man signifying his assent, and all the others remaining silent, Nyansookh pulled it up, and I removed it from the place. No sooner was this done, than a man hastened into his house, tore up his image of mud, brought it out and delivered it into the hands of Nyansookh, who threw it violently down the declivity of the hill. All the villagers appeared as if overwhelmed with astonishment: but no one seemed offended. On the contrary, another man hastened into his field, and brought us out a present of vegetables,—a great rarity on the hills.

27. This morning struck our tent, and left the kind people of Umbra. They gathered around us, as we prepared to go off, seemed to regret our departure, and assured us that they only waited the return of the man at whose house Kalee's ensign was erected, to unite in removing it from its place. We parted from them, *having first* publicly commended them *and ourselves to God*, in prayer.

Reached Kommo Jonceau again,—about mid-day, the place where I had married the hill couple. They all seemed rejoiced to see us, and provided us again with all our former accommodations. During our absence they had removed three out of four of their sacred bamboos, and were only waiting the consent of one of the villagers to remove the fourth. During the evening, whilst sitting conversing with Roopa, the head-man, I distinctly heard one of the villagers, in an adjoining house, commending himself and household to the care of the Lord Jesus for the night; and was assured by Roopa, that this was now his own practise, as well as that of others of the inhabitants. The whole people of this place seem in a very prepared state for the reception of the gospel in all its breadth and length. They had even come to the resolution of abandoning intoxicating liquors—the ruling and beloved god of the land.

Such is a specimen of our labours and successes. I was sorry to perceive an aversion in Maisa to be left behind among his countrymen. I consequently brought him away for the present, trusting that God will ere long lead him to a better state of mind. He is a real Christian; but he is very timid and baahful; and I think he feels that he could not go on alone.

I hope the day is not distant when God will arise and shine upon these hills. I think a Missionary might be able to live the whole year round, at some points near their base; but as I have seen the country in the most favourable season only, I cannot speak with confidence on this head. Should a Missionary ever settle among them, he must be content to become a perfect exile. They are, in general, a kind people, and not at all wedded, as the Hindoos, to their religious system. I should therefore say that, humanly speaking, a Missionary of gentle manners would soon gain a great ascendancy over them.

JAMAICA.

Letters, from which the following extracts are taken, were received from this Island a day or two after our last Herald left the press. We will not weaken the impression which their perusal will excite, by any introductory remarks of our own.

From Mr. Dendy, Falmouth, August 12th, 1834.

The ever-to-be-remembered first of August has passed. Here we found it a good day. The people thronged into town to the Baptist and Methodist places of worship in great numbers. We commenced the public services of the day with a prayer-meeting at six o'clock. We had preaching at half-past ten, the people listened with great attention while they were addressed from Ps. cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." And they sung with much spirit the hymn commencing, "Blow ye the trumpet," &c. At this service there could not be less than one thousand six hundred people. About five hundred and seventy were in the building, the remainder outside under the trees or awnings that were put up for their accommodation; previously I had six large shutters cut out of the sides of the building, that those outside might see and hear better. A month before I had given notice that a special collection would be made, as a thank-offering to Almighty God for the great change effected, the proceeds to be applied towards the re-erection of the chapel. The people are poor; on this occasion they strained every nerve, and showed their gratitude, not only in expressions of thankfulness, but by their contributions, which amounted to £83 currency.

On this occasion I read the Resolutions of the British and Foreign Bible Society in reference to the gift of a New Testament with the Psalms; with joyful countenances they came forward to have their names entered as being able to read, or as having children who were learning to read.

The day passed off in a very different manner to what a day of public rejoicing generally does; every countenance beamed with joy, and every heart appeared filled with gladness, but there was none of that noisy ebullition of feeling which is frequently displayed on far less interesting occasions. We cannot but attribute this, in a great measure, to the influence of the gospel, which combines peace with joy; and which gospel so many profess to believe and embrace.

On the following Sabbath (the 3rd) Jamaica witnessed such a Sabbath as was never before seen. In going to and from our place of worship in this town, the eye was no longer pained or the heart grieved in seeing country people with their baskets of provisions on their heads for sale, or in beholding the stores and shops for the vending of different commodities, but all was quietude and repose, and naught was to be seen but decently dressed people going to and from different places of worship. Our building at the six o'clock early prayer-meeting was overflowing; at half-past ten there were more people than on Friday, August 1. There could not have been less than eighteen hundred present. Three parties of Sunday-school children, amounting to about one hundred and twenty, were removed to friends' houses, with a teacher or two to each division, during the service, and notwithstanding our two awnings and a booth erected the preceding day (Saturday), many people and children were seated under the trees, or upon the ruins of the old chapel. Our place is indeed too strait; instead of one Baptist chapel at Falmouth, two large ones are needed, capable of containing fifteen or sixteen hundred persons each, and it will appear so, by looking at the numbers already connected with our Societies. Our chapel previous to the disturbance would not have accommodated the people attached thereto, if it had not been for the then existing system of slavery, which generally deprived the negro of every second Sunday at least; and now, therefore, when so many can come without let, hinderance, or molestation, the places of worship must be large, and they ought to be more numerous.

From Mr. Abbott, Montego Bay, August 12th.

The packet post came in by an express this morning, and supposing that you will feel anxious to hear from this part of the island, I embrace the present opportunity of informing you that the ever memorable 1st of August passed off without any disturbance, or any manifestation of an insurrectionary spirit, save in the parish of St. Anns, where, I have been informed, some few of the apprentices refused, for a few days, to work, owing to an attempt on the part of their masters to deprive them of the time allotted to them by the Abolition Act, but have since heard of their having peaceably returned to their accustomed duties.

I never witnessed, nor did I two years since think I should live to witness, a scene similar to that which I beheld here on the 1st of August.

I mentioned in my last that we had arranged to hold services at each of the town stations on the west end of the island on that day, and to make a special collection at each place towards re-building our chapels. At our subordinate stations,

Greenwich Hill, Gurney's Mount, &c. we had for some weeks previous to that day addressed the people in reference to the expected change; and on the 27th of July preached here from Jer. xxix. 7: "*And seek the peace of the city, whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace.*"

On the 28th I baptized ten persons, and amongst the number, Mrs. Dexter, the wife of brother Dexter. On the 31st we held a preparatory prayer-meeting, at which the attendance was good. On the 1st of August, the chapel, the yard, and the streets around the chapel, were crowded to excess. I spoke in the morning from Ps. cvii. 8, and in the evening from John viii. 36; and collected upwards of £40. Saturday evening we had the chapel full, and many in the yard at a prayer-meeting. On the 3rd I baptized twenty-five, and, by the request of the deacons and leaders of the church, I, in the morning, again enforced the duty of subjects to "seek the peace of the city," &c. Our congregation was even larger than on the previous Friday—it is considered on the most moderate computation that not less than three thousand persons were present. After the morning service, we had the pleasure of welcoming thirty-five brethren and sisters to the table of our Lord, around which not less than 1200 members were seated. I concluded the service of that glorious day by exhorting the new professors to "go on their way rejoicing." I found these services to be soul-refreshing seasons, and I believe to hundreds they were truly pentecostal.

Similar services to those I have mentioned were held at Lucea where brother Dexter officiated; at Savanna la Mar, where brother Hutchins was; and at Falmouth, under the superintendance of brother Dendy: and their souls also were cheered and animated by what they saw and heard. Happy, most happy, are we to learn that there is at length a prospect of our chapels being speedily rebuilt; and that the thousands who now remain exposed to the heat of the sun during our services, will soon have commodious houses to contain them.

From Mr. Taylor, Spanish Town, August 18th.

On the first Friday I preached at Old Harbour to a very numerous congregation. In the afternoon I travelled to Vere, and preached the next morning in the open air to a great number; but the weather was rather unfavourable, and the showers interrupted the worship a little, as the shed which was erected would only keep off the rays of the sun. In the afternoon I travelled to Clarendon, where I preached in the evening to what I thought a good sized congregation, but it was nothing compared with the numbers who assembled on the following morning, *Sunday*; a very extensive shed was erected covered with cocoa-nut branches and calico and canvass, but all was not sufficient. My subject at the three stations was from Jeremiah's letter, chap. xxix. 11: "*I know the thoughts that I think towards you, saith the Lord,*" &c. I said but little to them about their temporal redemption from slavery; but directed their attention to the necessity of a spiritual redemption, and the price paid for it, not twenty millions of money in silver or gold, but the precious blood of Christ. I was aware that many were present who, perhaps, had never heard the gospel before; and I concluded that, by preaching the gospel to them, I was on safe ground. I told the people I would not disgrace the pulpit by preaching about politics, and that I would not insult them by reminding them of their temporal duties; that they knew their duty, and that they had done their duty, that their hard labour and general good conduct for the last twelve months was an evident proof of it. In all my travels on those three days (for I preached at Old Harbour in the evening) I saw nothing like noisy joy or drunkenness or dancing; the people seemed more disposed to thank God, by attending the sanctuary.

From Mr. Gardner, Kingston, Aug. 18th, 1834.

On that ever-to-be-remembered day, the first of August, religious service was conducted in most of our chapels. At mine, at half-past four, A.M., a large congregation was assembled, when we had a most interesting season. At this meeting we devoted the time chiefly to thanking the God of all mercy for the great blessing he had conferred on so many thousands of our fellow-men, and praying to Him to incline and constrain them so to walk as to adorn the doctrine of God our Saviour in all things. At half-past ten, I preached to the people and endeavoured to show them that what the Lord had done for them, was a new reason why they should observe all his commandments to do them. In the evening, we had our Missionary Prayer-meeting, when the chapel was much crowded. Mr. Thompson, the agent from the British

and Foreign Bible Society, was with us, and delivered a very suitable address. At the close of the two former services of the day, I was fully engaged for a considerable time in giving away religious tracts, which were received with much thankfulness by many hundreds of negroes, both in town and country.

On the following Sabbath, long before the usual hour, the people were coming to the house of God in companies so large as deeply to affect me.

When the hour of service arrived, there must have been 2,000 persons inside the chapel, and there were great numbers standing outside, who could not possibly get in. I do hope that the change will tend greatly to the moral improvement of the inhabitants of this land. I only look on what has taken place as a partial change, but when the total change comes, more Missionaries will be much required, for the field of labour will then be very large. Since the 31st of July, I have distributed very widely more than 2,500 tracts. It is truly animating to behold the eagerness the people generally show to be able to read so as to obtain a copy of the New Testament, at Christmas.

From Mr. Tinson, Kingston, Jamaica, Aug. 18th, 1834.

The first of August has come, and passed by, without anarchy or riot. The country continues in peace, and there can be no doubt that it will, if masters will only deal candidly with their dependants. With very few exceptions, and those scarcely worth mentioning, the greatest possible harmony and good will have prevailed among the apprentices. In St. Anns, a few of the people quietly refused to work for a day or two; most likely from not having had their real condition explained to them, as it ought to have been. A few troops were sent from Kingston, and some of the special magistrates went among the people, and explained the law, after which they all went to work, and the troops have returned.

Many expected that there would be an uproarious expression of popular feeling on the first of August, but such was not the case, either in town or country. Houses of religious worship were almost every where crowded, and in many places, hundreds were unable to get in.

By four o'clock in the morning, the chapels in town were thronged; we had services during the day in every place except the church and the kirk; in some parts of the country the national and Scotch churches were also opened. In the evening, we held our monthly Missionary Prayer-meeting, at East Queen Street Chapel, and Mr. Thompson, agent of the British and Foreign Bible Society, gave an address to a very large and attentive audience. The quietness of the day was surprising; I went into town between services, and every thing seemed more still than is usual on the Sabbath, and the people seemed disposed to make it quite a religious day. In the evening, there were a few joyous groups about the streets; one passed our house, chiefly young persons and children, adorned with green leaves and flowers, and carrying branches in their hands, dancing, and singing:—"Tankee, Massa, fus a Augus! Hurrah! Hurrah! fus a Augus come! Fus a Augus for eber! We da prentis now, God bless de King! Hurrah! Hurrah! fus a Augus for eber."

It was truly surprising, and very delightful to the Christian, to see how completely the Sunday markets ceased on the very first Sabbath in this month. I baptized twenty persons on that morning, and in going to the sea at day-break, I had to pass along the road where a large public market has been kept by the country people for many years; and where formerly, at that hour on the Sabbath morning, it would have presented the appearance of a large country fair in England; but now there was not a person to be seen, except those going to the baptism, and not a vestige of the market! I was told by some of our members who went to see, that it was the same in the city, where thousands used to assemble! Surely God has heard the prayers of his people in England. This is *his* doing, and marvellous in our eyes.

As Secretary of the Jamaica Bible Society, I had to send a circular to almost every part of the Island, relative to that noble grant of the British and Foreign Bible Society, and have consequently received from various quarters, the most pleasing intelligence in reference to the first of August. A lady writing from Lacovia, St. Elizabeth's, speaking of the Moravian congregation at New Carmel, says, "It was indeed a fine sight; the hill was crowded, and the church could not contain half the assembled multitude; joy and peace beamed in every countenance; the quietness, considering the numbers, surprised me, and proved their joy was sanctified. It was pleasing to witness the happiness and gratitude of the regular congregation, in seeing so many negroes there for the first time; it was

to them a hopeful omen, that more would *now* seek the Lord and His ways." Again, on the Sabbath, she says, "Sunday Eve, I cannot dear Sir, help taking up my pen to communicate to you, what must be pleasing to every Christian to hear, that *if possible*, the numbers that were at New Carmel to-day exceeded what we were privileged to witness on Friday: most attentive and anxious to be instructed appear those whom *we* know were hitherto kept from the means of grace." Judging from letters received from brethren Baylis, Dendy, and others, and from common report, the foregoing was only a specimen of the general feeling. Every where, the people seemed spontaneously to hasten to the house of God, wherever the doors were open for religious worship, whether Episcopal, Presbyterian, Methodist, Moravian, or Baptist. What hath God wrought! The Lord hath done great things for this land, whereof we are glad. Help us to praise.

From Mr. Phillippo, Spanish Town, Aug. 1st., 1834.

According to previous arrangement among our Missionary brethren generally, this day was to be set apart as a day of devout thanksgiving to Almighty God. On the joyful morning (a morning, notwithstanding the suffocating closeness of the atmosphere, and the threatening aspect of the clouds the day before, exciting apprehensions of a hurricane), as serene and beautiful as ever shone out of the heavens, the apprentices were seen at an early hour clothed in clean and neat attire, flocking from all parts of the country into the town. Most of them repaired to the houses of their respective neighbours and friends for rest and refreshment, after which, thousands repaired to the different places of worship open to receive them—almost literally as "doves to their windows." At ten o'clock the chapel in which I officiate was so crowded that I could scarcely find my way into the pulpit; and by the time service was commenced, multitudes could not get within reach of the doors or windows. This was before intimated to be a meeting of devout acknowledgment to God for the great boon the principal part of my sable congregation had that day received; and never shall I forget my feelings when I saw them for the first time in my life, standing before me in all the consciousness of freedom.

It seemed as though I was in a new *world, or* surrounded by a new order of *elngs. The* downcast eye—the gloomy countenance—and, strange as it may seem, even the vacant unintellectual physiognomy had vanished. Every face was lighted up with smiles, and I have every reason to believe that every heart rejoiced. After such an introduction as the occasion would naturally dictate, I called on several of my sable brethren to lead the devotions. Their addresses to the divine footstool, which they approached with great reverence and self-abasement, were a mingled flow of supplication and gratitude, adoration and love. There was scarcely a tongue in the vast assembly that did not respond to every sentiment and utter a hearty Amen. Those I had chiefly fixed upon to engage in these holy exercises, being more immediately interested in the great event that blessed morning had ushered in, might be expected to have dwelt with peculiar emphasis on the subject of their present altered condition and future prospects as to this present world, but it was not so. These considerations seemed lost in the overwhelming importance attached to them in reference to things spiritual and eternal.

Their depravity and consequent great undeservings, the love of Christ in their redemption, and in all the blessings of the gospel covenant—the benevolence of British Christians in sending Missionaries among them—the self-denial of the Missionaries in leaving their friends and country, and home, to come amongst them, and the ultimate spread of the gospel throughout Africa and throughout the world, were all subjects upon which they more or less touched—and touched with a degree of fervour and simple eloquence calculated to affect and interest the hardest heart. Said one: "O Lord, our gracious Saviour, what we is meet togeder for dis mornin when we don't usual do so on dis day of de week? We is come to bless and to magnify dy great and holy name dat dou has done dis great blessin unto us, to bring us out of de house of bondage dis day. O Lord, what is dis dat we eye see, and we ear hear? Dy word tell we dat King and Prophet wish to see de tings dat we see, and to hear de tings dat we hear, and die without de sight. O Lord, if we desperate wicked and tubborn heart won't prais dee as dey ought, pluck dem up by de root! Here Lord we give dem up unto dee; melt dem wid de fire of dy lov, wash dem in de pure fountain of dy blood, and make dem what dow would have dem to be."

"Blessed Lord," said another, "as dou so merciful pare we, to let we see dis blessed morning, we want word, we want tongue, we want heart to praise de. Debil

don't de de good to us, but dou do de good to us, for dou put it into de heart of blessed European to grant us dis great privilege! O derefore may none of we poor sianer praise de debil by makin all de carouze about de street, but fock like dove to deir window to praise and glorify dy great name."

"Since dou has don dis great ting," said a third; "O dat we may love dee and dy gospel more—may we neber turn dy blessing into a curse, may we be diligent in our proper calling, fervent in spirit, serving the Lord. O Lord, now do dou make thine arm bare, and turn de heart of all de people unto dee. We bless dee dat dou has incline so many poor dyin sinner to come up to dy house dis day. O Lord, teach deir heart—turn dem from deir own way, same as dou did de city of Nineveh! Now make dem trow down deir rebellious weapon, fight against dee no more; for dou say, Who eber fight gainst dee, and prosper? Our eye is up unto dee, we cannot let dee go except dou bless us wid dy grace—dou only canst change de stubborn heart, turn it like de river of water is turned, dat all may serve dee from de least even unto de greatest."

Among the hymns sung on this deeply interesting occasion, was one which, as Missionaries, had we ever given out before, would have subjected us to a charge of treason. It was sung in loud chorus, the vast assembly simultaneously rising up on the repetition of the two first lines:

"Blow ye the trumpet blow,
The gladly solemn sound!
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransom'd sinners, home."

The service concluded, Mrs. P. having a considerable number of pincushions, bags, &c. sent by kind friends from England, left on hand after the sale, I gave notice that I would distribute them as far as they would go, among the female part of the congregation, on condition of their keeping them in commemoration of the day; and that on presenting them when the term of their apprenticeship expired (i. e., those who survived), they should each be presented with a gift more worthy their acceptance. Happy should I have been to have distributed among the more intelligent part of them the munificent gifts voted them by the British and Foreign Bible Society; but they had not arrived.

Personally undertaking the distribution of these articles, I occupied an elevated spot for the purpose. My situation I soon found was far from enviable; to retreat was out of the question. I was as in a moment surrounded by my sable fair as by a flight of bees; so beset was I with importunities—so obstructed for want of elbow room—so stunned by their incessant volubility of tongue, vociferating "Please Massa, ge me one bag to member fus a Augus," &c., that I was so overcome with heat, fatigue, and abstinence, the distribution occupying nearly an hour and a half, that my legs almost failed to support me; but my task was by no means performed.

On a given signal by some who were appointed to watch my egress from the chapel, I was waylaid in my passage through the yard by multitudes of men, women, and children, all in the attitude of supplication, saying, "Please, Massa, ge me one bag (for bags were everything with the women), Massa, you poo neger sickly, no able to get one pellin book'"—"Please Massa, ge me, poo ting, someting from a Ingland, to member de day," &c. Having yet a few tracts in possession, the remainder of what was left from distribution among the men, at the doors, and the residue of a stock of hats from Newport, I had the gratification of seeing that every one had something, and that every one was satisfied. I may remark, in passing, that I detail these latter circumstances because of the evidences they afford of the value the poor people here attach to these tokens of female benevolence, as an encouragement to those ladies to perseverance in this labour of love, and as a stimulus to others to "go and do likewise."

By this time (nearly two o'clock), the children, to the number of four hundred, had again assembled, and had seated themselves in the centre of the chapel; they especially having been led to expect some little memento from Christian friends in England, on this never-to-be-forgotten day. They were clothed in their best attire, and looked remarkably clean and neat. We distributed among them medals, pincushions, bags, and books; completely exhausting the little remaining stock of these articles we possessed. The closing devotional exercises being attended to, they then returned in an orderly manner to their homes. After a short interval for refreshment and rest, the hour arrived for evening service. The congregation was again overwhelming, and exhibited, as usual, every grade of colour, and I was about to say, every diversity of creed, and circumstance, and character. I preached as well as my exhausted energies of both body and mind allowed, and thus closed the services of one of the most interest-

ing and glorious days that has ever adorned the page of history.

On the following Sabbath I was to baptise; the intervening day was, therefore, spent in making the necessary arrangements. I retired to rest at an early hour of the evening, and until between two and three o'clock I was insensible to all that was past, present, and to come. About the time to which I have referred, I was reluctantly aroused by the trotting of footsteps along the road by the side of my room, and the buzz of, apparently, innumerable voices around me. At four o'clock the whole neighbourhood around presented a moving picture of life. Every thing being announced as ready at a little after five, I soon found myself at the water's edge, between two parallel lines of candidates clothed in white, extending along the aisles to the extremity of the chapel, and amidst a concourse of people that, below, resembled one vast unbroken body. There was no noise when I entered, but that which naturally arose from anxiety for seats; and to secure attention, I gave out, and the congregation struck up singing, the hymn beginning, "Jesus, mighty King of Zion," &c. The preliminary services being completed, I took the first candidate by the hand, led her down into the water, and baptized her, and the rest in succession, to the number of one hundred and five; great order and solemnity prevailing throughout the ceremony. The chapel yard, for hours after, presented one of the most gratifying sights that could be beheld. Every heart rejoiced, every tongue was loosened, and every countenance wore a smile. Groups were sitting or standing beneath the shade of the trees that adorned the premises, exchanging mutual congratulations, or engaged in more sober converse. Every thing indeed seemed to say that this was the dawn of brighter days—the birth-day of liberty—and the earnest of the speedy and universal reign of righteousness and peace.

At half-past eight the children came pouring again into the Sabbath-school, increasing at length to upwards of four hundred.

And long before the regular time of worship, the chapel, the windows, the aisles, the porticos, the gallery stairs, and the pulpit stairs, were so crowded as to present to the eye one solid mass of heads. They were so literally wedged together that even a standing place, in any part of the building, was sought in vain. The only vacant space to be found, was a *narrow platform* that connected the pulpit *with the* wall, which, though sufficiently *overcome with* heat already, I offered in vain to some respectable females who were obliged to leave. Not only was the interior of the chapel thus crowded beyond all precedent, but, the children included, seven hundred were estimated to have been outside; upwards of three hundred to have left the premises. Every tree, and house, not my dwelling-house excepted, and place whatever, that afforded the least shadow from the burning sun, being previously occupied. To accommodate those that remained with sittings, numbers of the more active members of the church were seen running in every direction for whatever they could obtain in the form of seats. Thus they stripped several school-rooms and class-houses of their benches. Many private houses contributed their chairs, and multitudes brought their own chairs or stools upon their heads. At twelve o'clock, the general service at an end, I descended to the table-pew to administer the sacrament—addressed the newly-baptized, who occupied some elevated seats fronting the congregation—gave each the right hand of fellowship, and proceeded with the solemn ordinance. The members crowded the whole lower part of the chapel, and numbers of them were deprived of this blessed privilege by inability to get within the walls. The distribution of the elements lasted two hours, and the whole services of the morning continuously, nearly four hours. The whole duties of the morning were to be crowned by celebrating the marriage of a sable couple before me. (Such engagements now are of frequent occurrence.) But refreshment was absolutely necessary. This obtained, I performed the ceremony, cleared the chapel for the Sunday-school; threw myself for an hour or two upon my bed; and in the evening preached again to an audience, the children excepted, but little less than on the preceding parts of the day. And thus closed the labours and events of *another* day in the incipient annals of negro freedom—labours in which angels would have delighted to share, and events which many prophets and righteous men have desired to see. On presiding at the sacramental table, the scene before me was interesting and impressive in a very high degree. What has God wrought! every heart, with overflowing gratitude and admiration, might well exclaim. Nor did we, I trust, lack the presence and blessing of Him whose dying love we met to celebrate. I can only say, though exhausted with fatigue and heat by all this labour, a more happy day I never passed. Oh, that it may have been so, in the highest sense, to multitudes! Since this, two other Sabbaths have now passed away; and the same delightful

prospects continuing, and for various reasons which I have not room to state, likely to be lasting, we have decided on enlarging our chapel, and purpose to begin immediately.

The Rev. Alexander Henderson, lately pastor of the church at Hemyock, Devon, having been accepted some time since by the Committee for Missionary Service, has just sailed for Honduras, in the Caleb Angas.

At that station, Mr. Henderson will relieve Mr. Bourn, who is expected to proceed to the Bahamas, and join our brethren, Burton and Pearson, by whom aid has been most urgently requested.

A valedictory service, in connexion with Mr. Henderson's departure, was held at Dr. Cox's Chapel, Hackney, on the evening of Thursday, Oct. 2, the day on which, forty-two years ago, the Society was formed. Drs. Newman and Cox, and Messrs. Hoby, Carey, and Berry, took part in the service, which was felt a very interesting one. Our friends embarked the next day, and the Society has to acknowledge the renewed kindness of the respected owners of the vessel in affording Mr. H., with his wife and child, a gratuitous passage.

Mr. Thomas L. Harjette, of the firm of Harjette and Savill, has been engaged by the Committee to assist Mr. W. H. Pearce in superintending the printing-office at Calcutta, and will shortly proceed thither with Mrs. H. and family.

Accounts have been received of the safe arrival of Mr. George Pearce at Madeira, on the 19th of August, after a pleasant passage of fourteen days from Bristol; and also of the Canada, at New *York, with our friends* Mr. and Mrs. Burchell, on the 30th of September.

HOME PROCEEDINGS.

OXFORDSHIRE AUXILIARY.

On the 25th of September, the Annual Meeting of the Oxfordshire Association of Baptist Churches, for objects connected with the Foreign Missions, was held at Woodstock. The Rev. C. Stovel, of Prescot Street, London, preached in the morning, according to previous engagement; and, as some of the ministers were either called away or found it necessary to leave before the evening service, at the request of the remaining brethren Mr. Stovel very kindly preached to us again. A public meeting was held in the afternoon, at which Mr. Thomas Bartlett, of Oxford, presided. It was the first meeting of the kind held in our chapel. After the report had been read by the respected secretary, Mr. Coles, the meeting was addressed by Messrs. Pryce, of Coate, Copley, of Oxford, and other ministers and friends. The speakers could not but gratefully dwell upon the change that had taken place in reference to Woodstock since the late venerable Mr. Hinton made an ineffectual attempt to preach the gospel in it. His almost miraculous escape from the hands of a barbarous and lawless rabble could not be forgotten; neither could any, in addressing the respected chairman, forget that he was the son of Mr. Hinton's justly esteemed friend, and his companion in tribulation on that occasion. Some were at the meeting from a deep-felt interest in its business, who

were either uninterested spectators, or who literally took part in that outrage.

Although our meeting was not large, it was exceedingly interesting and profitable throughout, and we indulge a confident hope that God will ere long show us "greater things than these."

C. D.

Woodstock,
Oct. 9, 1834.

Contributions received on account of the Baptist Missionary Society, from Sept. 20, to Oct. 20, 1834, not including individual subscriptions.

Newcastle, Subscriptions at New Court Chapel, by Mr. H. Angus	7	13	8
Cornwall Auxiliary Society, on account, by Rev. J. Spasshatt	50	0	0
Hatfield, by Mr. Ewins	2	4	0
East Lothian, Subscriptions, by Mr. Hunter	3	2	0
Leeds, Sundries, by Rev. J. Acworth	5	12	10
Woodstock, (Oxford Association), by Rev. C. Darken	9	0	0
Collingham, Collections, &c., by Mr. Lomax	20	0	0
Olney, Subscriptions, by W. Andrews, Esq.	12	3	0
Cambridge, Auxiliary Society, by E. Randall, Esq.	91	2	6
Ditto, for Female Education, by Mrs. Foster	8	14	6
Tewkesbury, Collections & Subscriptions, by Rev. D. Trotman	41	4	6

DONATIONS.

R. B. Beddome, Esq.	10	10	0
Friend, by Misses Peake	2	0	0
Rev. T. Mackee, *Molifant Glebe*, Ireland, for the *Bahamas*	2	10	0
Rev. John Haigh, *Mickleby*, Yorkshire	1	0	0
Mrs. and Miss Cox, Manchester	6	0	0

"With sincere gratitude to the Lord of all, for his great kindness manifested in behalf of the much injured and much afflicted African."

LEGACY.

Mrs. Ann Weare, late of Long Ashton, near Bristol	45	0	0
(Executors, Isaac Cooke and W. H. Baily, Esqrs., and Dr. Hodges.)			
WIDOWS' & ORPHANS' FUND:—Trustees of New Selection Hymn Book, by Mr. Haddon	25	0	0
Rev. Kilner Pearson, Bahamas	15	0	0

TO CORRESPONDENTS.

The following paragraph occurs in a letter just received from Mr. Burchell, dated New York, September 30.

"As I fear I forgot to acknowledge several parcels in the Herald through the hurry of leaving, I shall feel obliged if you will present my sincere thanks to Mr. Porter, of Yeovil, for a parcel of books; and to Mr. Pike, of Derby, for thirty-six volumes of his publications, sent to me and Mr. Knibb."

The thanks of the Committee are returned to Mrs. Hunter, of Hammersmith, for nine volumes of Magazines; and also to a Lady, by the Rev. Thomas Timpson, for three copies of the Negro's Jubilee, for Jamaica.

The List of Contributions for the Jamaica Chapels is in the press, and may be expected to accompany the December parcels. Any of our country friends who collected by cards, and who have not received the Jubilee Hymn Books, may be furnished with them on application at Fen Court.

J. HADDON, PRINTER, CASTLE STREET, FINSBURY.

THE

BAPTIST MAGAZINE.

DECEMBER, 1834.

SERMON BY THE LATE REV. ABRAHAM BOOTH,

AT THE BAPTIST MONTHLY MEETING, UNICORN YARD,
20th OCTOBER, 1800.

MATTHEW xiii. 24—30 : "*Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field,*" &c. &c.

THE parable before us relates to things of the most interesting and solemn nature. Our Lord condescended to give to his disciples the outlines of an explanation, which you have from the 36th to the 43rd verse.

The subject of which our Lord speaks is the kingdom of heaven: such is the denomination which our Lord is pleased, not only here, but in various other parts of scripture, to apply to the Christian church. We are naturally led to think of a monarch, and that monarch is Christ. It is essentially different from all civil and political societies: it is different even from that kingdom which Jehovah had among the ancient Israelites; that was an external kingdom, including all the natural posterity of Abraham, united under a civil constitution given by Jehovah. The kingdom of heaven is so denominated on account of the spirituality of it, on account of the peculiar character and state of the subjects of it, on account of the peculiar government under which they are, and the privileges which they enjoy. The subjects of this kingdom are under the government of Jesus Christ, with reference to their understandings, their consciences, and their hearts. In their understandings he reigns by the light of his truth; in their consciences, by the power of his authority; and in their hearts, by the sweet influences of his love. The subjects of this kingdom are here represented as visible: all who are real believers on Jesus Christ, wherever they be, however scattered one from another, constitute this general kingdom upon earth. Our Lord refers to those who profess to be under his dominion: there is a mixture of real subjects of the Lord Jesus Christ's holy and spiritual monarchy, and of those who are not so. Let us briefly consider the outlines which our Lord himself, at the request of his disciples, condescended to give. "His disciples came unto him, saying, Declare unto us the parable of the tares of the field." Conscious of

their own ignorance, with regard at least to a considerable part of the parable, they wisely applied to him for an explanation. And this may be a hint to us, that, when reading the scriptures, we should apply from time to time to the fountain of wisdom for instruction, that we may see the meaning of scripture, and feel its importance, acquiesce in it, and derive benefit from it. To this request our Lord answered, "He that soweth the good seed is the Son of man:" that is a character frequently assumed by our Lord Jesus Christ, while he was in a state of humiliation, denoting his real humanity; but at the same time, the dignity belonging to his person, as it was a name of the Messiah. The Lord Jesus Christ says he is the sower of good seed; yes, in the course of his personal ministry, he not only went about doing good to the bodies of men, but he preached the word, and was, beyond all comparison, the most excellent of all that ever preached the gospel. But we are not to confine the sowing of the seed to his personal ministry; his apostles went out to preach the gospel by his order and inspiration. As they were ambassadors for Christ, so he spake in them; and in proportion as any minister exhibits the truth, Jesus Christ may be said to sow the seed.

"The field is the world." Contemplate our Lord's order when he said, "Go into all the world, teach all nations, preach the gospel to every creature." The field is the world—a field lying common and uncultivated, standing in need of that cultivation which none but the Son of man himself could bestow upon it.

"The good seed are the children of the kingdom." This *phrase,* "the children of the kingdom," is a Jewish form of expression, and means the real subjects of the kingdom; the real subjects of our Lord's spiritual monarchy; those in whose consciences and hearts he reigns: these he denominates good seed. It is not a little remarkable, that our Lord should, in the preceding parable in this chapter, speak of the word as the seed, and that he should in this parable speak of the subjects who hear the word, and receive it, and enjoy its comforts, and live under its influences, as the seed sown in the field. A reference to the former parable may teach us, that, in forming a subject of his own government, he makes use of the word, that the light produced in the understanding, and the holy tenderness produced in the conscience, and the renovation of the heart, are produced by the word as the instrument: and the reference to this parable may teach us, that they are to be like seed scattered through a field, and instrumentally to be the means of carrying on the cause. A Christian cannot live to himself alone; such a one has no evidence that he belongs to Christ.

"But the tares are the children of the wicked one." Various have been the conjectures of learned men as to what was the particular vegetable here referred to by our Lord. It was evidently something which was extremely injurious to the corn; it was itself worthless, and it did nothing, as mingled with the wheat, but injure it. It does not refer to tares as known among us; they are too valuable to be burnt in the oven. "The tares are the children of the wicked one." Here we have another Jewish mode of speaking—"children of the wicked one." He who is here denominated the wicked one, is clearly Satan—

the devil, as our Lord afterwards speaks, the most wicked of all God's rational creatures. They are the children of the wicked one; the most inveterate in wickedness; the most mischievous in the practice of it: those who are of their father the devil, in whose hearts he reigns; who, notwithstanding any profession of godliness they may assume, are under his dominion, and perform his works.

It was an enemy that sowed them. It may seem strange that our Lord should represent an enemy as expressing his enmity by sowing corrupt seed in the night; but it appears that such a practice prevailed among the Romans; for in the work of a Roman lawyer, in the third century, it is alluded to as existing—a practice to which nothing but wickedness could instigate. It is an enemy that sowed it—Satan, the great leader of apostasy from God; he delights in wickedness, he makes it his business to work on the corrupt hearts of men, so to speak to them, in profligacy and impiety, as to answer his own diabolical purposes, in opposition to the gracious design of Jesus Christ. He instigates men to assume the character and the profession of godly persons; so to endeavour to ingratiate themselves among the professors of religion, as to obtain an admission with them into their visible community.

"The harvest is the end of the world." What a comprehensive thought is here presented to the mind! What a harvest it will be when the earth is reaped, as represented in the strong language of John in the Revelations! "And the reapers are the angels." The angels that kept their first estate: those ministers of providence, in a way both of justice and mercy, will then be employed in that work, which is here metaphorically called the reaping of the harvest, at the end of the world; soon after which, the final judgment will take place, when every one will receive according to the deeds he has done, according to the character he bears. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world." Our Lord characterizes as tares, those who, though they might have a name and a place in the visible church, were unregenerate, ungodly, having neither faith nor love. "The Son of man shall send forth his angels." With what dignity and authority does our Lord here speak of himself, as the Lord of angels! He is the Lord whom they obey; "and all the angels of heaven worship him." He shall "send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;" they shall be the executioners of his will, in making the great and everlasting separation between the tares and the wheat. It is impossible for us to know in what manner they will perform this awful service; we must rest in the general assertion of our Lord respecting the fact. They shall gather out all that are stumbling-blocks or occasions of sin to others, occasions of evil, and danger, and mischief. To offend, in the language of the New Testament, is, to be the occasion of offence. "And them that do iniquity, and shall cast them into a furnace of fire." What an awful issue! A furnace of fire, where there shall be no mitigation, where there shall be wailing, and lamentation, and gnashing of teeth. Strong language to denote the anguish of despair and

rage, and the height of those painful feelings.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." "The righteous:" here our Lord changes the term: they are the real subjects of his kingdom; they are the good seed; they are righteous in the sight of God, as justified in Jesus Christ; righteous in the sight of God, as having their hearts right before him; as being renewed by him; disposed to perform his will, to rejoice in his dominion, and in all things to glorify him. They shall "shine forth as the sun:" he is the most glorious, the brightest of all material things—nothing so glorious to the eye. To shine forth as the sun! Oh! what a glory must this import! When our Lord was on the mount of transfiguration, his raiment glistened like the sun, whiter than any fuller on earth could bleach it. Here the children of the kingdom are represented as adorned in the same glorious way, and so they shall be fit companions for him in his exalted state, ever to admire, and ever to adore him, "in the kingdom of their Father." That is contrasted in some degree with the kingdom of heaven, and perfectly coincides with our Lord's statement of the final judgment, in the 25th chapter of this Gospel; for he there says, that he will say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Saviour then adds, as a loud call to attention, and as a very solemn demand on the exercise of our mental powers, "Who hath ears to hear, let him hear." *Such is the* language of our Lord *at the* conclusion of several of his *parables,* and such is his language in reference to the epistles to the seven churches.

Let us proceed to make a few remarks on the whole. First, from the representation given we are warranted to conclude, that, as the dispensation of grace under the Mosaic economy was the most excellent of all the dispensations of divine grace in former ages, and as the New Testament economy must continue while the world stands, so it bears the nearest resemblance to the heavenly world. Contemplate the character, the state, and the services of the real children of this kingdom, as described in the scriptures, and you will find that they are nearly allied to the character, the state, and the services of the heavenly world: they are the domestics of God, the children of God, the heirs of God. The domestics of God: they are in his house, they are in his temple, they are in his presence, they have peculiar enjoyments as such; they are the priests of God, they live under his eye. Now, my brethren, when we contemplate the heavenly world, and the happiness of the saints there, we cannot conceive of any thing higher than this, with regard to their state. Their sins are pardoned; they shall never be remembered more in the way of justice, in the way of correction; they are perfectly justified, and free from condemnation. They are also in a measure sanctified; not only is their relative, but their real state is such, that there is a preparation for heaven. Without holiness no man shall see the Lord; but every real child of this kingdom is possessed of true holiness: and though it be imperfect, though he may have a thousand reasons to mourn over its imperfection, yet there is a prepared-

ness for that heavenly state. The ways of God with regard to his church, and the dispensations of his affairs, have been progressive from the commencement of the world; and this state of the church, under the new economy, will be the best. I have before observed, the true children of God are the domestics of God, the priests of God, "a royal priesthood," as the scriptures denominate them; and the services they perform, so far as they are agreeable to their character as the disciples of Christ, are spiritual services; they are represented as offering spiritual sacrifices, as entering into the holy place, the most holy place; they are represented, not only as ministering to God as the ancient Jewish priests did in his sanctuary, but as having boldness to enter in through the blood of Christ: and, my brethren, we no further perform spiritual worship, than as our faith and hope, in reference to heavenly things, are exercised in that worship. So far as we perform truly spiritual worship, in the exercise of faith, and godly sorrow, and delight in God, our hearts enter as it were into heaven. We feel ourselves present with God, adoring at his feet, glorifying his name. Be it your concern, my dear friends, to aim at acting agreeably to your character as professors of godliness. Do not boast of your exalted character, or the safety of your state; do not pride yourselves on the worship you perform here. Recollect you are in the sight of God, who knows all the imperfections of your services; you never can take a proper view of this subject without feeling the obligations under which, if you are Christians, you are laid, *to be entirely the Lord's.* It is *natural to us to be much more fond* of contemplating the privileges attaching to the Christian character, than the obligations to the duties of self-denial, which are incumbent upon those bearing this character; but let us be concerned, while we realize the privilege, to exemplify the duties.

I remark, secondly, such being the nature of our Lord's kingdom—the kingdom of heaven here mentioned, or the true church of Christ — none ought to be admitted as the subjects of that visible kingdom, or members of the Christian church, who do not appear to be really converted to Jesus Christ. Those professed Christians who are fond of a national establishment of religion, or a national church, very commonly plead that all who bear the name of Christians, that all who are distinguished by that name from Mahometans and Pagans, Jews and Infidels, are members of that visible church; but how can any man be considered a member of a spiritual church who does not partake of any one spiritual property? There are millions in Europe, and in all parts of the world, where Christianity is acknowledged as having divinity stamped upon it, who are distinguished by nothing but the name; they are carnal, ungodly, superstitious idolaters in their hearts, actuated by the spirit of the world.

I remark, thirdly, that it is of high importance that pastors of churches, deacons of churches, and members of churches, should be very careful with regard to the admission of candidates for communion in the visible church; for our Lord has here taught us, that the enemy of our souls feels his interest advanced in promoting something called Christianity; something called Christian

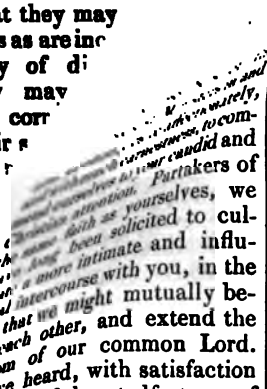
fellowship, the admission into our churches of those that are his own children. This is a very serious thought. He has his ends to answer by it; either, perhaps, that they may disseminate the seeds of error; that they may spread such sentiments as are inconsistent with the purity of divine truth; or that they may, by their unmortified corruptions, by their pride, their self-importance, their carnality, and so on, occasion divisions; that they may, by not having the root of the matter in them, disgrace the cause of Jesus Christ by open immorality. There is great care needed here, and our Lord seems to admonish with reference to it, when he speaks of the enemy sowing tares while men slept. It should seem as if he there foretold that there would be those whose office and whose duty it was to guard the field, to take care lest any enemy produced injury by night. He seems to intimate that there was a want of due watchfulness in the performance of duty; he also intimates that when they became aware what the enemy had done, they were, in a precipitate and rash manner, ready to pluck up and exterminate the tares; and he forbade this. I am inclined to think (but our Lord has given us no explanation of that part) that what he forbade there, was coercive measures, violent measures, such as have sometimes been used in the visible church. It is plain, however, from other parts of the New Testament, that a wise and holy discipline ought to be used with regard to unworthy and dishonourable members of the church; but we may make mistakes, we may consider a person as a tare among the wheat, that perhaps is not so. Now, as the tares in the parable *were* scarcely distinguishable till the fruit appeared, so our Lord teaches that there may be such appearances of piety, such appearances of a holy frame of mind, in candidates for communion, who nevertheless are the children of the wicked one, as may easily so deceive many upright souls, that perhaps it is impossible for the most sagacious members of the church, or deacon, or pastor of a church, to form a decided opinion against them; at any rate we are taught, however, that there should be great caution used.

Again, we may remark, that the nature of the parable, and the explanation of it, are such as teach us, that self-examination, that frequent self-inquiry, with seriousness and prayer, should be exercised by us all. The time is coming when we must appear in our own likeness, when every one will see what we are. O that the professors of the gospel, the members of Christian churches, of whatever denomination, would regard this! It is an easy thing, however, for me, or any of my brethren, to give exhortations and cautions of this kind, while we ourselves are careless. There are tares among all the churches; there is reason to fear there are such in the churches of this association, as well as in other churches. O that we may all, pastors, and deacons, and private members, be very careful that we deceive not ourselves! I have often thought, with pain and with alarm, within these thirty years, that of all persons professing the gospel of Jesus Christ, none have more need to be cautious, to be on their guard, with reference to their own state, than the preachers of the gospel, than pastors of churches; for I am very painfully apprehensive that, considering the

comparative smallness of their number, there will be as many of them lost, as of those in any station in the church. There are so many things to induce a man preaching the gospel, and the stated pastor of a church, to pray, to talk about religion, and to preach, officially, or in the performance of his office, that none have more need to watch, lest they do it officially merely, and do not exercise faith, and hope, and godly sorrow; and lest they should talk about these things without feeling an interest in them.

Once more, I remark, that the final issue with regard to the tares or unsound professors of religion, unworthy members of the Christian church, will be dreadful indeed: yes, it will be dreadful indeed; more so, there is reason to fear, with many of them, who have been public scandals to the cause of Christ, than to the inhabitants of Sodom and Gomorrah. And with regard to the ministers of the gospel, who are mere tares, O what awaits them? Weeping and wailing, and gnashing of teeth. Surely the situation of those, who, under the profession of the gospel, are a disgrace to it, by their unholy tempers, by their immoral conduct, by their carnality, their covetousness, their pride, their oppression, their impurity, their intemperance, and so on, must be, in the issue, awful to an inexpressible degree; and if ministers and pastors of churches be no better than tares; if, through their idleness, their remissness in performing their public duty, their carnality, their covetousness, or whatever it may be, they disgrace their character and their profession, wound the feelings of God's people, and harden the hearts of blasphemers, what must be the issue with them? It must be the most awful of all the rest. "Gnashing of teeth:" what a strong expression! Among the rude and uncultivated, some, whose passions are violent, whose reason is weak, and whose moral principle is still weaker, will sometimes gnash their teeth with hatred, and with rage, against those who displease them. Now, who knows whether, in the state of the damned, those profligate persons who have been led into sin, and encouraged in it by the inconsistencies of those men, preachers of the gospel;—yes, preachers of the true gospel, for I have no doubt many are damned who have been preachers of the true gospel;—who knows whether those whom they have been the means of leading into the paths of evil, ruining by their example, or hardening in their sins, may not gnash upon them with their teeth, and curse the day when they first knew them? Excuse, my brethren, some degree of warmth, while I speak on such a subject, and while I entreat you to watch over your own souls. Those who are the real children of the kingdom, whether ministers or private Christians, shall have what is beyond all conception, such an exaltation in bliss and glory, as shall be comparable to the sun shining in his strength; such as it is beyond the power of language to express, or of thought to conceive. O that we who watch among you, and that you who hear us, and profess to believe the truths laid before you, may all watch and pray, be careful of the state of our hearts, and then we shall be careful as to our exterior conduct; and thus we shall diffuse a holy savour all around us. Amen.

fellowship, the admission into our churches of those that are his own children. This is a very serious thought. He has his ends to answ by it; either, perhaps, th may disseminate the error; that they may sentiments as are inc the purity of di that they may mortified corr pride, their s carnality, r visions; having them, Chri is or r



Partakers of like precious faith as yourselves, we *have long been solicited to cul-* tivate a more intimate and influ- ential intercourse with you, in the hope that we might mutually be- nefit each other, and extend the kingdom of our common Lord. We have heard, with satisfaction and delight, of the stedfastness of your faith, and of the ardour and activity of your zeal. The tokens of divine favour by which you have been distinguished have awak- ened our gratitude, and led to earnest and united prayer, that similar blessings might be con- ferred on ourselves. We have rejoiced in the *revivals* you have experienced from time to time, and have not forgotten to supplicate for you a continuance and increase of these blessings.

Permit us then, dear brethren, to solicit a candid construction of the present communication, in which, with all the freedom Christian affection prompts, we express our views respecting the character of Negro Slavery, and as to the course enjoined by religious principle on the household of faith. You have, doubtless, heard of the circumstances which have recently transpired in connexion with our Jamaica mission. Our beloved brethren, labouring in that island, had frequent occasion to complain of the serious ob*structions* which the slave system

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ed in the way of a faithful and efficient discharge of their ministry. Their character was aspersed, their labours were represented as incompatible with the welfare of the colony, and every means, unprincipled men could devise, was employed to frustrate their pious and benevolent purpose. We were not at first aware that the objections urged against our brethren were partially founded in truth. We did indeed suppose that Christianity would ultimately effect the extinction of slavery, but had no expectation of this being accomplished until a period comparatively remote. But the opponents of our Missionary brethren clearly saw the tendency of their Christian labours, and the issue to which they must lead. They therefore availed themselves of the Slave Insurrection of 1832, to commence a malignant and furious persecution of our brethren and their converts. Many of the latter suffered death, whom we deliberately regard as martyrs for Christ; and this would have been the case with some of the former also, but for the signal interposition of the overruling providence of God. Power was given to Satan, and he was permitted for a season to prevail. Our beloved Missionaries were thrown into prison as felons, and tried on charges affecting their lives. The churches they had gathered were scattered abroad, and the houses in which they had preached the gospel of peace were rased to the ground. It was openly proclaimed throughout the colony that slavery could not be maintained, if the Mis-

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This state of things led us to examine the principles of our past conduct, and to inquire, with much diligence and prayer, what our future course should be. These inquiries issued in a deep conviction of the unchristian and inhuman character of the slave-system; and a strong feeling of obligation to put forth all our energies to effect its speedy overthrow. It appeared to us as a sin to be abandoned, and not an evil to be mitigated; a high crime against the Majesty of heaven, for the suppression of which every believer in Christ was bound strenuously and prayerfully to labour.

Influenced by these convictions, we took a decided part in the anti-slavery struggle lately carried on in this country, and are very thankful that, by doing so, we greatly contributed to its successful termination. The principle we adopted was, the utter repugnance of the colonial system to the spirit and precepts of the Christian faith: and we demanded of our legislature its immediate and entire destruction. Leaving to others the commercial and political bearings of the question, we felt it a sacred duty loudly to denounce negro slavery as a palpable violation of the law of God. The Christian population of Great Britain responded to our appeal as the heart of one man, and their conduct has been sanctioned by the blessing of heaven.

We have entered into these details, dear brethren, for the purpose of explaining the object of our present communication, and of justifying ourselves in your esteem. We desire, with all Christian love and respect, to solicit your attention to the principles we have adopted, and the line of conduct we have been pursuing. We indulge the hope that you will seriously inquire whether, as the disciples of Jesus Christ, it is not your imperative duty, without delay, to raise your voices against the cruel and degrading bondage in which our African brethren and their descendants are held in various parts of your land. We understand that the number of slaves in the United States is considerably above two millions, while the system under which they are held is said to be characterized by some features peculiarly revolting and oppressive. But it is not our purpose to enter into details; we wish rather to fix your attention on the system as a whole—its unchristian character, its degrading tendency, the misery it generates, the injustice, cruelty, and wretchedness it involves. Is it not an awful breach of the divine law, a manifest infraction of that social compact which is always and every where binding? And if it be so, are you not, as Christians, and especially as Christian ministers, bound to protest against it, and to seek, by all legitimate means, its speedy and entire destruction? You have a high and holy part, dear brethren, to act; and future generations will bless your name, and the God whom you serve will approve your conduct, if you are prompt and diligent in its performance. An opportunity is now offered you of extending the happiness of your species; of raising a degraded class of your population to freedom, intelligence, and virtue; of redeeming yourselves from re-

A LETTER TO BAPTIST CHURCHES IN AMERICA,

FROM THE BOARD OF BAPTIST MINISTERS
IN AND NEAR LONDON.

DEAR BRETHREN,

We, the members of the Board of Baptist Ministers in and near London, desire affectionately, and with much earnestness, to commend ourselves to your candid and Christian attention. Partakers of the same faith as yourselves, we have long been solicited to cultivate a more intimate and influential intercourse with you, in the hope that we might mutually benefit each other, and extend the kingdom of our common Lord. We have heard, with satisfaction and delight, of the stedfastness of your faith, and of the ardour and activity of your zeal. The tokens of divine favour by which you have been distinguished have awakened our gratitude, and led to earnest and united prayer, that similar blessings might be conferred on ourselves. We have rejoiced in the *revivals* you have experienced from time to time, and have not forgotten to supplicate for you a continuance and increase of these blessings.

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proach, and of vindicating the character of your most holy faith.

We conceive that you have only to act in the spirit and with the firmness of Christian principle, and, under the divine blessing, your efforts must succeed. The evil is so monstrous, its opposition to the rights of humanity and to the spirit of the gospel is so palpable, that it needs only to be brought forth to the light of day, to awaken universal abhorrence. Even in this country, where we find various obstructions to the healthful exercise of a religious influence, our efforts were triumphant. Though the evil was at a distance, and a numerous party, formidable by their wealth and talents, was arrayed in its defence, yet as soon as the religious part of the public stood forth against it, the issue of the contest was no longer doubtful. If such were the case with us, we feel assured it would much more certainly be so with you. The communication of thought and feeling among you is represented to us as so free and rapid as to insure your ready access to the public mind: and in what character can you appear more appropriately than as the advocates of the oppressed, the practical imitators of Him who came *to proclaim liberty to the captives, the opening of the prison to them that are bound?*

We presume not to proffer advice as to the way in which you may best prosecute the object we commend to your support. This we leave with confidence to your wisdom, contenting ourselves with an affectionate and brotherly representation of the general principle. Neither should we advert to your "Colonization Society," were it not possible that its existence may be urged as superseding the necessity of the course we have ventured to recommend. Let the principles of that society be as upright, and its tendency as beneficial, as its warmest supporters allege, it should not prevent a more comprehensive and efficient system of operations. "These things," we shall still say, "ye ought to have done, and not have left the other undone." Nothing, in our deliberate opinion, can satisfy the claims of justice, or fulfil the responsibility of the Christian character, short of the course we have pursued.

And now, dear brethren, we leave ourselves and our communication to your candour and charity. We have written as brethren, for we rejoice to consider you as such. If we have expressed ourselves freely, it is because we are jealous for your honour; and we heartily invite you to use the same liberty in return. We commend you, and the people of your charge, to the care and blessing of our heavenly Father, and remain

Your affectionate brethren in the gospel of Christ.
(Signed in behalf of the Board.)
W. H. Murch, Chairman,
Theological Tutor, Stepney College.
London, 31*st Dec.*, 1833.

THE FORM OF POSITIVE INSTITUTIONS ESSENTIAL TO THEIR VALIDITY.

To the Editor of the Baptist Magazine.

In Dr. J. Pye Smith's preface to Seeley's edition of Abbott's "Corner Stone," some observations are made in reference to the

positive institutions of Christianity, on which I beg leave to submit the following strictures; in hope of rescuing those institutions from the perilous situation in which they are placed. If one of those institutions, acknowledged to be "appropriate," and "admirably adapted" to its purpose, as bearing "a manifest relation to the ancient and well-known symbol of purification, and showing "divine wisdom" in its externals, has nevertheless been changed in its externals by a large portion of the Christian community, and that too without the pretension of *necessity;* may it not reasonably excite our apprehensions respecting the integrity and scriptural propriety of the other, under the operation of principles so lax and so unworthy of the advocacy of those who claim the name of Protestants?

"The author," observes the Doctor, "has carried his principle to a very incautious length, when he asserts the perfect indifference of the *material elements* in the two sacraments. I fully admit that the *spirit* and the *form* are, in all moral acts, considerations to be kept distinct; and that Christianity, with a dignity and wisdom peculiar to itself, requires absolutely only the former, and allows the latter to be kindly plastic to the possible necessities or incapacities of mankind. Hence it is, to my judgment, a sound argument against the position, that immersion of the whole body is necessary to the validity of baptism, to adduce the fact that baptism cannot be so administered, safely and innocently, to all subjects, in all climates, and at all seasons: and so I conceive that Christians, in countries where wine and bread are not to be obtained (and such regions actually are) ought to remember the dying of their Redeemer, by employing the material which with them supplies the place of bread, and the juice of any innocuous fruit, or even simple water. These are cases of necessity; in them a servility to the form would lose the substance and prevent the blessing, and so would sacrifice the end to a mechanical idea of the means. But from such cases, I could not argue that the *form* is of no importance whatever. In the very externals of the Christian sacraments, divine wisdom is shown; the elements in each bearing a manifest relation to the ancient and well-known symbols of purifying, ablution, and propitiatory sacrifice. Indeed, Mr. Abbott plainly affirms that the sacraments, considering their form merely, are 'appropriate and symbolical,' and 'admirably adapted' to their purpose. After all, then, it is, perhaps, only the oversight of a devotional and elevated mind, that has beguiled him into the objectionable expressions."

Now, in my humble opinion, the learned and amiable writer of these observations has by no means succeeded in his attempt to abridge "the incautious length" to which Mr. Abbott has carried out his principle. It is cordially admitted that in all *moral duties*, which Dr. S. must intend by "moral acts," the *spirit alone* is absolutely required, and Christianity allows the *form* to "be kindly plastic to the possible necessities or incapacities of mankind." We are absolutely required, for instance, to love and worship God; and provided the spirit of love and reverence pervade our minds, the external forms or manifestations of it are comparatively immaterial. "God is a spirit, and they that worship

him must worship him in spirit and in truth." The homage of the heart is what God demands; and that homage, in what way soever it may be rendered, he will graciously accept.

But the case is very different as far as *positive institutions* are concerned. In reference to them the spirit and the form are *not* considerations to be kept distinct; the *union of both* is necessary to obedience. It is the *action itself*, comprising both spirit and form, which is the thing commanded. The mere form, it is true, may be observed without the spirit, as is evident from the testimony of God respecting the ancient Israelites, that whilst engaged in the ceremonials of his worship "their hearts were far from him:" but it is difficult to see how the spirit can be retained without the form; how, in other words, God can be obeyed in positive commands, if what he has positively commanded be *not* done. Would Noah have enjoyed the rewards of obedience if he had ventured to build the ark after any other fashion, or with any other materials, than had been pointed out to him by God? Or would Moses have been "faithful to him that appointed him," had he constituted any other polity than the theocracy among the Jews? Both these servants of God had *positive commands* to obey; the former being enjoined to construct, not merely an ark, but one of *specified materials and dimensions*, the latter to establish, not only a government amongst his countrymen, but one *of a particular description*. Noah did what he was enjoined to do. "Thus did Noah; according to all that God commanded him, so did he." And Moses did all things "according to the pattern showed *him in the* mount." An instance, recorded in the scriptures, of disobedience to positive appointments, will afford additional evidence of the truth which I maintain, that, in reference to such appointments, the spirit is not to be separated from the form. The priests of the former economy were required to burn incense before the Lord. Any fire, it might have been argued, on the principle which I oppose, would do to ignite the incense. Nadab and Abihu thought so, and carried their principle out into practice; but their temerity issued in their destruction. They "offered strange fire before the Lord, *which he commanded them not*. And there went out a fire from the Lord, and devoured them; and they died before the Lord." Their crime evidently consisted in *indifference to the circumstantials of a positive appointment:* from which the inference is inevitable; the spirit of obedience, in such a case, cannot be retained, if the form is relinquished. Obedience to positive institutions may be compared to the life of man; the continued union of the body and spirit is essential to its preservation.

Now Baptism and the Lord's Supper, considered in themselves, apart from the divine command, are not moral acts; they are positive appointments, rendered obligatory, solely by the command of the Redeemer. Baptism is not only a profession of Christianity, it is *a particular mode* of making that profession; and the Lord's Supper is not merely a remembrance of the dying of our Saviour, it is a *particular act* designed to refresh our minds, and to impress our hearts with the memory of that interesting and important transaction. In both cases, the command of God

includes the *mode* as well as the *spirit* of the duty. He enjoins us to be *baptized*, in the proper import of the term, when we put on a profession of Christianity, and to *partake of bread and wine* when we sacramentally remember the dying of our Lord. There is a possibility, it is true, of making a profession of Christianity, and of remembering Christ, in other ways; and we are under the strongest moral obligation never to deny or to forget our Lord; but in no other way than that which God has prescribed, can we attend to the positive institutions of baptism and the Lord's Supper. A person may, if he pleases, make a profession of Christianity, when he is sprinkled, but that is not scriptural baptism: he may also remember Christ when he partakes of any kind of meat and drink, but that is not to eat the Lord's Supper. Both these are *positive ordinances*, which are to be kept "as they have been delivered unto us."

But we are reminded of *a fact*. "Baptism," it is said, "cannot be administered by immersion, safely and innocently, to all subjects, in all climates, and at all seasons;" and from this fact, assumed to be true, an argument is inferred "against the position, that immersion of the whole body is necessary to the validity of baptism." This reasoning, however, even on the admission of the truth of the entire statement, is of no force. The indisputable fact, that *God has enjoined the mode*, is a much sounder argument that *no other mode* is to be observed. Besides, supposing the Doctor's argument were sound, it would be so, according to his own showing, in those circumstances only, where baptism could not be administered *safely and innocently*, by immersion. It would sanction sprinkling, in case immersion were impracticable, but not else; it would be restricted to infirm believers, to frozen latitudes, and to cold seasons in our more temperate clime. But what is the truth of the matter? Why, that which is pleaded for as an allowable indulgence in *cases of necessity*, is exclusively practised in *all* cases. The abettors of sprinkling never think of practising any other mode. In summer, as well as in winter, within the precincts of the torrid as well as of the frozen zone, for vigorous manhood as well as for puling infancy, they have but one mode.

But the statement on which the argument is grounded is far from being correct. Baptist Ministers *do* immerse believers "at all seasons," and "in every climate," and immerse them too *with perfect safety and innocence*. And throughout the vast empire of the Czar, which comprises almost every variety of climate within its ample range, children, it is well known, are universally immersed. It is only in reference to the *subjects* of the ordinance, that the statement is in any degree consistent with truth. There may be some few persons, who are possessed of every requisite moral qualification for baptism, but who are nevertheless unable from physical weakness to comply with the inspired requisition. It is matter of history that the case of such persons, about the close of the third century, when the necessity of baptism to salvation began to be contended for, led to the unauthorized substitution of sprinkling for immersion. To immerse persons confined to their beds, or in dying circumstances, was impracticable. What could be done in such emergencies, when the

soul was supposed to be in danger of eternal fire, for want of baptismal water? What, but to secure the *spirit* of the ordinance *without the form!* It cannot, however, but be known to readers of ecclesiastical history, that clinical perfusion or aspersion was regarded as an imperfect kind of baptism; and that there were persons who contended that, on the event of restoration to health, it was incumbent on those who had received it to be immersed. Lord Chancellor King tells us, in his learned and candid "Inquiry," that it was "a custom in some churches, not to advance any to clerical orders who had been so baptized; an instance whereof we have in the church of Rome, where the ordination of Novatian to be a presbyter was opposed by all the clergy, and by many of the laity, as unlawful, because of his clinic perfusion."* A fatal error in doctrine seems thus to have introduced an error in practice, which, it is to be feared, re-acts upon its cause, so as to sanction and perpetuate it.†

As far as infirm persons are concerned, the difficulty is exceedingly trifling, if it have any real existence. There are but few of them—perhaps not one of a thousand—to whom immersion cannot be safely and innocently administered. The writer of these strictures has been called to administer it under circumstances, the nature of which has made him hesitate and almost tremble; but the result in every case, without a single exception, has been triumphantly satisfactory:—weak, delicate, and even diseased persons, have realized the truth of the promises, literally understood: "When thou passest through the waters, I will be with thee;" "As thy day is, so shall thy strength be." Should there be any, whose corporeal infirmities indubitably put a veto on their wishes to be conformed to the example of their Lord—and it is not denied that a few such persons may be found—it may be well to remind them that, so far as *duty* is concerned, physical inability takes away their obligation to obey; for God says, "I will have mercy and not sacrifice." And that, with respect to *privilege*, the substance need not be lost, nor will the blessing be prevented, through their rejection of a mechanism of man's invention, which is unwarrantably substituted for one of God's appointment. God is just and merciful; and without, as well as with, the means, his blessing can be communicated to the soul. We cannot be too jealous of the supreme and sole sovereignty of our divine Lord. He alone is King in Sion,

* Part 2, Chap. 4, Section 6.

† The writer has been credibly informed that a pædo-baptist minister, not a hundred miles from the place from which he now writes, endeavoured, in public, to console the mind of a bereaved parent, by the consideration that his deceased child *had been baptized!* The officiating clergyman of the same place refused, a few weeks since, to visit a young woman supposed to be in a decline, except on the condition of her being sprinkled in the parish church, alleging as the reason of his proposing it, that he should have *no hope of her salvation on the event of her dying unbaptized.* When pressed by a friend, who was called in to meet him, on his second and last visit, he justified his conduct by quoting our Lord's language to his disciples, "He that believeth, and *is baptized*, shall be saved." From which he seemed, very logically and scripturally, to infer that, "He that believeth, but is *not* baptized, *shall not be saved!*" Who would believe that such men avow evangelical principles? Mr. I. Birt's admirable pamphlet might probably do them some good.

nor is there the least evidence to be adduced in proof of the position that he has invested any man, or any set of men, with the power of multiplying, or annulling, or changing the laws of his kingdom. He says, "Ye are my friends, if ye do whatsoever I have commanded you;" and the Jews met with his severe rebuke, because, as he told them, they had "made the law of God of none effect by their traditions." No truth can be more evident than this—natural incapacity of obeying the laws of the Redeemer's kingdom does not involve an authority to fabricate others in their stead. "Why are ye subject to ordinances, after the commandments and doctrines of men?" "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

These observations, I hope, will show that the doctor's argument, on the admission of the "fact" which he makes the basis of it, is not so sound as he imagines, against the exclusive validity of immersion; and that the assumed fact being so very inaccurately stated, the argument is utterly unsound. They will go far also, it is presumed, to prove that the position of Mr. Abbott respecting the perfect indifference of the material elements in the two sacraments—a position from which the Doctor has not altogether dislodged him—is utterly untenable. Moral duties and positive institutions are not in the same predicament, nor are they affected by the same considerations. The form of moral duties *is* "kindly plastic to the possible necessities or incapacities of mankind;" the form of positive institutions, however, cannot be remodelled by human hands,—the attempt will only mar their beauty, and render them unsanctified and unmeet for the Master's acceptance.

In the general opinion expressed of the work, I most cordially concur. The perusal of it has afforded me both pleasure and profit. The characters of "the crucifiers" are most admirably and impressively portrayed; and I cannot but hope that the readers of that heart-searching chapter of the work, will be led to diligent and prayerful self-examination, under the influence of the Spirit of God, the necessity of whose mysterious operations in the salvation of man is so faithfully advocated, and so pleasingly illustrated, in the chapter entitled, "The Parting Promise." My unfeigned and earnest prayer is, that that promise may be more delightfully fulfilled in the experience of Christians in our day; that the *catholic* spirit may universally prevail, and its "generous overflowings" wash away the unnecessary distinctions of party amongst the friends of the Redeemer, causing them to feel that, as they profess to rest on one sure foundation, one precious CORNERSTONE, they should be cemented together by the cultivation of holiness and love.

H. T. D.

November 7th, 1834.

ORIGINAL LETTER OF REV. CORNELIUS WINTER.

DEAR FRIEND,

I have not been any more insensible to, than unacquainted with, your affliction, though I have not had a fair opportunity to express myself to you upon

the occasion. You have had my sympathy and my prayers. The latter God has answered in his own way; why he has taken away the desire of your eyes to himself, and refused to spare her to you, is among the inexplicable events of his providence, all of which we are sure are right.

I hope you live in the exercise of the grace suited to your trial, and are bowing in humble submission under the stroke of the rod. Your support will be answerable to your burden, and your strength according to your day, if you look to and rely upon him whose promise never fails. May he give you wisdom suited to your situation, that you may walk before your children so as that they may have an example worthy of their imitation; and may your instruction be attended with his blessing! Whatever additional affliction may arise out of your loss, may you stand prepared for it, and may it work together for good! Be found punctual and conscientiously adhering to the duty of your station, and leave all events with him who knows how to turn evil into good, crosses and disappointments into blessings, and to make all the afflictions of this life work out for us an eternal weight of glory. May you be strengthened for every duty! Take what care you can of yourself. Though you are not so absolutely essential to your children's support, as that God cannot support them without you, yet it becomes you to act under the direction of reason, and if you should be called away before they attain to their maturity, to leave them with him, who never leaves the offspring of his people, but taketh them up when father and mother forsake them. Being myself an instance of his paternal care, under the early loss of parents, I am bound to speak good of his name, and to excite the confidence of others in him.

That his best blessings may rest upon you and yours, is the prayer of,

My dear friend,
Yours, affectionately,
in our Lord Jesus,
CORNELIUS WINTER.

Painswick, July 4, 1804.

POETRY.

Be not far from me, for trouble is near.—Psalm xxii. 11.

Whither shall I now betake me,
But to Him who heareth prayer;
Who hath said, "I'll ne'er forsake thee,
But sustain in every care?"
To this refuge,
Now, my burdened heart, repair.

Through his free and constant favour,
Hitherto I've safely come;
Condescend, Almighty Saviour,
To conduct my spirit home.
Be my guardian,
While a wanderer here I roam.

When the clouds of sorrow hover
O'er my dark, benighted sky,
Let the eye of faith discover
Thee, my kind protector, nigh;
Heavenly lover,
Still my every want supply.

When, approaching Jordan's river,
I've the chilling flood in view,
From the fear of death deliver,
Oh, conduct me safely through.
Let thy presence
Every anxious thought subdue.

Underneath my fainting spirit
Place thine arm of sov'reign love;
Let a sight of Jesu's merit
Every painful doubt remove.
Safely bring me
To thy shining courts above.

W.

REVIEWS.

Memoirs of the Life and Correspondence of Mrs. Hannah More: by WILLIAM ROBERTS, Esq. In Four Vols.—Seeley and Burnside.

Continued from p. 468.

Another prominent feature in her character was her liberality, in devoting her fortune to all the objects of piety and benevolence, in which her sisters most cordially united with her. The distribution of her legacies, as advertised, has been very extensive. She sowed bountifully, and reaped also bountifully, and many will long continue to reap the fruits of her bounty. At the close of the year 1789, these happy sisters retired from "their task of education, with great credit and in affluent circumstances." vol. ii. 203.

Her compassion for the distressed was such as none but a woman, and we may add none but a Christian woman, can feel. In this, also, she was powerfully seconded by her excellent sisters, among whom Martha was eminent, as we infer from Cowper's humorous lines:

"In vain to live from age to age
We modern bards endeavour;
In Patty's book I wrote one page,
And gain'd my point for ever."

In a letter, dated Aug. 19, 1822, she says, "I had a little bag pinned to my curtain, from which I sent the almost daily dole; and I believe some lives were saved, and others made more comfortable." Vol. iv., p. 161. "Some author says, that charity is the truest epicurism, for it makes the giver eat with many mouths at once." Vol. iv. p. 118. And as to her favourite sister, Martha, "the habits of her mind and of her life were apparent to the last: in her delirium, she was perpetually crying out, "Be sure let that poor woman have her shoes.—Do not forget that old man's clothing," &c. Vol. iv. p. 70.

Her patience in personal affliction was *wonderfully great*; and "in *wakeful hours of night*" she seems to have had her richest experience of communion with God. In a letter, dated June 17, 1825, she says, "I lately reckoned up thirty physicians who had attended me in numberless successive illnesses,—all taken—I left!" In another letter, written nearly two years after this, she says, "I have been setting down the names of all the physicians I have had; they amount to fifteen: not one survives!" There is a discrepancy here; and we can only conjecture, that in the former instance she wrote *thirteen*, and not thirty. The reader may compare Vol. iv., p. 235, with p. 274.

This illustrious lady died at Clifton, Sept. 7, 1833.

We again present our cordial respects to Mr. Roberts for the labour and care he has bestowed on this work, which, no doubt, will find its way into the reading rooms of the great, and the noble, and the learned, and the fair; and will, we trust, be rendered a permanent blessing.

We had nearly forgotten to say there is prefixed a fine portrait, from the picture painted by Opie in 1786, now in the possession of Lady Olivia B. Sparrow.

Perhaps it will be an improvement, if, in subsequent editions, Mr. Roberts will give a concise biographical notice as a text, and make the invaluable mass of correspondence a commentary. Let us be permitted also to suggest, that an *index* to the names of distinguished persons, whose correspondence is scattered through these elegant volumes, is quite a desideratum. Some readers have remarked that the letters of the late Rev. John Newton, of St. Mary Woolnoth, are among the best he ever wrote, and probably contributed, in no small degree, to strengthen, and confirm, and console this celebrated Christian female, in her separation from that gay world of splendour and fashion, in which much of her time

was spent previous to the death of Garrick.

The "Beauties" of Hannah More, if taken from this work only, will make a considerable volume. Many of them may hereafter enrich and adorn our pages. To make extracts from such a vast miscellany, as that which now lies before us, we find extremely difficult. After long pondering it has occurred to us, that nothing will be more interesting to our readers, than the account of the death of Dr. Johnson, which will be quite new to many of them.

"*Hampton, December*, 1784.

"Poor dear Johnson! he is past all hope. The dropsy has brought him to the point of death; his legs are scarified; but nothing will do. I have, however, the comfort to hear that his dread of dying is in a great measure subdued; and now he says, 'the bitterness of death is past.' He sent, the other day, for Sir Joshua, and, after much serious conversation, told him he had three favours to beg of him, and he hoped he would not refuse a dying friend, be they what they would.' Sir Joshua promised. The first was, that he would never paint on a Sunday; the second, that he would forgive him thirty pounds that he had lent him, as he wanted to leave them to a distressed family; the third was, that he would read the Bible whenever he had an opportunity; and that he would never omit it on a Sunday. There was no difficulty but upon the *first* point; but at length Sir Joshua promised to gratify him in all. How delighted should I be to hear the dying discourse of this great and good man, especially now that faith has subdued his fears! I wish I could see him."

As the very interesting particulars contained in the following letter, found among Mrs. H. More's papers, may not be generally known, we shall, perhaps, be excused for interrupting the series of her letters by its insertion.

"My dear Friend,

"I ought to apologize for delaying long to gratify your wishes and fulfil my promise, by committing to paper a conversation which I had with the late Rev. Mr. Storry, of Colchester, respecting Dr. Johnson.

"We were riding together near Colchester, when I asked Mr. Storry whether he had ever heard that Dr. Johnson *expressed* great dissatisfaction with himself on the approach of death, and that, in reply to friends who, in order to comfort him, spoke of his writings in defence of virtue and religion, he had said, 'Admitting all you urge to be true, how can I tell when I have done enough?'

"Mr. S. assured me that what I had just mentioned was perfectly correct; and then added the following interesting particulars.

"Dr. Johnson, said he, did feel as you describe, and was not to be comforted by the ordinary topics of conversation which were addressed to him. In consequence he desired to see a clergyman, and particularly described the views and character of the person whom he wished to consult. After some consideration, a Mr. Winstanley was named, and the Doctor requested Sir John Hawkins to write a note in his name, requesting Mr. W.'s attendance as a minister.

"Mr. W., who was in a very weak state of health, was quite overpowered on receiving the note, and felt appalled by the very thought of encountering the talent and learning of Dr. Johnson. In his embarrassment he went to his friend Colonel Pownall, and told him what had happened, asking at the same time for his advice how to act. The Colonel, who was a very pious man, urged him immediately to follow what appeared to be a remarkable leading of Providence, and, for the time, argued his friend out of his nervous apprehension; but after he had left Colonel Pownall, Mr. W.'s fears returned in so great a degree as to prevail upon him to abandon the thought of a personal interview with the Doctor. He determined, in consequence, to write him a letter: that letter I think Mr. Storry said he had seen, at least a copy of it, and part of it he repeated to me as follows:—

"Sir,

"I beg to acknowledge the honour of your note, and am very sorry that the state of my health prevents my compliance with your request; but my nerves are so shattered, that I feel as if I should be quite confounded by your presence, and instead of promoting, should only injure, the cause in which you desire my aid. Permit me, therefore, to write what I should wish to say were I present. I can easily conceive what would be the subjects of your inquiry. I can conceive that the views of yourself have changed with your condition, and that on the near approach of death, what you once considered mere peccadilloes, have risen into mountains of guilt, while your best actions have dwindled into nothing. On whichever side you

look, you see only positive transgressions, or defective obedience; and hence, in self-despair, are eagerly inquiring, 'What shall I do to be saved?' I say to you, in the language of the Baptist, 'Behold the Lamb of God!' &c.

"When Sir John Hawkins came to this part of Mr. W.'s letter, the Doctor interrupted him, anxiously asking, '*Does he say so?* Read it again, Sir John.' Sir John complied: upon which the Doctor said, 'I must see that man; write again to him.' A second note was accordingly sent; but even this repeated solicitation could not prevail over Mr. Winstanley's fears. He was led, however, by it to write again to the Doctor, renewing and enlarging upon the subject of his first letter; and these communications, together with the conversation of the late Mr. Latrobe,* who was a particular friend of Dr. Johnson, appear to have been blessed by God in bringing this great man to the renunciation of self, and a simple reliance on Jesus as his Saviour; thus, also, communicating to him that peace which he had found the world could not give, and which, when the world was fading from his view, was to fill the void and dissipate the gloom even of the valley of the shadow of death.

"I cannot conclude without remarking what honour God has hereby put upon the doctrine of faith in a crucified Saviour. The man whose intellectual powers had awed all around him, was in his turn made to tremble, when the period arrived at which all knowledge is useless, and vanishes away, except the knowledge of the true God, and of Jesus Christ whom he has sent. Effectually to attain this knowledge, this giant in literature must become a little child. The man looked up to as a prodigy of wisdom, must become a fool that he may be wise.

"What a comment is this upon that word, 'The loftiness of man shall be bowed down, and the haughtiness of man shall be laid low; and the Lord alone shall be exalted in that day!' Vol. i. p. 376.

We shall now transcribe a letter which Mrs. More wrote to her sister Martha, not long after Dr. Johnson's death, which occurred in December, 1784.

H. MORE TO HER SISTER.

"*Hampton*, 1785.

"Mrs. Garrick is gone to town again for one night, to go to mass, but I desired to stay behind. Mr. Pepys wrote me a very kind letter on the death of Johnson, thinking I should be impatient to hear something relating to his last hours. Dr. Brocklesby, his physician, was with him. He said to him a little before he died, 'Doctor, you are a worthy man, and my friend; but I am afraid you are not a Christian. What can I do better for you than offer up in your presence a prayer to the great God, that you may become a Christian in my sense of the word." Instantly he fell on his knees, and put up a fervent prayer; when he got up, he caught hold of his hand, with great earnestness, and cried, 'Doctor, you do not say Amen!' The Doctor looked foolishly, but, after a pause, cried, Amen! Johnson said, 'My dear Doctor, believe a dying man, there is no salvation but in the sacrifice of the Lamb of God; go home, write down your prayer, and every word I have said, and bring it me to-morrow.' Brocklesby did so.

"A friend desired he would make his will; and as Hume, in his last moments, had made an impious declaration of his opinions, he thought it would tend to counteract the poison, if Johnson would make a public confession of his faith in his will. He said he would, seized the pen with great earnestness, and asked what was the usual form of beginning a will. His friend told him. After the usual forms he wrote, "I offer up my soul to the great and merciful God; I offer it full of pollution, but in full assurance that it will be cleansed in the blood of my Redeemer." And for some time he wrote on with the same vigour and spirit, as if he had been in perfect health. When he expressed some of his former dread of dying, Sir John said, 'If you, Doctor, have these fears, what is to become of me and others!' 'Oh! Sir,' said he, 'I have *written* piously, it is true; but I have *lived* too much like other men.' It was a consolation to him, however, in his last hours, that he had never written in derogation of religion or virtue. He talked of his death and funeral at times with great composure. On the Monday morning, he fell into a sound sleep, and

* The writer of this article well remembers the gratification he had thirty years ago, in company with his brethren who held their weekly meeting at the Jamaica coffee-house, in St. Michael's Alley, Cornhill, when the venerable Abraham Booth repeated what he had heard from the lips of Mr. Latrobe concerning the death of Dr. Johnson: it was quite in accordance with what our readers have seen in the preceding pages.

continued in that state for twelve hours, and then died without a groan.

"No action of his life became him like the leaving it. His death makes a kind of era in literature; piety and goodness will not easily find a more able defender, and it is delightful to see him set, as it were, his dying seal to the professions of his life, and to the truth of Christianity.

"I now recollect, with melancholy pleasure, two little anecdotes of this departed genius, indicating a zeal for religion which we cannot but admire, however characteristically rough. When the Abbé Raynal was introduced to him, upon the Abbé's advancing to take his hand, Doctor J. drew back, and put his hands behind him, and afterwards replied to the expostulations of a friend, 'Sir, I will not shake hands with an infidel.' At another time, I remember asking him if he did not think the Dean of Derry a very agreeable man; to which he made no answer: and on my repeating my question, 'Child,' said he, 'I will not speak any thing in favour of a sabbath-breaker, to please you nor any one else.'"

An English and Hebrew Lexicon: to which is added a Selection of Proper Names, occurring in Scripture, and in the Rabbinical Writings. Royal 8vo. pp. 371. By MICHAEL JOSEPHS.

Helps to Hebrew; in two Parts. By the Rev. S. BOYS. *8vo., pp.* 33.

We well remember the time when, for the want of useful elementary works, those who were preparing for the ministry were obliged to content themselves with a knowledge of the Hebrew language, which was very far from either satisfying their judgment, or inspiring them with confidence. In the universities, scarcely any attention was paid to the Hebrew. In our dissenting colleges, the attention which was paid was almost as valueless, being directed chiefly to such sources of information as were provided by lexicons imperfectly compiled, and by short and skeleton grammars, which gave only a very defective knowledge. To this cause, perhaps, more than to any other, may be assigned the complaint, that, whilst some ministers retain a respectable acquaintance with Latin and Greek, many of them utterly neglect their Hebrew. From the superior advantages possessed by the present candidates for the ministry, we believe that this complaint will be no longer general. Their means of obtaining an accurate and grammatical acquaintance with the language is abundantly facilitated by such books as Gesenius's Lexicon; Lee, Huwitz, and Stuart's Grammar; and more especially Stuart's Chrestanathy, which is designed to assist in the application of the principles and rules laid down in his excellent grammar.

The "HELPS TO HEBREW," and "JOSEPHS'S HEBREW AND ENGLISH LEXICON," belong to a class of books absolutely necessary to those who would cultivate Hebrew literature with success. The first of these works is a brief manual, neither calculated nor intended to set aside regular grammars; of which, Mr. Boys truly says, at least two or three should be diligently read over, in the hope of obtaining some benefit from each. It consists chiefly of a short series of Hebrew Exercises, and is designed for the assistance of both teacher and student. As such, we cordially recommend it.

THE ENGLISH AND HEBREW LEXICON will supply a want long felt by those who are more advanced in the study of Hebrew. It is designed, as the title indicates, to assist the student in translating from the English into Hebrew,—an exercise highly advantageous to him who would acquire a correct acquaintance with the sacred language. In abstract terms the Hebrew is barren, and there are many names of things it has not, because the people who used it, neither had nor knew the things. Hebrew, says Mr. Josephs, has been termed a poor language, it having been an established principle not to admit any words to be genuine, but such as are to be found in scripture. This, however, is too exclusive and arbitrary, and, in a great measure, untrue: for it must be borne in mind that it was in colloquial use until the destruction of the first temple, and continued to be cultivated, among the priests and doctors of the schools, during and after the period of the second temple, when many books were com-

posed, which are no longer extant. The Mishna, however, remains; the language of which, with some technical exceptions, is pure Hebrew. This is evident from its construction, although the words may not be found in scripture in precisely the same form. Such is the decided opinion of Kimchi, Maimonides, and other eminent Rabbinical scholars. Let it also be remembered that the Hebrew language is radically the same with the Syriac, Chaldee, and Arabic; the last of which has become polished and copious in proportion to the growth and improvement of the nations that employ it.

"In the translation of scriptural quotations, the author has adhered to the English version of the Bible, except where a deviation would tend to illustrate some obscure passages: in such cases the authorities of eminent philologists, such as Kimchi, Mendelsohn, Ben Seeb, and the learned Gesenius, are respectively quoted; and with a view of further illustrating the work, a selection of Rabbinical aphorisms and proverbs from the Talmud is introduced, some of which will be found to correspond with the English ones." p. 13.

Whether we consider the origin or the ultimate object of the Hebrew Scriptures, or the influence which their study must exercise on that of the New Testament, we think it scarcely possible to attach too much importance to this department of learning. Mr. Josephs, accordingly, has our best thanks for his valuable and meritorious publication.

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1. *The Claims of the Voluntary Principle briefly stated, and its Efficacy proved.* pp. 37.—Westley.
2. *The Disadvantages of a State Church; being a Reply to a Pamphlet entitled the British Church Establishment.* pp. 32.—Wightman.
3. *The Voluntary Principle; a Lecture delivered at Cross-street Chapel, Barnstaple, at the Formation of the North Devon Voluntary Church Association, August 6, 1834.* By John Edwards, Bideford. pp. 38.—Effingham Wilson.
4. *An Appeal on behalf of the Committee of United Dissenters of Manchester, to the People of England.* By W. Johns, M.D. pp. 8.—Gadsby.

The interest which is taken in the subject to which these pamphlets refer, is intense and absorbing; action and re-action are every where going on. Writers, both above and below mediocrity, are rushing into the arena; and from various presses, metropolitan and provincial, publications of almost every size and form are daily making their appearance. Nor is this likely to be a mere ephemeral ebullition, in which the effervescence of controversy will speedily subside into the calm of implied submission; but it is rather highly probable that the contest will be renewed and perpetuated until the voice of justice shall have obtained an impartial hearing and complete redress; until an amicable adjustment shall be effected, in which the Churchman and the Dissenter, unbribed and unfettered, shall have ample scope to test the innate efficiency of their respective principles and practice.

In the meanwhile, it is in the highest degree desirable that the argument should be conducted, on both sides, with the most conscientious deference to Christian feeling and temperate expression. How often has neglect of these enfeebled the most zealous exertions, and injured the best of causes! It is a rare but noble triumph, when provoked by insult and disingenuousness, to forsake the direct path of dignified discussion, to refuse the inglorious challenge, and with imperturbable magnanimity to adhere steadily to the point in debate. In short, it must, in many instances, have excited surprise, that, when a comparatively small measure of self-denial would have secured a considerable victory, it has been materially impaired by the indulgence of personal consequence. Not that we are the patrons of tameness or pusillanimity; but we would have the advocates of truth on every subject, whether they commence or receive the attack, to be calm, that they may be firm; and temperate, that they may be powerful. Let it not even be supposed that we deem those eligible to participate in the benefits of the conquest, who have been heartless spectators of the conflict. Certainly not: in such a struggle there must be employment for all; let every one then endeavour to assume his proper position;

and let every effort be under the direction of a good conscience, and the influence of evangelical truth, and the issue cannot be doubtful.

Each of the four pamphlets announced by this article, possesses its appropriate excellence, and its local claim; but as our space is too confined to allow of a more distinct consideration of their individual merit, we must content ourselves with a general recommendation of the three last, and briefly request the reader's attention, especially to the first. Whoever may be the writer of "The Claims of the Voluntary Principle briefly stated, and its Efficacy proved," he has only undertaken what he has shown himself quite competent to perform. In our opinion he has fulfilled his engagement, whether elected by himself, or assigned to him by others, in a manner equally creditable to his intellectual ability and his Christian temper; and we cannot doubt but his candid and forcible statements will be extensively perused, and produce a powerful impression. The work is comprised in two chapters; the first is occupied in proving that "voluntary contributions are more suitable to the nature of religion than compulsory assessments;" and the second, in illustrating the fact that "the voluntary principle is proved to be efficient, from the history of the church." From the latter, the following paragraphs are extracted.

"To compare a nation to a well regulated family, and to say that the duties of the supreme magistrate, with reference to the religious instruction of his subjects, are similar to those which a parent owes to his offspring, is to adopt a mode of argument more specious than conclusive. This reasoning assumes the correctness of two propositions which are so evidently inconsistent with the facts of the case, as to need no confutation, viz.: that the minds of adults are unfurnished with religious ideas, and that the sceptre of a prince, like a magic wand, renders its possessor so superior in his mental resources to all his subjects, that he is as competent to instruct the wisest of them, as an intelligent parent is to impart information to his children. Without admitting the *correctness of both* these propositions, the *favourite* argument just mentioned must be considered sophistical. These suppositions are, however, so notoriously false, that the most fervent admirers of national establishments would not be disposed seriously to defend them."p. 31.

"Those modern institutions that constitute the chief glory of our country, and promise to be of the greatest advantage to the world, exist in consequence of the benevolent exertions of Churchmen as well as of Dissenters, and are supported by the liberality of all parties;—but as none are compelled to aid them, their existence and growing prosperity prove the efficiency of the Voluntary Principle." p. 35.

Hints on the Duties and Privileges of Church Fellowship; addressed to Candidates for Communion, and the junior Members of Dissenting Churches. By J. EDWARDS, Clapham. Fourth Edition, enlarged, pp. 74.—Wightman.

The loose and irregular manner in which the discipline of a great proportion of dissenting churches is conducted, has been a long standing complaint among all wise and prudent Christians; and has brought more odium upon religion itself, than all the misconduct of professors, when considered in their individual character. Every church worthy of the name, professes to model its constitution and discipline by the New Testament; but in illustrating and applying the principles and precedents of that inspired record, scarcely any two churches exactly agree. Any attempt, therefore, to throw light upon this subject, by an appeal to the New Testament as the standard, and to the practice of the most experienced churches as explanatory of that standard, deserves an attentive perusal: and when coming from a person like the author of the work before us, whose official situation, as Secretary to the Home Mission, has thrown him into intercourse with almost every Baptist church in the kingdom, deserves a still higher degree of attention. Every private Christian, and especially every church, feeling any difficulty in regard to any part of his duty towards the church, or the duty of the church towards him, cannot do better than give this work a serious and attentive perusal.

BRIEF NOTICES OF RECENT PUBLICATIONS.

Hints for Ministers; or Outlines of Sermons. By Thomas Jackson. 2 vols. p. 130. *Metcalf, Cambridge.*—The utility of such publications as this has always appeared to us to be a matter of doubtful disputation. We are not prepared to say that they have done no good; but we are very apprehensive that they have not done much.

Meditations on some of the Names and Covenant Characters of Christ; in eighteen Poems. By Mrs. Hewitt. p. 205. *Palmer.*—We hope Mrs. Hewitt is much more pious than poetic. If our readers are not fastidious as to poetical excellence, they may meet with many things in these meditations which may promote their devotional fervour.

The Nottingham Melodies; containing thirty-six Psalm Tunes (adapted to various metres): also, a Familiar Anthem, designed to be sung as a Dismission: the whole carefully figured for the Organ, &c. By John Hollowell, Nottingham. pp. 39. *Hart, Hatton Garden.*—Perhaps the question, Whether the total neglect of congregational singing in past ages might not be better than the practice of it now, as it is in some instances conducted? ought not to be mooted. But we may be permitted to say, that, as there certainly is yet great room for improvement in this department of our public worship, every attempt to effect it should be hailed with the support and encouragement to which it is entitled. Mr. Hollowell's attainments appear to be highly respectable; and we sincerely hope, that this application of his talents to supply a valuable addition to the means already possessed, of elevating the voice in praise to the Most High, will not fail of its appropriate reward.

1. *The Sacred Harp. Second Series.*
2. *The Book of Family Worship. W. F. Wakeman, Dublin.*

Both gems of great beauty and value, highly creditable to the Dublin press.

The Martyr of Verulam, and other Poems. By Thomas Ragg; Hamilton and Co.; Seeley and Co.—To those who have seen the author's larger work, 'The Deity,' in twelve books, this will be highly acceptable. We wish it the *widest circulation.*

Lives of Eminent Zoologists, from Aristotle to Linnæus, &c. By W. Macgillivray, A. M., &c. Simpkin and Marshall.—A fine treat this for all lovers of Natural History, being a part of the Edinburgh Cabinet Library. Prefixed, is a beautiful Portrait of Linnæus.

The Protestant Dissenters' Juvenile Magazine. Vol. 2. *Simpkin and Marshall.*—We most heartily recommend this neat little work to all who believe that the cause of the Protestant Dissenters is the cause of God and truth.

Narrative of the Rise and Progress of the Mission at Orissa, the site of the Temple of Juggernaut. By A. Sutton. With an Introductory Essay, by the Rev. James C. Ewing, Partick. p. 472. *Whittaker.*—In connexion with the advice of the senior Missionaries at Serampore, our brethren, the General Baptists, more than ten years ago, commenced the Orissa mission. Their difficulties have been great; their exertions, unwearied; and their success, considerable. This volume records some of the most important incidents connected with their varied and valuable labours. It contains fourteen chapters, in which the pious reader will meet with much that he will sincerely deplore, much to excite his sympathy, and much to awaken his zeal.

1. *Memoir of the Rev. Gordon Hall, A. M., one of the first Missionaries of the American Board of Missionaries for Foreign Missions at Bombay. By Horatio Bardwell. p.* 246. *Simpkin.*
2. *The Three Sisters; or, Memoirs of Miss Mary, Jane, and Eliza Seckerson. By their Father. p.* 158. *Mason.*

We earnestly desire that the good which such publications as these are adapted to effect may become more abundantly apparent. Their number is rapidly multiplying, and we hope we may conclude, from the encouraging circulation which they obtain, that the interest which is taken in their perusal is not diminished. The "Memoir of the Rev. Gordon Hall, A. M.," and "The Three Sisters," are entitled to rank among those biographical records which adorn the growing libraries, especially of our juvenile readers.

1. *Religious Letters. By the eminently pious and learned Rev. Samuel Rutherford, Professor of Divinity, St. Andrew's.*
2. *Missionary Records. China, Burmah, Ceylon, &c.*
3. *Todd's Lectures to Children.*

The above from the 'Religious Tract Society,' which reminds us of the river, always in motion, "the streams whereof shall make glad the city of God."

Select Remains of the Rev. Matthew Wilks, upwards of fifty years Minister of Tabernacle and Tottenham Court Chapels, &c. Edited by the Rev. T. Sharp. W. Barton, and J. B. Sharp.—We thank Mr. Sharp for his Anecdotes and Sketches of Sermons by the late excellent Mr. Wilks; but where is the full, true, and particular account we have been long expecting from the pen of one of his highly-gifted sons?

A Series of Charts, &c., from Mimpriss's Pictorial Chart. All Booksellers.—Having cordially recommended this admirable work, as useful as it is ornamental, in our number for October last, we are happy to announce, that the ingenious author has published a Series of Skeleton Charts, for the Illustration of the Gospel History, at the low price of three shillings and sixpence.

A Discourse of Natural and Moral Impotency. By Joseph Truman, D. D. With a Biographical Introduction, by Henry Rogers. Jackson and Walford.—We recommend this acute little piece to all our Theological Students and young pastors, who will perceive that they are also greatly indebted to Mr. Rogers for his admirable Introduction.

The Life of the Rev. David Brainerd, &c. Seeley and Sons.—This is a part of the Christian Family Library, compiled from the Memoir published by President Edwards, by the Rev. Josiah Pratt, and now republished by the Rev. Edward Bickersteth. Brainerd was one of the most devout men that ever lived. His Life was a favourite with the late Dr. Ryland.

Free Justification by Faith inseparably connected with Holiness of Heart and Life. By James Hargreaves. p. 35. Simpkin.—"Speak thou the things," said an inspired writer, "which become sound doctrine." We believe this to be highly important, not only in *our own*, but in every Christian *denomination*; and, therefore, we cannot but sincerely desire that Mr. Hargreaves's pages may have a *wide circulation*, and a salutary influence.

The Biblical Cabinet; vol. 7; containing Plank's Introduction to Sacred Philology and Interpretation. J. G. and F. Rivington.—This manual of Biblical criticism cannot fail to be acceptable to those who are candidates for the ministry. The translator is a learned American Professor, Dr. Samuel H. Turner, of New York; and it has the recommendation of the Rev. Thomas Hartwell Horne.

The Sacred Classics; or Cabinet Library of Divinity. Vol. 9. Horæ Lyricæ, by Dr. Watts. With a Memoir of the Author, by Robert Southey, Esq., LL. D. Hatchard and Son; Whittaker and Co; Simpkin and Marshall.—This is quite as good an account of Dr. Watts, perhaps, as could be expected from our Poet-laureate, who is a high churchman. Some of his remarks are acute, and his researches are curious. The typography is good, but many errors of the press have not been corrected. What will our gracious Queen think of Baxter, when she reads (for this Cabinet Library is under her especial patronage): "It has been affirmed (I know not with what truth) that Baxter, in the first edition of his Saint's Rest, spoke of the parliament of heaven, because he would not call it a kingdom. Watts invests his saints with regal dignity and regal powers." p. 51.

Afflictions and their Operations. A Sermon, by W. Davis, Hastings. Jackson and Walford.—We recommend this Sermon to those who are in affliction, and to those who are not, but soon may be. Andrew Rivet, a French Protestant, said, "In the space of ten days, since I kept my bed, I have learned more, and made greater progress in divinity, than in my whole life before."

1. *The Young Man's Companion in the World. With Miscellaneous Anecdotes, &c. Ward and Co.*
2. *The Family Almanack for* 1835. *Ward and Co.*

Both useful articles, which will engage the attention of many, and will reward it.

The Nursery Offering for 1835. *Waugh and Innes.*—An elegant little book for little readers, richly adorned with coloured prints, and containing much information, blended with amusement.

The Excitement; or, A Book to induce Young People to Read. Waugh and Innes.—A book of higher intellectual order than many, and "likely to hold its place among the regular Annuals of the day."

OBITUARY.

MRS. SARAH BLIGH.

Mrs. Sarah Bligh was born at Waltham Abbey, Essex, on the 23rd of April, 1749. She was called to the knowledge of the truth at an early age, under the ministry of the Rev. — Davis. Her first impressions were produced by a sermon on Eccles. xi. 9: "Rejoice, O young man, in thy youth," &c. At that time, she thought that she might have all the pleasures of this life, and yet be lost in the final judgment. The effect of this impression was, to produce a deep concern, and a higher relish for divine things, but not the degree of comfort which she desired. A sermon on Isa. xlii. 3, "He will not break the bruised reed," &c., led to a more enlarged view of divine mercy, and an increased enjoyment of spiritual consolation; her peace and confidence in God was then rendered still more permanent by a spiritual application of the passage, "I will bring the blind by a way that they knew not, and lead them in paths that they have not known." She was baptized soon after, and added to the church in Waltham Abbey, before the 26th year of her age. In 1773 she was married to Mr. David Bligh; and in 1779 dismissed to the Baptist church in Little Prescot-street, then under the care of the Rev. A. Booth; of which she remained an honourable member until her decease.

Her life was spent in the quiet performance of domestic duty, in which she became a blessing both to her husband and children, and had the felicity of seeing much of the comfort communicated to an household by the constant adherence to Christian principle. The incidents of her history, therefore, need not be recorded; they are exhibited in the results of her parental care. In her latter days she was remarkable for a cheerful enjoyment of divine truth. She contemplated the past as a succession of scenes in which mercy had been shown to herself. The future she regarded with peace and comfort, though not without deep seriousness. She was often in prayer: and faith was a strong support to her mind under earthly care and apprehensions of eternity; for the perfect felicity of which, she had no hope but that which is supplied in the spiritual application *of the Redeemer's atonement.*

She seems to have derived much comfort in her last affliction, from the recollection of past scenes of devotion in the house of God: the ordinances—the hymns—the acts of worship—and the society of the church, were all made excessively endearing to her. But her great dependance was on God. "O Father of mercies," she said, "and God of all comfort, be kind unto me, be with me, and say unto me, Fear not, for I am with thee; be not dismayed, for I am thy God."

Her love for the friends of Jesus was very intense and constant, not only whilst she enjoyed their intercourse, but after they had entered their rest. The hope of meeting them in heaven was a light to her mind, and a joy to her heart. "Oh, I want to know more of my friends who are gone to glory. Some are gone before—some are going—and I know not how soon I may be called."

The love of Christ was prominent in her character, and formed the fountain of all her religious attachments. This was the feeling which softened the approaches of death. "Oh, I wish to be with Jesus, who has done so much for me; I wish to be in glory, where there is no pain, nor any more sorrow!

'Oh, might I once mount up and see
The glories of th' eternal skies,
What little things these worlds would be!
How despicable in my eyes!'" &c.

In her affliction the sense of pain was diminished by her view of human depravity; and, instead of complaining, she said, "It is of the Lord's mercies that we are not consumed."

Another source of relief was supplied in the constant and faithful care of God in his providence. It was, therefore, with peculiar emphasis that she pronounced the words, "'Yea, though I walk through the valley of the shadow of death, I will fear no evil.' O Father of mercies, thou didst enable me to call upon thee in my early days. I sought thee, and I trust I found thee. Yea, Lord, I did seek thee in my early days; and now I wish to be with Christ—what more can I desire?

'He is my soul's sweet morning star,
And he my rising sun.'"

Her regard for decision of character was great, and her concern for the en-

largement of the church was next; at all times, even when not able to be present in the house of God, news of its prosperity gave her great joy. For fifty-five years she had been an honourable member; and her husband being eminent in the character of deacon, she had an opportunity of setting an example of prudent piety to females in that situation. As all her confidence was placed in God, so all her success and safety were ascribed to his glory. "He has kept me, or I should have departed from him; I have been held up, though I should have departed many times, if the Lord had not preserved me. If he had not saved, I should have been banished from the glory of his power. I am a poor wicked creature."

The loss of her hearing deprived her of the pleasure of conversation. But she was peaceful to the end. Her disease was a decay of nature, which placed her soul in the bosom of Jesus, July the 10th, 1834, in the eighty-seventh year of her age.

C. Stovel.

RELIGIOUS INTELLIGENCE.

ANNUAL EPISTLE OF THE SOCIETY OF FRIENDS.—MAY 30, 1834.

Dear Friends,—We have renewed cause to acknowledge the loving-kindness and faithfulness of the Lord, who, in his unfailing mercy, hath again permitted us to meet, and to proceed in our various deliberations in brotherly kindness and condescension. He has granted us, during the time of our being together, fresh proofs of his love; and we desire reverently to adopt the language, "Blessed be God, who hath not turned away our prayers, nor his mercy from us." Ps. lxvi. 20.

Great indeed is the love of God. How wonderfully was it manifested both in the creation of man after his image, and in giving his Son to redeem mankind from the sad effects of the fall. How has he displayed his love, in the providential care of the workmanship of his hands, and in the many blessings conferred upon the church of Christ! He has manifested his goodness in numberless ways to the inhabitants of this empire. Peace has for many years prevailed in this land, and also in most of the nations of Europe. Our feelings are not harrowed up, as in years past, with narratives of the horrors of wars in which this country was involved; but let us not hence be forgetful of the calamities inseparable from this dreadful scourge. We should strive, in single dependance upon divine protection, each to illustrate his views of the reign of the Messiah by the forgiveness of injuries, by living in the peaceable spirit of the Gospel, and by diffusing its benign influence, as far as we are enabled to do so, upon all around us. We are comforted in the belief that our Christian principles as regards all war are spreading in the world. May we, as *opportunities* present themselves, promote, by every means in our power, the brotherhood of the nations of the earth. Let us never forget that the direct tendency of the law of Christ is to establish good will amongst men; and to make way for the coming of that day when wars shall cease unto the end of the earth. And may we all so live as to be prepared, should the trial come upon us, to support this Christian testimony in meekness and faithfulness!

In a former epistle we adverted to the pestilence which was spreading in various parts of this nation, exciting terror and alarm among the people. And now that it has almost disappeared, how is our anxiety allayed! God has spared us—have those vows been performed, which were made in moments of distress and fear? Has the soul been more devoted, since those solemn seasons, to the service of our gracious Benefactor? "He giveth us fruitful seasons, filling our hearts with food and gladness;" Acts xiv. 17. Doth this lead us to consider the wants and sufferings of the poor? We again warmly recommend to friends, as far as may be in their power, to increase the domestic comfort of these, and to make themselves acquainted with the real condition of such, in their respective neighbourhoods. Let this be done with a view also to improve their moral and religious character, and to provide for the Christian education of their children.

A review of past and present mercies ought to cause our hearts to overflow with gratitude and love. As the love of God prevails, it leads us to love one another: but how often, even whilst man is in the enjoyment of this blessing, does the enemy of his happiness endeavour to scatter and divide! We therefore press it upon every one to examine, whether he is distinguished

by this badge of discipleship. Maintain that charity which suffereth long, and is kind: put the best construction upon the conduct and opinions one of another which circumstances will warrant. Take heed, dear friends, with all diligence, both in small meetings and in large ones, that the enemy produce no dissensions among you; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother; let every one be in earnest to possess the ornament of a meek and quiet spirit. Watch over one another for good, but not for evil; and whilst not blind to the faults or false views of others, be especially careful not to make them a topic of common conversation. And even in cases in which occasion may require that the failings of others should be disclosed, be well satisfied, before they are made the subject of confidential communication, either verbally or by letter, that your own motives are sufficiently pure. How beautifully are the origin, the motive, and the effect of love set forth by the Apostle John, in the fourth chapter of his first epistle! Meditate again and again upon the comprehensive nature of this heavenly virtue, as there described.

Dear Friends, the remembrance of the Lord's mercies ought to stimulate us to an increase of love and obedience unto him. To the simple-hearted follower of Christ, his yoke is indeed found to be easy, and his burden light. But it is well for those who have made some progress in the Christian race, seriously to consider whether they are *now* bearing their daily cross. Let us, in our intercourse in the world, prove that we are striving to live as strangers and pilgrims upon earth; desiring a heavenly country, and to be inhabitants of that city which God hath prepared for the faithful in Christ Jesus. An earnestness of spirit to walk before the Lord in the path of self-denial, leads to a strict examination of our conduct in the light of Christ. A due sense of our transgressions, and of our violations of the righteous law of God, produces deep self-abasement. The blessedness of having an interest in Christ is then felt; and we are led in faith to ask through Him that our sins may be forgiven for his sake. Oh, the loveliness, the safety, and the peace of an abiding state of true humility before a just, and pure, and holy God! It brings us to speak with reverence of his great name; it softens any hard feelings towards our fellow-men; and leads us to think of *their failings with compassion* and pity. As watchfulness and prayer are maintained, the strength of easily besetting sins is diminished, a humble confidence is begotten that victory over them will be given, and that an inheritance will be granted among the saints in light.

Instructive memorials have been read in this meeting, of some long beloved and honoured amongst us, who, we reverently believe, have received the gift of eternal life, and entered into their rest. We feel from year to year the loss of those who have humbly endeavoured to live in the fear of the Lord, and to perform their allotted duties in their respective places of abode, and rightly to occupy their talents in the church of Christ. On their behalf we rejoice, and we desire that those who have been long united with them in the promotion of truth and righteousness, may be enabled to rejoice also. We turn to our dear elder brethren and sisters, often cast down and tried with the infirmities and pains of declining years; and desire that the Lord may be pleased to apply to their drooping spirits his ancient promise through the mouth of the prophet: "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee;" Isai. liv. 10.

In connexion with these reflections we think with great solicitude of those in early years, and of others entering upon the more responsible duties of life. We have been instructed in observing that many of our departed friends yielded to the visitations of the love of God in the morning of their day, and that they endured many humiliations consequent upon their submission to the guidance of the Holy Spirit. They proved in the midst of many trials the sufficiency of this Divine Teacher; and in the solemn prospect of eternity, faith in the mediation and in the propitiatory offering of Christ enabled them, whilst passing "through the valley of the shadow of death," to look towards those joys which await the righteous. How animating are these examples! Dear young friends, we again beseech you to surrender yourselves to the humbling power of the Holy Spirit. Our Lord himself declared, "No man can come to me, except the Father which hath sent me draw him;" John vi. 44. Come thus unto Christ, your compassionate and merciful Saviour; follow the drawings of his love. Except you are born again, you cannot enter the kingdom of hea-

ven. Obey the teachings of the grace of God, denying all ungodliness and worldly lusts. Walk in the narrow way, for it leadeth unto life. Patiently endure the heart-cleansing operations of the Spirit of Truth. Bear the cross, despising the shame. Submit your wills to the goverment of Christ. Let private retirement be your daily engagement; this practice has been blessed to many. Commune with your own hearts, and be still before the Lord. Read and meditate often upon the Holy Scriptures in private; humbly desiring that their blessed precepts and heavenly doctrines may be applied to your respective wants, to your growth in grace—that you may know an advancement in the spiritual life, in that life which is hid with Christ in God—that you may be brought to have fellowship with the Father and with his Son. We tenderly and earnestly invite you to wait in silence before the Lord, and to pray that he may be pleased to manifest to you his will. As you bow to small manifestations of duty, you will go on from strength to strength; and if it should please the Lord to make you instruments of usefulness in his hand, seek not your own glory, but his glory; war not in your own strength, but in that strength which he confers on those who trust only in Him. As this simple dependance upon Christ as your Shepherd and Leader increases, we trust that you will be brought more highly to value those views of Christian doctrine and practice which distinguish us as a religious society from our fellow Christians:—views which were dear to our predecessors in the Truth, and are still dear to us. And as you are exercised before the Lord, that you may be guided by his counsel, that he may direct your paths, constantly bearing in mind that it is "by one offering that God hath perfected for ever them that are sanctified," Heb. x. 14., you will be permitted, in living faith, to come to that "fountain which He hath opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. xiii. 1.

We feel for those in the responsible station of parents, who have to provide for their sons. Dear Friends, seek first for them and for yourselves the kingdom of God and his righteousness. Be diligent and patient in your endeavours to place them where they may be shielded from many of the temptations to which youth are exposed. Our sympathy is awakened for our young men *who are sent* out as commercial travellers. This occupation renders it highly important to maintain, through holy aid, a firm and Christian course of conduct. The employment leads to the frequenting of inns. The company there met with is often inimical to a growth in grace, and exposes to intemperance and other vices. When young men are thus from home, we affectionately exhort them to seek the company of Friends, and gratefully to avail themselves of those kind and hospitable attentions which are offered to them. It is very important that their arrangements be such, as that they can spend the first day of the week where our meetings for worship are held; and, as far as practicable, to attend also a week-day meeting.

Excess in drinking is a sin highly offensive in the Divine sight, productive of misery, often the forerunner of ruin, and endangering the eternal interests of the soul. When at inns, or in the social circle, and indeed under any circumstances, we affectionately entreat every one of our members wholly to discountenance so baneful a practice. It is our duty to uphold the high standard of Christian principle, to act in accordance with the pure morality of the Gospel, and to obey the comprehensive injunction of the Apostle, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31.

Our dear Friends in Ireland, and those of the several Yearly Meetings of North America, have been again brought near to us in Christian fellowship by the usual epistolary intercourse which passes between us.

In the course of the last year, by an Act of the legislature, our affirmation has been rendered valid in all cases in which an oath was before required. This measure of the government was brought forward and adopted without any solicitation on the part of Friends. It has led us to look back to the rise of our society, when many of our pious predecessors were subjected to long and grievous sufferings on account of their stedfast attachment to the Lord Jesus, refusing to violate his express command, "Swear not at all;" Matt. v. 34. A faithful maintainance of this Christian testimony, in reliance on our Holy Redeemer, has been uniformly upheld by Friends as a body; and we are instructed in observing how way has been made for the full recognition of our civil rights in this matter. Reflecting upon the duties which are to be performed by those who are called to make an affirmation in courts of justice, we desire that the solemn nature of their

engagement may be duly considered, and manifested in their deportment. We are concerned, that, on all such occasions, our members may be encouraged to follow the dictates of a tender and enlightened conscience; and to ask wisdom of Him who giveth liberally, and upbraideth not. How different is our condition from that of our early Friends! They were treated with insult and contempt, and subjected to the arbitrary rule and caprice of unfeeling men. It is our place to be closely on our guard, that the courtesy and respect which we now meet with in society, do not insensibly cause us to depart from strict integrity and consistency of conduct; and to take heed that the caresses of the world in nowise lead us from a faithful adherence to the law of God. By the passing of this act our members will be placed in new, and it may be in trying, circumstances; this is a loud call upon us to act faithfully, and with great watchfulness and humility.

The Bill for the abolition of slavery in the British colonies, which was before parliament when we last met, has passed into a law; and on the first of the eighth month next, slavery is to cease in the colonies of Great Britain. Some provisions are attached to this act, the insertion of which we regret. We, at the same time, think it right to express our gratitude to God, in that he has been pleased to incline the hearts of our rulers to this act of national justice and mercy. Here again we look back to the faithful, persevering labours of our dear friends of former days, when, simply following those principles of justice and equity which the Gospel enjoins, they bore their testimony to the unrighteousness of man holding his fellow-man in bondage. To the spread of this view of the subject we attribute, under Divine Providence, the removal of this system of iniquity. It may truly be said to have been hastened in the Lord's time—such were the singular providences brought to bear upon the public feeling, and upon the legislature, that none could point to the result as arising from their individual efforts; and the lesson was renewedly sealed on the Christian mind, that the Lord ruleth amongst the children of men. We commend the moral and religious condition of these our long-injured fellow-subjects to the continued interest of our members; and we consider, that until the restrictions now imposed upon them, in the possession of their freedom, are wholly removed, they should, more especially, obtain the notice of the friends of humanity and justice. We have rejoiced in the just views which are recognized in these two measures. A due respect for the rights of conscience, and the full extension of civil and religious liberty to all classes of the community, are consistent with true Christian principles, the only basis for sound legislation. May it please Divine Providence so to influence the hearts of our rulers, that these principles shall be more and more apparent in all their measures for the welfare of the country!

Slavery has long been a subject of correspondence, and of common interest, between us and our brethren in North America. Our sympathy is afresh excited for them, on reflecting on their situation, more especially in the slave states; and also, upon the condition of the slaves and the free people of colour. On considering the privations of this last-mentioned class, that even in those states of North America where slavery does not exist, there are very few of them who participate in the common rights of citizens, we should rejoice to hear that these unrighteous distinctions were wholly done away; and we earnestly desire, that the Lord may be pleased, in his great mercy, to open a way for the peaceable extinction of slavery in the United States. And may our dear friends in that country be enabled, in the light of Christ, to see the part which they have to take in urging the adoption of sound Christian measures, for the removal of this load of guilt from their land.

Accounts of the sufferings of our friends in Great Britain and Ireland, in support of our Christian testimony against tithes, and other ecclesiastical demands, to the amount of upwards of eleven thousand nine hundred pounds, have been now received and read. We continue to desire that this testimony may be maintained in the spirit of meekness, and in consistency with our high profession. We entreat Friends to be careful, that no political considerations disqualify them from rightly supporting this testimony, and to bear in mind that it is not upheld, that it never was upheld by us, on any other than Christian grounds. In consequence of the proposed changes now before parliament, in regard to the law respecting tithes, and some other ecclesiastical demands, we have thought it right again to petition the legislature for the entire removal of these and all similar imposts. Whether the time is near at hand for our being relieved from them, or whether an adherence to our views of primi-

tive Christianity is to be put to the test for a longer period, may we possess our souls in patience, and not shrink from suffering should greater difficulties ensue. Our religious society has always maintained a stedfast attachment to the government of our country; and enjoined and practised a cheerful submission to its laws, when conscience was not violated. We caution Friends every where to cherish a peaceable and quiet spirit; and, on all occasions of popular excitement, to act as becometh meek, humble, self-denying Christians.

In conclusion, we reverently offer our aspirations to the Most High, that it may please Him to continue his mercies to us; to preserve us in fear before him, and to give us grace, yet more and more to "love one another with a pure heart fervently." 1 Pet. i. 22.

Signed, in and on behalf of the Meeting.

SAMUEL TUKE,
Clerk to the Meeting this Year.

THE HINDOO LAW OF INHERITANCE.

Memorial addressed to the Right Honourable C. Grant, President of the Board of Commissioners of the affairs of India.

Sir,

Permit us, as a deputation appointed at a committee meeting of the General Baptist Missionary Society, held at Loughborough, on Wednesday, May 29th, to present to you a respectful memorial relative to certain circumstances that have recently transpired in Orissa, the principal scene of the operations of the missionaries of this society.

We, in common with other friends to the civilization and evangelization of India, gratefully acknowledge the humane and liberal spirit which has removed the obstacles to the progress of Christianity that were presented by the suttee and the pilgrim tax systems; and by the civil disabilities to which native Christians were formerly exposed. We feel persuaded that the intolerant and oppressive nature of the Hindoo law of inheritance has not escaped the attention of the present enlightened rulers of that vast empire; and in presenting this memorial our first object is, to lay before you and your right honourable colleagues a case which strikingly illustrates the tendency of that law as affecting the case of converts to Christianity.

In November, 1832, the Rev. C. Lacey, *of Cuttack*, received from Radhoo, *a converted* Hindoo, an interesting account respecting two married females in Koojebur, a place a few miles from that city, whose minds were deeply impressed with the truths of Christianity. They were persons in easy circumstances and of respectable caste. They desired to see one of the missionaries, and to be admitted to Christian baptism. A few days afterwards Mr. Lacey, accompanied by the Rev. W. Brown and several native Christians, visited their neighbourhood, and had an interview with them which was of a very satisfactory character.

The missionary felt himself placed in circumstances of no ordinary responsibility. He perceived that if he administered baptism to these individuals, it would involve the loss of their relatives and domestic comforts; yet, being satisfied with their acquaintance with sacred truth, on their application he was bound, by a higher than any earthly authority, to receive them into the bosom of the Christian church. He felt that not Christianity but Hindooism must bear the blame of any painful consequences that might follow their avowal of the Lord Jesus Christ as their Saviour. He accordingly baptized them in the presence of many heathen and native Christian spectators. The females were mother and daughter, and the younger had an infant she was desirous of retaining. The heathen relations presented a petition to the magistrate at Cuttack, praying, not only that the infant might be delivered to the father, but that both the women might be deprived of their personal ornaments, which are represented as forming a resource by disposing of which a little relief may be obtained in time of extremity. The women presented a counter petition to the following effect, which from its simplicity and propriety we shall take the liberty of inserting.

"May it please your honour, having received the Christian religion, our husbands refuse to receive us into their houses, and have moreover presented a petition to your honour, to obtain the child, and our personal ornaments. We humbly present this petition, therefore, to beg of your honour to be pleased to order that the mother may retain the child, for as it is but nine months old, it will die if it be deprived of its proper nourishment. We beg, moreover, to inform your honour, that there is a girl of four years of age with the father, and therefore the mother hopes she may be allowed to retain the infant she holds in her arms. We, moreover, beg to be allowed to retain those of our personal or-

naments which were presented to us by our parents and husbands at the time of our marriage. We also beg to assure your honour, that we are ready to return to our husbands and wait at their feet as heretofore."

The mother further begged that if not allowed permanently to retain the child, she might keep it for three months, promising then to deliver it up to the father, but no attention was paid to this request, and the child was forced from her arms.

To the magistrate's further decision on this case, we now, Sir, earnestly and respectfully beg your most serious attention, and that of the Right Honourable the Board of Commissioners for the affairs of India.

This gentleman, to use the language of the missionary, "produced the inheritance law as affecting those Hindoos who become Mussulmen, prostitutes, leave their own husbands to live with others, who are blind or lame, or go enraged or mad, &c., &c.; by this law such persons are stripped of all, and he decided that the two female converts had incurred the penalties of that law." The order was given for them to be stripped of the little property they had remaining on their persons in the form of ornaments. These they gave up; but the very clothes they had on their backs were taken away, and they borrowed clothing of their native Christian friends. "The females behaved throughout the trying scene with a gentleness, firmness, and modesty, which greatly recommended their profession, and could not but produce the most salutary impression on all who witnessed their conduct."

Thus, Sir, we have practical evidence of the nature of the Hindoo law of inheritance as it respects native converts. The conversion of Hindoos to Christianity forms the recompence for the sacrifice of much treasure and many valuable lives on the part of British Christians, and, according to the decision of a British magistrate, we now see with whom those converts are classed. We find that the female who in her self-devotion to the Saviour manifests a martyr's spirit, is placed on the same level with the most degraded of her sex. Piety and crime meet with the same reward. We most respectfully submit that a liberal and Christian government ought not to allow such a state of law to continue, but should give that religious liberty to India which is enjoyed in other parts of the British empire, and should not suffer the progress of our common Christianity to be obstructed by pains and penalties virtually imposed on those who embrace that divine religion. The disabilities to which our Roman Catholic and Jewish fellow subjects were long exposed, and which have excited public sympathy till relief has been granted, or is about to be bestowed,* were inconsiderable compared with the evils to which Hindoo converts to Christianity are liable; and we cannot but hope that the enlightened spirit of our present rulers will be manifested also in their relief.

We also wish respectfully to call your attention to a request made by W. Wilkinson, Esq., acting magistrate at Cuttack, in a public letter under date of November 14th, 1832, to Rev. C. Lacey, in the following words: "I have to request that in future you will abstain from the performance of the ceremony of baptism on any woman when her husband resists and demands her restitution." If by these words it were meant to imply that in any case a missionary would forcibly detain a married woman for the sake of baptizing her, we should assert that the request rested on a supposition for which there is no foundation whatever, and which would be almost too absurd to deserve a serious refutation; but we understand this gentleman's request to be that a missionary should not baptize a converted female, if her husband opposed his doing so. Against compliance with such a request, we, in behalf of the Society that deputes us, solemnly and conscientiously protest. We feel that such compliance should be refused by every Christian missionary, whatever share of a martyr's sufferings he might insure by such refusal. For the principle of such a request is entirely opposed to the principles of civil and religious liberty; to the spirit of Christianity, which represents every individual, at the bar of God, as personally accountable; to the solemn commands of the Lord Jesus, addressed to the ministers of the gospel, and enjoining them to initiate into the Christian church such from among the heathen as believe on himself; and to the express declaration of the word of God, that a Christian female should rather give up an idolatrous husband, and live apart from him, than submit to join in the contaminations of idolatry. We apprehend that, separate from all the other considerations that have been

* It was apprehended at the time this memorial was prepared, that the bill in favour of the Jews would become law.

mentioned, the last would decide the point, and prove that an idolatrous husband has no right to prevent his converted wife avowing herself a Christian.

Our design in these remarks is not to cast any censure on a gentleman who has liberally supported the schools established by the missionaries in the province of Orissa, and to whose words we have referred, but to show the necessity of British India being favoured with that toleration, which shall allow its inhabitants to profess what religion they please without legal interference.

In conclusion, permit us, Sir, once more to request your most serious attention to the subject of this memorial; to solicit the additional favour of your laying it before the members of the Right Honourable Board of Control, and to beg you to believe us, in behalf of the Committee of the General Baptist Society,

Your most obedient, humble servants,

J. G. Pike, *Derby.*
J. Peggs, *Coventry.*
J. Wallis, *London.*
J. Stevenson, *London.*

The husbands of the two female converts afterwards obtained a dispensation for performing the funeral rites for their wives, and were about to marry others. This procedure may probably be regarded as so sanctioned by Hindoo superstition as to render legal interference unadvisable. But if this be granted, still it must be painfully evident that the previous decision of a British magistrate, *virtually* inflicting severe punishment on the converts for embracing Christianity, was calculated to justify the subsequent conduct of the heathen husbands; to strengthen their prejudices; and to lead them to believe that they were performing a commendable act—an act their governors would approve, when celebrating the funeral rites for their wives, and thus dissolving their union with them as completely as if death had severed the matrimonial tie.

THE BAPTIST CHURCH IN THE PITHAY, BRISTOL, WITH THE SUCCESSION OF PASTORS.

	Settlement. A. D.	Died. A. D.
Andrew Gifford	—1677	1721
Emanuel Gifford	1721	1723
John Beddome	1723	1752
John Tommas	1753	1800
John Sharp	1787	1805
Thomas Roberts	1808	1817

Removed with the church and congregation *to* King-street.

The ancient Baptist meeting-house, in the Pithay, was opened for the public worship of God, 1690.* In 1791 it was taken down, and the present one erected on the same spot, and opened December 16th, 1792. In 1804, a difference of opinion occurred respecting the appointment of a co-pastor, when between forty and fifty members withdrew from their communion, and hence arose the church at Counter-slip. Since the removal of Mr. R. to King-street, the Pithay chapel has been occupied by various bodies of dissenters. In the early part of the present year, a disagreement on a point of discipline arose in the church at Counter-slip, when between forty and fifty withdrew from that communion. On the 27th of April they were regularly organized as a church. They have purchased the above chapel, pewed the centre, and lighted it with gas; and on the 16th of September it was re-opened for divine worship. The Rev. E. Probert, of Eastcoombs, preached in the morning from Psalm xxxvi. 8, and the Rev. James Jackson, of Bath, in the evening, from Exodus xxxiii. 14, 15. The devotional services were conducted by the brethren, Norgrove, of Sodbury, and Jackson, of Bath. The Rev. E. Probert, of Eastcoombs, has accepted the unanimous call of the church, and, the Lord willing, will enter on his pastoral duties the first sabbath in January, 1835.

NEW PUBLICATIONS.

Just Published,

Poems on Sacred Subjects. By Maria Grace Saffery. Small 8vo.

In the Press,

A Memoir of the late Rev. James Upton, of Church Street, Blackfriars. By his Son, the Rev. James Upton, of Poplar.

Horæ Hebraicæ; An Attempt to discover how the Argument of the First Part of the Epistle to the Hebrews must have been understood by those therein addressed. With Appendices on Messiah's Kingdom, &c., &c. By George, Viscount Mandeville.

Twenty Sermons, including two especially addressed to the Young. By the late Rev. William Howels, Minister of Long-acre Episcopal Chapel.

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* Before the erection of this place, the church used to assemble in the Blackfriars. The church existed as early as 1656; and Mr. Henry Hyman, who died in 1679, is supposed to have been its first pastor.—Ed.

IRISH CHRONICLE.

DECEMBER, 1834.

It will be seen, by our cash account, this month, that our aged and excellent friend, Mr. Nice, of Colchester, has most generously presented the Society with a donation of £200. This, in the present state of the Society's funds, is peculiarly seasonable; and it is only requisite that a few of the friends, whose hearts are deeply interested in the welfare of Ireland, and who have the means of contributing to relieve her necessities, come forward in the present emergency, and the Society would be speedily in a position favourable to the continued and enlarged operations of all its benevolent objects.

The Committee, at the suggestion of the Rev. J. Allen, have thought that, if the addresses of the respective school-masters or school-mistresses, who teach the children in the congregational schools, in Ireland, were published in the Chronicle, it might be mutually useful and gratifying to some of the kind friends in England, who contribute to the support of such schools, occasionally to correspond with the master or mistress of that particular school to which the name of the congregation, with which they are connected, is attached. The Secretary has therefore written to the Ministers who superintend the districts where the schools are situated, that they may supply the necessary information; and the replies of Rev. Messrs. Allen, Thomas and Bates, inserted in the present number of the Chronicle, furnish, so far as their districts are concerned, the desired information. On this subject, however, it is necessary further to remark, that all such letters must be forwarded to the masters or mistresses, *post paid*; but their answers may be returned free of charge, if *unsealed*, in the monthly packet of letters received by the Secretary, who will send them as directed.

One of our good friends, in the country, has applied for collecting cards. They are now in readiness for any others among our friends, who may be disposed to imitate so excellent an example.

*** Any persons having received copies, on sale or return, of the life of Kiffin, by the late Rev. J. Ivimey, are respectfully requested to forward the unsold copies to Mr. Wightman, 24, Paternoster-row, as soon as possible, as an offer has been made to purchase all the remaining copies.

Rev. J. ALLEN *to the Secretary.*

Ballina, Oct. 21st, 1834.

My dear Brother,

With this, I forward you the journals of preachers and readers, for the past month, from which you will perceive that we have cause for gratitude as well as for humiliation.

The embarrassed state of the society's funds, which, at the commencement of the present year, rendered it necessary to contract the sphere of our operations, led, as you are already aware, to some change in the congregational schools. It appeared at that time desirable that those schools which were most prosperous, and those teachers who were most assiduous, and entered most into the spirit of their work, were those which should be retained. The consequence was, that several of the congregational schools were removed to localities in which a prospect of greater good might be entertained. The Hammersmith, the Hackney, the Lyme, the Lymington, the Woolwich, the Eagle-street, the Welch, the Henrietta-street, the Devonshire-square, the Providence, the Haddington, Bedford-court, and the Walworth schools, in all, thirteen in number, are the congregational schools which at present exist in this district. Of these, the Lyme, the Hammersmith, the Lymington, the Eagle-street, the Welch, the Henrietta-street, the Haddington, and the Bedford-court, are male schools: the remainder, the Devonshire-square, the Walworth, the Hackney, the Woolwich, and the Providence schools, are female schools. I inclose for the patronesses of the Walworth school, a piece of work done in this school during the past month. The whole of these schools are at the present moment doing well. It would be desirable, I conceive, could it be effected, to open up an occasional correspondence

between the supporters and superintendents of these schools: this would not only excite a mutual interest between the parties, but, in many cases, would interest the children, and would serve as an additional stimulus to assiduity and zeal on the part of the teachers. From the absence of this, much of the interest which would otherwise be occasioned in the minds of the parties, an interest, too, which might be turned, not only to the Society's account, but also to spiritual advantage, has doubtless been lost.

We expect, if the Lord will, on Sunday next, for the first time, to administer the ordinance of baptism in the new Meeting-house in Ballina. This, I should suppose, is the first font in latter ages, at least, which has existed for Believers' baptism in the province of Connaught. The river, the lake, or the Atlantic Ocean, have hitherto answered our purpose; and except for the desire of bringing the ordinance before the minds of persons who would never travel to a distance to hear our addresses on those occasions, or to witness its administration, might have served us still. There are for the present only two persons to be baptized. The one a son of Richard Moor, one of our former readers, received his first impressions from Miss Cave's address, or rather, conversation, with a few young people assembled in class, about fifteen months ago. The other, a female, who was educated in the Henrietta-school, and who has a large portion of the Scriptures stored up in memory, was formerly a nurse with us, and was led in a more gradual manner to the reception of the truth. Both have given the most satisfactory account of the dealings of God with their souls; and will, we trust, live to be ornaments to the profession they are about to make. O that these encouraging tokens of God's approbation, may lead us to thank God, and take courage!

We have much need, my dear Brother, of your sympathy and prayers. For my own part, I have never felt that I needed them so much. If God, however, by the trials he appoints, stirs up one's nest, leads us to await, and be ready, in the midst of the master's work, for the time of departure, it is well. O that we may then be ready! Should the Lord permit, I hope to leave this for England, about the middle of November, or, perhaps, a little earlier, if I can get through the schools sooner.

J. Allen.

Rev. J. Allen *to the Secretary.*

Market Harborough, Nov. 20, 1834.

My dear Brother,

Your last came to hand just as I was leaving home. Since then I have been so driven from place to place, I have found it difficult to redeem a moment of time. I had intended to have been more full in my reply, but, under existing circumstances, disappointments, and all, being taken into the account, this you must please to excuse. I hope the delay may occasion no disappointment, as it was altogether unavoidable.

List of Congregational Schools.

Cranagh, Hammersmith School; J. Coldwell, Teacher.

Mullifarry, Haddington School; W. M'Adam, Teacher.

Shraheen, Lyme School; A. Pugh, Teacher.

Moyview, Lymington School; A. Nicholson, Teacher.

Rathlee, Eagle-street School; J. Cavanagh, Teacher.

Karrowkeel, Welch School; M. M'Nulty.

Ballinglen, Henrietta-street School; T. Lennard, Teacher.

Ballina, Devonshire-square School; Mrs. Brennan, Teacher.

Croossmolina, Providence School; Miss Wallace, Teacher.

Fortland, Bedford-court School; J. Coleman, Teacher.

Rehins, Hackney School; Miss Mullerin, Teacher.

Easky, Woolwich School; Miss Shaw, Teacher.

Mohena, Walworth School; Miss M'Kelvy, Teacher.

It will be sufficient, I suppose, to add that these schools are in general in a prosperous state. If a more detailed account should be necessary, I will endeavour to furnish it at the earliest possible convenience. I hope to be in Leicester on Sunday, Nov. 30, where any letter would find me. I was disappointed in Liverpool for the present, much to the regret of the Ministers themselves; and am to take this in my way back. I have done comparatively nothing as yet, but if spared, hope to succeed, and will occasionally write to let you know where I am.

Rev. W. Thomas *to the* Secretary.

Limerick, Nov. 11, 1834.

My dear Sir,—Your letter came to hand on Saturday, just as I was going off to Finchley and to Rathkeal to preach. I returned yesterday, after inspecting the Keppel-street School at Croagh, &c. and speaking very much to rather a re-

spectable Papist young woman, near Finchley, of whom I hope well; I met her some time since, travelling, and as I introduced the subject of religion, and it having appeared to make some impression on her mind, I was anxious to follow it up. I said a great deal to her; she was anxious to hear, and deplored the darkness that she and such multitudes were kept in, and begged that when I should come next to Mr. Finch's, she might be sent for. When I returned last evening, I had to give a lecture at Dr. Townley's, the Independent Minister here; therefore I could not write sooner than this moment. I now proceed to reply to your letter: and I beg to give you the teachers' names, and places of schools, and post towns, of the congregational schools under my superintendance.

The Keppel-street school was taught in Limerick for a considerable time; but being deprived of a school-room, it was removed to Croagh, in the county of Limerick, fifteen miles south-west of the city, a very poor village, where the school was very much wanted, and where the poor people are very grateful for it. It stood several shocks from the priest; still it is in a high state of prosperity. The removal of the school was the cause of my forgetting to mention it with the other congregational schools in my letter in the Irish Chronicle for the present month. I inspected it yesterday; the improvement and answers of the children were very satisfactory; and though a great number of the senior children were employed at their potatoes, there were sixty-five present, one hundred and thirty on the roll, twenty-nine read the testament very well, spelled admirably, as well as the other spelling classes. The answers to the questions were in Scripture language; indeed this is the case in all the schools, having committed so much of it to memory. Fifteen of the twenty-nine in the testament reading class repeated fifty-four chapters; and I was assured, that the children absent had committed as many more to memory for the last quarter, though it was not half expired. You will wonder when I state, there was only one Protestant in the school and the master's five children who were Roman Catholics. I believe him to be a good man; he and his family have left popery; he decidedly advocates the truth, and is also a Sabbath reader to the Society.

There is a boy in the school, Michael Lowe, he is about seventeen years old, and is a piously inclined lad; the master gives a great account of him; he has learned noster perfectly. He cannot live at home, as he will not go to mass. The priest sets his parents at him, but all will not do; and I fear he must leave and go upon the world. The school-master's address is, Patrick Flynn, Keppel-street school, Croagh, Rathkeal, Limerick.

I should add, that the females are taught needlework by the teacher's daughter.

Bristol School; J. Quinlivan, teacher, Ballycar, Newmarket-on-Fergul.

Seven Oaks School; John Ryan, teacher, Bushy Park, Burrisokane, Tipperary.

Cardigan School; Michael Lynch, teacher, Kilburn, Burrisokane, Tipperary.

Mrs. Davies' Norwich School; Mrs. Saynard, teacher, Birr or Parson's-town, Parson's-town, King's County.

Mrs. Fernie's Mary's Philanthropic School; Mary Ann Ryan, teacher Mount Shannon, Scariff.*

WM. THOMAS.

Rev. J. BATES *to the* SECRETARY.

Sligo, Nov. 14, 1834.

Dear Sir,—Yours, dated Nov. 5th, came safe to hand, but the reply has been unavoidably delayed till now, as I have been in the country, preaching and inspecting some of the schools; I hope, however, this will reach you in time for insertion in the next Chronicle.

I have seen Mr. Allen since I sent my last Journal, and, on showing him the list of Congregational Schools which I had sent, he pointed out a slight mistake: the present is correct, and their situation, with the teachers' names, are as follows:

Harlow School; Mrs. Rutlidge, Killinumera, Leitrim.

Little Ailie-street School; Mrs. Walker, Drumahair, Leitrim.

North-End Crayford School; Miss Quin, Manorhamilton, Leitrim.

Rye School; Mr. Boland, Beltra, Sligo.

Carter Lane School; Mrs. Hart, Seafort, near Capt. Wood's, Tireragh.

Dean-street School; Mr. Brenan, Ballinacarrow, Sligo.

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* Mount Shannon is in the county of Galway; Scariff, in Clare.

Cannarvan should be Cardigan school, now at Kilbaron, as mentioned in the Chronicle; the school at Bagmount is one of the Society's schools. Any suitable articles of clothing would be of great importance to the poor naked children.

I trust that the above will be sufficiently plain and correct for any of our English friends, who may wish to correspond with the teachers of the schools.

Little Ailie-street School, taught by Mrs. Walker, is, in general, well attended; several children that have been taught there are now filling respectable places in society. On my journey this last week, a pious lady, nearly thirty miles from the school, mentioned several that were distinguished for excellency of character: one had lived with her for many years; and others in different places that she knew were highly respected. About sixty are in attendance, nineteen premiums were merited last quarter; and the children repeated between two and three hundred chapters.

The children belonging to North-End Crayford School, situated in Manorhamilton, are, in general, making improvement; between seventy and eighty attend; thirteen premiums were received for the last inspection.

Mr. Brenan's School, at Ballinacarrow, supported by our friends at Dean-street, is in a flourishing state; one hundred children were present last inspection, fourteen premiums were due; and in reading, writing, and arithmetic, the children are making considerable improvement.

The situation of Rye School, taught by Mr. Boland, is in a very crowded neighbourhood; from eighty to one hundred and twenty, or more, generally attend: thirteen premiums were due last quarter, and the school appears to be in a flourishing condition.

Perhaps Mrs. Hart's School, belonging to our friends in Carter-lane, is in as good order as any in my district, being situated at Seafort, near Capt. Wood's; one of his daughters, who I trust is pious, daily attends for a short time, which greatly tends to keep the school in good order, and promote the religious welfare of the children. There appears to be a growing improvement amongst the seventy or eighty who attend, both as regards reading, sewing, &c.; the children were entitled to fourteen premiums last inspection, and they could repeat between four and five hundred chapters in the New Testament.

With respect to the children who attend Mrs. Rutlidge's School, they are constant in attendance, and seem to be very intelligent. Last inspection there were twenty-one readers present; the whole number of children in each class amounted to sixty-nine. There are thirteen children that can repeat one hundred chapters each, and from what was repeated by others, the whole number of chapters amounted to nearly fifteen hundred. This school is situated in Killinumera, and is supported by the benevolence of our friends at Harlow.

As I did not mention each school distinctly in my last account, I thought that I had better give a brief outline of their present state and condition in this. So far as I am able to judge, each school appears to be a great blessing in the neighbourhood where it is situated. The parents are beginning to feel more than they did the necessity and importance of instruction; and even the Roman Catholics, at least many of them, seem anxious to have their children taught to read the Scriptures, acknowledging that the truths contained in the word of God must be the foundation of all religion.

JOHN BATES.

CONTRIBUTIONS.

Received by the Treasurer:—

Collected at Reading, by Rev. T. Welsh	9	12	0
A Donation from Mr. Nice, Colchester, by W. Francis, Esq.	200	0	0
Mr. H. Freeman, Commercial-road, by Mr. Bowser, a Donation	10	0	0
Miss Roby, by Rev. J. Barker, Towcester	1	0	0
By the Secretary.—			
Mrs. Goldsmith, for the Chapel at Ballina	2	0	0
D. P. by Mr. W. L. Smith	2	14	0
Mrs. Holdsworth, Hackney..	1	1	0
Wm. Collins, Esq., Oxford-street	20	0	0
Received by Rev. J. Dyer:—			
B. B.	38	0	0
Rev. J. Haigh, Mickley, York	1	0	0
Sevenoaks, Ladies' Association	8	0	0
Dover Friends	1	0	0
Mr. Harrison.....	1	1	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

MISSIONARY HERALD.

CXCII. DECEMBER, 1834.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

Death of Dr. Carey.

Although, at the present date (Nov. 21), we are not aware that any direct intelligence has reached England of the decease of that venerable and much honoured servant of God, Dr. Carey; there can, we apprehend, be no doubt of the fact. We have seen the "Bengal Herald," of June 29, in which it was stated that a funeral sermon on the mournful occasion was preached on the 22nd inst., by the Rev. John Mack, at Union Chapel, Calcutta, from Acts xiii. 36, "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

Dr. Carey had nearly completed his seventy-third year, and had been a resident in India exactly forty-one years, having arrived at Calcutta *in June*, 1793. His state of health for some months previous to his decease had been greatly impaired, so that the mournful intelligence has not come upon us by surprise. We shall lose no time in communicating further particulars, as soon as they may reach us; well knowing what a deep and affectionate interest is felt by the whole Christian community in this great and good man. It may not be amiss to add, that materials for a Memoir of Dr. Carey, are in the possession of some of his friends; and we may be able, in the course of another month, to announce that some publication of that nature is in a course of preparation.

CALCUTTA.

The following extracts are taken from a letter of Mr. W. H. Pearce, dated April 14 last. The subject so earnestly recommended to attention by the benevolent

and much esteemed writer, is of the greatest importance; and we shall be much gratified if the publication of this article should induce any suitably-qualified individuals to devote themselves to the sphere of service thus providentially opening before them.

I am happy to report, that the lives of all our Missionary circle have been spared, and that their health generally is as little impaired as in any former years. Mrs. Yates is the only exception, and she is decidedly better than she has been for some weeks.

To-morrow is the meeting of the Calcutta Bible Society's Committee. It is possible that the subject of Baptist Translations may be referred to. Brother Yates and myself propose to attend.

It is gratifying to report, that although, through prejudice against our sentiments, we have hitherto received no countenance from the Bible Society; yet that our version has been adopted as the text-book in their schools by our Independent brethren, and a benevolent gentleman, desirous of introducing the Roman character, has generously offered to defray the expense of an edition of it, as well as of Mr. Martyn's Hindoostanee version, in that type. Brother Yates is now prosecuting a new version of the Old Testament. In this, through my having almost forgotten what Hebrew I acquired at Bristol, I can lend him but very limited aid. I shall, however, do what I can in this, as it regards the idiom, and lend my chief attention to the further improvement of the Testament. We propose immediately to commence a 4to. edition of the whole Bible, with heads of chapters; to be followed, if our lives are spared, by a Testament with marginal readings. Both these publications will be very acceptable, and we humbly trust very useful, to the increasing number of native Christians and inquirers.

In a late letter I particularly called your attention to the openings now presenting themselves in every direction for the employment of well educated competent schoolmasters and private teachers. I again entreat you, that if you know of any single men of religious character, well qualified for the work of tuition, and willing to proceed on their own resources to India, to urge them to proceed here. They may be sure of employment in a few weeks or months, and when employed, may be as useful as Missionaries. We *sadly want* men of high moral and religious principle to set the tone in the native states, from which applications are every month received for private secretaries and English teachers. In most, if not all these cases, the Raja himself wishes to be the first pupil, unless he thinks himself too old, in which case he desires his son to be instructed. The beneficial influence which Swartz obtained over the Raja of Tanjore, may now be acquired by many others over the various princes in the British territories, or under the British Government. It is well known too, that a general system of education, on a comprehensive, unshackled scale, is now on the eve of establishment by Lord W. Bentinck, which also will open numerous situations for persons disposed to do good as schoolmasters.

I can only add, that in case of any young men of piety and talents coming out as proposed, Mrs. Pearce and myself shall be most happy to receive them into our family for a few weeks at least; and if my life be spared, I entertain little doubt, through the exertion of that influence which God in his providence has been pleased to grant the friends of religion, that by the end of that time their services will be engaged. Providence appears to be preparing the way for the progress of education in this country; and I earnestly hope that under such favourable circumstances we may be permitted to effect all the good to which they so remarkably invite us.

We subjoin, from a letter of Mr. Ellis, dated about a month earlier, a pleasing view of the progress of education at Chitpore, and some considerations deserving attention on the subject of Missionary operations and their results more generally.

Since the date of my last letter, I have devoted most of my time to the schools under our care, occasionally going into the neighbouring villages in company with a native assistant. Toward the end of last year, I accompanied brother Pearce on a visit to the villages south of Calcutta. We were deeply pained by many sad exhibitions of idolatry, but at the same time our hearts were gladdened by the progress of the gospel, and an evident increase in the number of believers. The interesting statements of two or three who in old age had been led to abandon heathen vanities and become the servants of the living God, particularly affected us.

The schools at this station continue to give us much pleasure. They are of three kinds. That for giving native

youths instruction in English is well attended, and promises much good to the respectable and middling classes of society. The daily number in this school is nearly ninety, of whom about forty are capable of reading the Scriptures. Their improvement is pleasing, both as it regards their acquaintance with divine truth, and their attainments in useful knowledge. Mrs. E's female school is prosperous. Of one hundred in daily attendance, thirty read the New Testament or extracts from it. The most successful, and consequently the most pleasing part of our duty, however, is the institution for the children of the native Christians. The six elder youths, of whose baptism I wrote you, and the four others who have since been proposed for that ordinance, continue to walk worthy their profession; and I trust most of them will become instruments of much good to their countrymen, when the period of their studies shall have terminated. The last annual examination of this institution, gave high satisfaction.* The number belonging to it has been increased to fifty-four; thirty-two of whom are boys, and twenty-two girls. The boys have the advantage of an education in English and Bengalee; but the girls have attended to their native language only. The girls are for the future, however, to receive the same education as the boys, through the kindness of a gentleman who called on us a few weeks ago, and offered to furnish us with all the means necessary to instruct them in English as well as Bengalee. For this purpose he has given a monthly subscription of thirty rupees (upwards of thirty pounds a year), a sum more than sufficient to defray the increase of expense. Our friends in England have heard much of the Native Christian Boarding School, but perhaps not more than its importance demands. And could they see for themselves the piety and intelligence of the scholars, I am sure it would secure the fullest success to that appeal for benevolent aid, which we shall very soon be obliged to make for the future support of this promising institution.

As to the general progress of the gospel in India, while there is much, very much to encourage, there is, I think, much that should excite serious inquiry both as to the nature and the amount of the means used for the conversion of the people. We must believe, that if we did our duty to the whole heathen world, God would certainly fulfil his promises of universal blessing. The pouring out of the Divine Spirit may be delayed until our piety and devotedness is much higher than it is at present. The want of very extensive success may be—because "we are not yet able to bear it." Why India has not yet been favoured with an ample effusion of the Spirit in the way of conversion, may be also attributed to the small amount of means which has been here employed. We know the Divine Being is not restricted to the use of means at all. The Lord can "save by many or by few," as it pleaseth him; but we almost invariably see that the means used are in some degree commensurate with the end to be attained. That the means hitherto employed for the evangelization of Hindoostan, have been very inadequate, will not admit of a doubt. Your servants in the East must rejoice (they are filled with joy and gratitude to the Father of mercies) at the signal success which has attended pious efforts in many other parts of the world. If any well informed person, however, were to compare those highly favoured spots with Hindoostan, I think it would be found that ten times more labour had been bestowed on them, with perhaps not more than a fourth of the difficulties which are here to be overcome. You will pardon me, my dear Sir, if I am wrong in these remarks, but I fear our views of India are much too limited. We look at it as traced out on the map, without reflecting on its real magnitude, without considering it as the dwelling place of one hundred millions of people,—more than an eighth of the population of the whole world. I trust that soon the benevolence of our beloved friends at home, and the devotedness of such young men as can give themselves personally to the heathen, will unite in supplying India with heralds of mercy to go through the land in its length and breadth. God forbid that at the last day, any who profess attachment to Christ and his cause, should be found involved in the curse of the inhabitants of Meroz, who "came not to the help of the Lord, to the help of the Lord against the mighty."

* See *Missionary Herald* for October last.

DIGAH.

Extract of a letter from Mr. Lawrence to Mr. Dyer, dated Digah, January 11, 1834.

During the past year, beside improving myself in the language, I have regularly preached in English twice a week to the soldiers and others in the cantonments at Dinapore. A portion of most days, Sabbaths excepted, has been devoted to the examination of native schools, and visiting the bazars and villages. Two services

have been kept up on the Sabbath in Hindoostanee, one at Digah, and the other at Dinapore. We have also maintained two prayer-meetings during the week in the native language.

Our English congregation in the cantonments continues small. Some who attended with us have left us, being removed from the station; and others, like Demas, having loved this world have forsaken us. Their places, however, have been supplied by new comers, from among whom there are a few whose hearts, I trust, the Lord has touched, and taught them to know themselves, and the way of his salvation. Since I wrote last, I have baptized two soldiers, and we entertain hopes of one or two more who regularly attend. I have also baptized another Portuguese aged woman, who has been inquiring for the way of salvation for more than twelve months past, and at last come to the decision of publicly renouncing the errors of popery, and casting in her lot with us.

Our Hindoostanee Society has sustained a considerable loss by the removal of the second regiment of native infantry. In that regiment we have five members, who are now marching to Saugor. Bastian and Harris, whom I mentioned in my last, we particularly esteemed, and very much regretted their leaving.

In November, brother Beddy, myself, and native assistants, visited the annual fair at Hajipore, where we had opportunities of speaking to many hundreds who had never before heard the Gospel, and of distributing a few books. But the eagerness to receive books, I think, was not so great as last year, and very many who would gladly have received them could not read. We were encouraged by meeting with two individuals who were inquiring about salvation by the Lord Jesus Christ. They had heard something of the Saviour by means of books distributed at the above place three years ago, and came there in November last to make further inquiry. They listened to the instructions given them with great attention, and appeared earnest in seeking for the truth. When we left the fair they accompanied us home, and spent some time with brother Beddy at Patna, and some time with me at Digah. They declared their firm belief in the New Testament. On the whole, we were much pleased with them. Should they be decided, they will have to make no small sacrifices, as they are both of respectable connexions. Brother Beddy and Hurrec'das, have since visited them at their own village, to the north east of Patna, and found them in the same mind, notwithstanding they were much opposed by some of their relatives. A few days ago they again visited Patna, and staid a short time, when one of them declared his readiness to follow Christ, even though it should cost him his all in this world; but the other seemed to be not quite so decided. He is a Brahmin, and lives on the charity of his people. If he professes Christianity, he will, of course, be immediately cast off by them, and in that case he is fearful lest he should come to want. We hope, however, it will please the Lord to strengthen his faith, and to give him and his fellow-inquirer the courage and fortitude to declare themselves on the Lord's side.

In December, accompanied by Pyhah, I visited several villages and cities to the west of Dinapore. In some places the message of salvation was listened to with great attention, and our books received with an evident desire to learn their contents. But in other places we met with proud and haughty scoffers, who neither wished to enter the kingdom of heaven themselves, or to suffer others to enter therein. There is, however, this encouragement for the Missionary to go about preaching the word, that, wherever there is a bazar, he may be sure to obtain hearers; and while he is sowing the good seed, he may indulge the hope that some may fall upon good ground, and bring forth fruit. Could I have procured a suitable tent, it was my intention to have made a much more extended journey inland, to villages which have yet never been visited by any Missionary. Should it please the Lord to spare my life, I hope, however, soon to preach the gospel in these places also.

My schools, on the whole, continue to afford me satisfaction. Mrs. Lawrence's girls' school is going on prosperously, and I hope, by the divine blessing, good wil be effected by it.

JAMAICA.

Several communications have reached us lately from this island, the substance of which we hope to give in our next number. Mr. Coultart, at St. Ann's Bay, had sustained considerable annoyance; and some of the overseers had gone so far as to pull down a temporary shed which the negroes at Pedro Plains had erected to

shelter them from the burning sun while attending divine worship. At Brown's Town, also, the temporary building, used as a chapel, had been destroyed by the torch of some midnight incendiary. The magistrates, however, had instantly met to inquire into this disgraceful outrage; and, in concert with the worthy custos of the parish, S. M. Barrett, Esq., had offered a handsome reward for the discovery of the perpetrator.

The system of apprenticeship appears to be embarrassing and unsatisfactory both to the planters and their labourers; but our brethren do not anticipate any disturbances, unless they should be provoked, in any instance, by the want of prudence and right feeling on the part of the colonists.

BAHAMAS.

Our readers will peruse with interest the following accounts, by Mr. Pearson, of his visit to the island of Exuma. We trust, that when a third Missionary shall have reached Nassau, our brethren will be able to lay down a regular plan for visiting these long neglected portions of the British territory. The letter is dated, Nassau, July 14, 1834.

My last to you was dated May 3rd, since which, I have spent seven weeks on a Missionary visit to Exuma, an island containing about 1000 inhabitants, distant from New Providence 150 miles. I arrived once more, in health and peace, at home on the 4th of this month, and found my dear wife in a delicate state of health, induced by the heat of the weather, and her maternal attentions to our dear little girl, who thus far thrives exceedingly. I have been compelled to obtain a nurse, and now hope that my dear wife will quickly recruit. Our dear brother Burton has left us for Harbour Island, and Eleuthera, distant sixty miles. He sailed last Friday for the first mentioned place. It seems a duty we owe to the station, that one of us should be among the out islands while the other is at New Providence.

I experienced much boisterous weather on my passage to Exuma, and was twelve days ere we reached our destination, but I would fain hope, my feeble labours among the seamen may be found to the praise and glory of God. I have many opportunities of pleading with seamen. I can never forget to care for them until I forget to love the Saviour. Arrived at Exuma, I found a most interesting field for exertions, a field hitherto almost utterly neglected. There were indeed to be seen some fragment ruins of a church, where, many years ago, the Word of God was published; but the ignorance and immorality of the people were deeply affecting, while their earnestness to hear the Word of God was no less so. Many said to me, "We thought we were given up as incurable, or considered to be creatures without souls." I travelled through the length and breadth of the land, from settlement to settlement, sometimes literally dragged through the bushes, by the horse on which I rode, where the pathway was entirely overgrown with them; and wherever I went, endeavoured to proclaim the necessity of repentance and faith in Jesus Christ. Every door was thrown open to me; the planters treated me with cordial kindness and hospitality, and afforded every facility for the preaching of the Gospel: my recollections of their kindness can never be effaced. I married eighty-five couples, who had been living together, severally, in fornication. At Stephen Town, the estate of Lord Rolle, I remained three weeks; I baptized five persons, and formed a church; most of these were, I think, devout persons before I saw them, though they confessed they never understood before the way of salvation through faith in the atonement. One of them who could read a little, had acted as a preacher among the others; and when I conversed with him, I was powerfully reminded of Cornelius. At this place I met 150 persons, and preached to them almost every evening. On the Sabbath days between 200 and 300 would assemble, in and about a large empty cotton-house, and heard with much feeling the Word of God. My mornings were frequently occupied in endeavouring to teach the children to read. Frequent inquiry meetings were held among the negro houses, and there is reason to hope that several were the subjects of deep conviction, who yet did not evidence a saving change. I cannot fail to mention to you Bella, a poor blind woman, apparently about eighty years of age. Permit me to insert an extract from my journal.

June 5. Sailing among the Kays (little islands which guard the coast) on our way to Exuma Harbour, at nine o'clock we arrived off a small settlement where a free black woman resided, and here I determined to stop. No sooner was our boat discovered, than I heard the people on shore exclaiming, "Thank God, parson da come!" Upon landing, my luggage was speedily conveyed to the top of the hill, and when I attained the summit, I gazed with admiration upon the scenery, grand and picturesque beyond description. Numbers of little islands hid the ocean from my sight, and the clear, transparent waters within, seemed to form one magnificent lake, interspersed with many a rugged rock, from which the sea-fowl were issuing in vast numbers. On shore the rugged, rocky ascents, as well as the marshy vallies, were all covered with trees and shrubs, from which many a song of praise was hymned to the Creator by their feathered inhabitants. My attention was soon arrested by an old blind woman, who was led to me and introduced by the name of Bella; when this conversation ensued: Myself, "Well, Bella, minister come to see you." B. "Thank God! bless you, my massa!" M. "Will you be glad to hear the word of God, Bella?" B. "You see me, me hab no husband, no family, no massa, no misses; Nanny (the woman mentioned above), give me a piece of bread, and a drink of water,—thank God! and me, single one, and Jesus in above. What me do but think upon him, and him word?" M. "Do you then love Jesus Christ, Bella?" B. "Ah, massa, him die for we, me must love him." M. "And do you hope to be saved through him?" B. "Massa, me not worthy, not for my prayers, not for my praise, not for any thing me can do, but if it please him to pardon me. Me cry to him night and day, for pardon, pardon for my sin." M. "And where do you hope to go to when you die?" B. "Me waiting every day, and every night, and every hour, to fall into my grave, and den me hope to go to heaven. *Heaven!* my massa, no pain dere! no sorrow dere! no night dere! Oh, if it been please God, me could have been glad to go dere now —to be with my Saviour, my soul waiting to be dere."

I admired the sovereignty of grace that reigned in the heart of this poor blind old woman—and perfected praise from so frail and feeble an instrument, and had ordained one to glorify him upon these rocks, among these wilds.

June 6th. Bella requested me to baptize her; I said, "Bella, you are too old and infirm, you cannot get down to the sea." She replied, "Me no too old for die, me no too old for do the will of God." I said, "The Spirit is willing, but the flesh is weak." She replied again, "Massa, me willing, me able." I could not resist Bella's mode of reasoning.

June 8th, Sabbath. Before breakfast, administered the ordinance of baptism to Bella. It was solemn and affecting to see this aged disciple following the example of her Redeemer; the fervour of her spirit seemed to light up with fresh energy the almost dying embers of mortality. She walked into the sea, leaning on my arm, submitted to immersion, and came up out of the water with as much composure as she would manifest in eating her daily bread.

June 9th. B. "Ah massa! me heary dem say, you go! and when you go, who go tell me again dese tings? Well, you go, but you leave the comfort here. You go, but I must look and cry to my God, *he no go!* You go to work for your God and for your soul." I replied, "Yes; and for the souls of my fellow-sinners." B. "Yes; and I will pray God night and day to bless you. I will cry to him to make all my broders and sisters believe, for he that believeth hath everlasting life; no so, massa?" I replied, "Yes; he that believeth on the Son of God hath everlasting life." B. "Thank God!" Her hands were clasped and raised towards heaven, and her feelings overpowered her poor debilitated body.

This poor woman dates her conversion from hearing the Word of God in the Episcopal church, when it stood on Exuma. Who would not run from one end of the earth to the other to be the messenger of peace to such souls as these? But I must forbear. I am now again endeavouring to supply at New Providence, during Mr. B.'s absence. We have preaching in some place or other nearly every evening. Our Sabbath days are wholly occupied in public exercises. I never was so unceasingly or so pleasantly engaged in my life. And with such a Saviour as Jesus, and such a work as the Mission, and such a help as my dear Mary, I am inexpressibly happy. There are two questions which for several years have occupied many anxious thoughts, and many anxious hours. The first related to the reality of my conversion; the second, to the will of God respecting my call to the ministry. I hope on both these points God has set my mind at rest. Oh, that I may be kept from presumption!

"Weaker than a bruised reed,
Help I every moment need."

HOME PROCEEDINGS.

NORWICH AND NORFOLK.

Extract of a letter from the Rev. William Brock, dated November 5.

On Lord's day, October the 19th, sermons were preached in Norwich by Messrs. Stovel and Sprigg, and in a neighbouring village by Mr. Puntis and myself. On Monday evening we held our public meeting. As large an audience as we have ever had, filled our largest chapel. Chairman, Mr. James Cozens; Speakers, Rev. Messrs. Porter, Dryden, and Innes (Independents), Holroyd (Wesleyan), Stovel, and Mr. Brightwell. It was my unpleasant task to announce to the meeting that Mr. Sprigg was unable, from indisposition, to attend. On Tuesday evening our friends at Ingham held their meeting; on Wednesday, those at Dereham; on Thursday, those at Lynn; at each of which meetings, Messrs. Stovel and Puntis attended. We have also had collections from other places, at which we hope, on the return of our Anniversary, to hold public meetings, or to obtain sermons. Taking all things into the account, the contributions from Norfolk will be much better than we feared; though not so large as on some former occasions. I should have stated that, during the past year, arrangements have been made to bring the greater part of the churches in the county into an Auxiliary. As yet, our Auxiliary, in its new form, is quite in its infancy; hardly, in fact, in existence. Still, we have begun; and we will do our best to continue until we bring the whole county into operation, which, by division of labour, and unity of purpose, we hope to effect by another year. We very much regret Mr. Sprigg's indisposition. The loss of his wife quite overpowered him, and rendered it impossible for him, with any comfort at all, to pursue his labours.

Contributions received on account of the Baptist Missionary Society, from Oct. 20, to Nov. 20, 1834, not including individual subscriptions.

Bristol Auxiliary Society, by Robert Leonard, Esq	337	6	2
Haverfordwest, Subscriptions, by William Rees, Esq	50	0	8
Bethlehem and Salem, by ditto	1	10	7
Abingdon, Collection and Subscriptions	18	0	9
North Wales, &c. by Rev. James Flood:—			
Newtown	42	16	0
Llanfaircaereinion	2	5	6
Welchpool	2	9	0
Llanidloes	2	3	0
New Chapel and Nantgwyn	2	14	9
Bwlch Sarnan	1	18	7
Rock	2	19	0
Dolau	2	2	1
Newbridge	4	1	6
Maesyrhelem	2	10	7
Builth	5	0	0
Newcastle, *Staffordshire*	3	1	0
Hanley	4	10	0
Wolverhampton	2	14	4
	81	5	4
Dalkeith, proportion Collection, Aug. 1. by Mr. Gray	9	0	3
Towcester, by Rev. J. Barker	2	0	0
Wantage, by Rev. W. Glanvill	2	14	9
Chatham, Juvenile Society, by Rev. R. May	2	2	6
Great Brickhill, Sunday School, by Mr. Harris, *for Schools*	5	0	0
Westmancote, by Rev. W. Liddell	2	10	0
Sevenoaks, Subscriptions and part collection, by Rev. T. Shirley	35	3	10
Stepney, Collected by Mary Davis	1	15	2
Southampton, Ladies' Negro Friend Society, by Miss Maurice, for Mrs. Coultart's Infant School	5	0	0
Leicestershire Auxiliary, by Mr. Collier'			
Leicester	26	17	8
Husbands Bosworth	2	4	9
Sutton in Elms	5	0	0*a*
Arnsby	8	0	0
Monks Kirby	3	8	7
Blaby	3	16	0
Sheepshead	5	16	2
Lutterworth	5	0	0
Loughborough	0	15	8
Oadby	3	0	0
	72	18	10
Hull and East Riding Auxiliary on Account, by John Thornton, Esq.	100	0	0
Nottingham, Collections and Subscriptions, by Mr. Lomax	76	11	0
North of England Auxiliary, by Rev. R. Pengilly:—			
Two thirds Subscriptions at Hamsterly, Workington, Broughton, Wolsingham, and Newcastle	20	0	0
Cornwall, Auxiliary, on Account, by Rev. J. Spasshatt	40	0	0
Portsmouth, Portsea, and Gosport Auxiliary, on Account, by Mr. Hinton	100	0	

DONATIONS.

Mr. Benj. Nice, Colchester	200	0	0
Lady in Scotland	10	0	0
A. B. C.	20	0	0
Friend, for *Spanish Town* School, by Mrs. Kitson	1	0	0

LEGACIES.

Mr. John Williams, late of Redditch, Worcestershire, (Executors, Rev. J. A. James and James Smith, and Messrs. Edward Hemming, William Hemming, James Williams, and William Horton)	909	0	0
Mrs. Elizabeth Greaves, late of Nottingham (Executors, Messrs. W. Soars and Sampson Biddulph	100	0	0
Mrs. Elizabeth Hodge, late of Long Ashton, near Bristol. (Executors, Dr. Hodge and W. H. Baily, Esq.	19	19	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. C. Larom and friends, Sheffield, for a box of books for the Jamaica Mission; also, to Mr. Castle, Jun., for several volumes of Magazines; and to Mrs. Barber, Enfield, for 500 Tracts.

Any friends who may have in hand back numbers of the Reports, Heralds, or Quarterly Papers, are requested to forward them to Fen Court by the first gratuitous conveyance, which may present itself.

The Editor has reason to think that, notwithstanding his efforts to ascertain and supply the requisite number of Jubilee Hymn Books for the kind friends who collected for the Chapels, there may be some parties entitled to them to whom they have not yet been sent. He has to request, therefore, that any such friends, who may not receive their Hymn Books by this month's parcels, will write by post, without delay, specifying by what means they may be furnished. It is hoped that attention to this notice will entirely supersede the necessity of any further publication on the subject.

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THE

BAPTIST MAGAZINE.

SUPPLEMENT, 1834.

MEMOIR OF THE LATE MR. JOSEPH DENT,

OF NORTHAMPTON.

THERE is, perhaps, no engagement (excepting exertion for the good of others) which unites, in so high a degree, pleasure and benefit, as that of tracing the mental history of men who, through a long life, have been distinguished by activity and success. To us, who have a course to pursue through the same wilderness, it is of no small moment to mark the footsteps of individuals who have honourably fulfilled their own. Of infinite value to us would be a record of those secret springs of action which have produced the effects we venerate and would imitate. Possessed of such a chronicle, we might trace back a man's life to its very elements, and the best and worthiest of his actions to an apparently feeble and powerless energy. Who, seeing the first thought of good as it silently rises in the mind, would think of the long series of effects of which that is but the incipient emotion—the half-formed intention strengthening into full determination, gathering power from every opposition, and at last, by the blessing of heaven, exulting in its object *gained, its triumph* consummated? From a biography like this, we should learn much: that secret history would teach us a thousand hidden and hitherto unexpected relations; and a thousand others, now slightly understood, would assume a clearness, sufficient to authorize us to place them among our choicest rules of action. Such a record is, however, almost if not entirely unattainable; we see the results rather than the processes of thought. But even the ordinary materials, left to the memorialist of a life long in years, and rich in action, may furnish many useful hints, and supplied to survivors lessons of deep practical wisdom.

The following sketch of a life protracted to an unusual length, and distinguished by activity of thought and promptitude of action, cannot, it is hoped, be entirely void of instruction. By those who had an opportunity of closely observing the original, it will be found very defective; it will however serve to bring the friend to recollection, and the memory of those, by whom he was known and valued, will supply the defects.

Mr. Joseph Dent was born at Blisworth, about five miles from Northampton, on January 14th, 1744, O. S. His parents used to attend the ministry of the late Rev. James Hervey, the well-known author of "The Meditations," and other once popular religious works, at Weston Flavel, and Collingtree. In a characteristically brief sketch of his early years, Mr. Dent mentions Mr. Hervey's ministrations as having been made useful to his mother, of whom he always spoke with the greatest veneration. A little fact, noticed in connexion with the attention paid by her to the religious instruction of his childhood, is an instance of that singular tenacity of memory, with regard to things long past, which is so often noticed as a feature of old age. It was dictated in his eighty-sixth year.

"My mother took me to a friend, about two miles from Blisworth, to be weaned. I ran down the garden to a well; and they caught me, and shook me by the well, to deter me from going there again. That circumstance I do well remember. My mother took pains with me in teaching me Dr. Watts's Divine and Moral Songs, and other books; and when any dissenting ministers came to Blisworth, to preach a lecture, my mother used to take me along with her to hear."

In 1762, Mr. Dent went to reside at Northampton, at which place the late Rev. John Ryland, A.M., then preached. His introduction to the ministry of that much-loved and venerated man, he notices in the following manner.

"In the year 1765, one of my neighbours proposed to me to go and hear Mr. Ryland (before that time I used always to go to my parish church). While Mr. R. was preaching, he mentioned that passage, "The wicked shall be turned into hell, and all the nations that forget God." The words "*forget God*" *made impression* on my mind. I thought *that I had* never remembered God as I ought to have done; but I thought for the future that I would remember and serve God. About that time, Mr. John Wesley and his preachers came to Northampton; their preaching made some impression on my mind, though not lasting. After this, a Mr. Occam, a minister from America, came to Northampton, whom Mr. Ryland invited to preach. He took his text from the 10th of John: "My sheep hear my voice, and they follow me." When describing the character of the sheep and the goats, I thought my character was that of the goats. This distressed my mind for a considerable time, till a gentleman out of Yorkshire came and preached at College Lane, from these words: "The Son of man came to seek and to save that which was lost." This encouraged me to hope for salvation through Christ. At this period, I formed an acquaintance with the late Dr. Ryland, Mr. Button, and Mr. Everad. We used to meet together in Mr. Ryland's summer-house for prayer and conversation. Many of the members of the church spoke kindly to me and encouraged me, and on the 11th of September, 1767, I joined the church with Dr. Ryland, Mr. Button, and two others. I then began to speak at conference meetings, and had some desire to have gone into the ministry; but the church objected to it: their reason was, that they had sent three out of the church into the ministry, who had not proved so honourable as they expected, and they thought it their duty to keep me at home; to which I fully consented. They said, if I had any gifts, they might be useful here. They called me to assist in serving at the Lord's table, in the place of one of the deacons who went out to preach. After proving me for some time, they chose me for the office of deacon."

In 1774, Mr. Dent married Elizabeth, only daughter of Mr. Ryland, his pastor; who, after a union of forty-six years, preceded her husband into the rest which remained for them, leaving behind her, in the hearts of her friends, a sweet recollection of all that was amiable in the woman, and lovely in the Christian. A short memoir of her was published in the Baptist Magazine for May, 1821. The state of Mr. Dent's health, about the year 1787, induced him to leave Northampton,

and to reside at Milton, a village four miles distant. The same principle of activity which had already identified him with the church at Northampton, impelled him, in his new situation, to systematic efforts for the advancement of that kingdom to which he belonged. An extract from Mr. Dent's own account will, with his favourite compression, show the nature of his exertions at Milton, and the high value which was attached to his personal services at Northampton.

"When there (Milton) my pastor and the church said it was my duty to have my house licensed, and to speak to my neighbours. At their request I did so; there was only one dissenter in the village, but I informed my neighbours that my house was licensed, and on Sunday evenings I would speak to them, if they would come. For the first few evenings many persons came, and, through much fear and trembling, I addressed them. I hope the Lord blessed the feeble attempt to the benefit of some now living, who first joined the church at Road, but who are now joined to the church at Milton. When providence removed Dr. Ryland from Northampton to Bristol, the church and other friends wished me to return to Northampton; which I did, and I received at my house the ministers who came to supply us. During the time that we were destitute of a pastor, the church was kept in peace, and attended by prosperity. Nothing was proposed without being carried, as the sense of the people was obtained before anything was proposed. We had one trying difficulty with those members who denied the law of God to be the rule of life, when the church called a meeting one night, and separated seven of them at one time, which put a stop to the spreading of those principles amongst us."

It is to be regretted that Mr. Dent has not left other particulars respecting this period, as, during seven years' destitution of a pastor, under his mangement, the church was prosperous and active, maintaining her ordinances, and enforcing her discipline, without any official director; the subordinate duties of his own office, too, devolved heavily upon him, his only colleague residing in the country. Doubtless this defenceless flock was indebted to the watchful eye of its ever-waking Shepherd, and he who then kept Israel, was he who neither slumbers nor sleeps. But the extraordinary talent of management which he communicated to his servant, was the chief means employed by his hand for the preservation of his people in the unity of the faith, and the bond of peace.

Mr. Dent assisted at the formation of the Baptist Mission to the East. He was one of the little band, who in October 1792, conceived the bold idea of assailing the most ancient and venerated system of error which ever time consolidated; and of overthrowing that splendid mythology which for ages had crushed the affections, suppressed the reason, and spell-bound the minds of millions to ignorance, vice, and misery. For more than forty years he lived to watch the progress of the good cause, and closed his eyes on the eve (if we mistake not the "signs of the times") of the general awaking of the Hindoo mind. After forty years shall again have passed away, what scenes may we not hope to witness on that continent?

Though removed, as we have noticed, to Northampton, Mr. Dent did not, during this time, lose sight of the little interest at Milton; but on Sabbath evenings, either by personal addresses or the assistance of friends, he continued divine service there. When the church at Northampton was again placed under pastoral care, he finally left the town, and devoted his attention more exclusively to his own parish. He fitted up a farm-house as a place

of worship, capable of containing two hundred persons. He had the satisfaction of seeing the blessing of God upon his efforts; his evening addresses afforded his neighbours an opportunity of knowing the truth, and some of them received it in the love of it. His excellent wife shared his labours. After surmounting the fluctuations and difficulties which usually attend commencements of this kind, she permanently established a Sabbath-school; and though she did not live to see the highest good which she had sought for her pupils, yet several have already joined her in the unseen world, whose ignorant and undisciplined spirits were first instructed and trained in the way in which they should go in that institution, which she, with a trembling heart, commenced.

Perhaps it will be best again to refer to Mr. Dent's own memoranda, for the pleasant labours in which his closing days were occupied.

"As I advanced in age, and my strength failed, the Sunday-school and congregation increasing, I was not able to attend upon the duties required; but it pleased the Lord to raise up another man to fill my place, a Mr. Thomas Marriott, of the same village, a member at Road. His gifts were exercised and approved of, and he was called out by the church at Road, to preach wherever he should have an invitation.* His labours have been blessed much here, and he with the other Milton members at Road formed themselves into a church at Milton, June 1825. The place that had been fitted up being too small, their hearts were inclined to build a new place, which they did, through their own exertions and the assistance of friends. The chapel was opened in August, 1827, and Mr. Marriott ordained in September, 1828."

* Mr. Dent was perhaps hardly aware that it was in compliance with his earnest entreaties, assuming at times almost the tone of commands, that Mr. Marriott ventured to fill his place, rather than in consequence of the encouragement which he received from any other quarter.

With the building of the chapel and the settlement of Mr. Marriott over the church, Mr. Dent seemed to think his generation-work done; and, after noticing those occurrences as above, he looks back at leisure over his fourscore years and six, and, hastily glancing at the changes which so many years had made among his associates, he concludes with a song of gratitude, in which those who knew him will sympathize.

"I have seen many changes and scenes in the course of my pilgrimage. The three good men, and two good women, who joined the church when I did, are all dead and gone; and almost all the members then living, are gone. I have served with fourteen deacons. There is no person now living, in any trade or profession in Northampton, who was there when I went; and all the farmers then living in the villages round are dead too. Many mercies have I received from the Lord, for which I desire to be thankful. Many afflictions and trials have I been exercised with, but the Lord has delivered me out of them all; for which I desire to bless his name. Having received help of God, I continue to this day."

In the beginning of 1833, he entered his ninetieth year. Up to that time he had enjoyed extraordinary health, and the perfect use of all his faculties. "His eye was not dim,* nor his natural force abated." He was still the counsellor of his friends, the active friend of his neighbours. His natural quick preception and clear intellect, joined to his long experience, rendered him eminently capable of serving others; while the perfection of his physical powers enabled him to execute every plan which he devised. On new year's day, he rode into Northampton on his poney, spent a

* For several years he had thrown aside his spectacles, and was in the habit of using his Bible and Hymn Book, diamond type, as he did when a young man.

long morning there in calls of business and friendship, ran after an old acquaintance with the elastic quickness of youth, and, after his return home, spent the evening out. It was the last day of his active career: he was, like the great Captain of his salvation, to be made perfect through suffering. Wearisome nights were now appointed him. He had, during a long life, traced a bright example of the active Christian, and he was now to exemplify the same divine principle in the endurance of protracted affliction, and to afford, during many months, a beautiful exhibition of

"The spirit meek, and yet by pain unshaken;
The faith, the love, the lofty constancy."

For a few days he complained of fatigue, to which a rheumatic affection succeeded; and though, up to the month of June, he occasionally went out, yet it was evident that the acute pain he suffered was gradually wearing him away, and that it was improbable he should rally again. He was still occasionally helped into another room; but before the summer closed, he gave up attempting it, and during the last three months of the year he was confined to his bed. The latter part of the time he did not suffer much; the rheumatic pains had subsided; a distressing sense of weakness and those other attendants of extreme old age, which we cannot realise till time shall have made them our own, were his only complaints. But to appreciate fully that patience which was displayed during so many months, we must recollect that *they were months* of inactivity; *and to a man of* his habits, *to be totally incapacitated* for exertion, was very far from the slightest of afflictions. An idle man may be set aside from busy life for years, and, if suffering no actual pain, he is perhaps as happy, or to speak correctly, as nearly happy, on his bed, as he can be any where; but to a man whose happiness consists in action, total rest is as distressing as physical suffering.

Occasionally he would utter a wish that the days of his mourning were ended, but always qualified it with an expression of submission. He invariably acknowledged every little attention in the kindest manner, and never parted with any of his friends without an affectionate "Thank you for coming to see me." There was something affecting in such acknowledgments, coming from one who seemed to have a claim to far more tender and unremitting attentions, could they have been offered. On one occasion he had not received an observation as it was intended, and made rather a hasty reply. It was attributed to the infirmities of age, and placed among the things to be forgotten. The next day, however, he was very anxious to see his friend, to acknowledge it; and particularly begged her to stay to dinner, that he might be sure she had forgiven it. This little circumstance proved that illness had not weakened the moral sense, and that though pain and weariness might occasionally excite a hasty word, yet habitual self-control was not lost, nor the preception of those "things which are lovely and of good report" dimmed. The repetition of favourite hymns was a great pleasure to him: to within a few days of his death he would frequently repeat, with an energy and emphasis of expression the

belonged to younger years, Hymn 323, Selection.

"Now let our souls on wings sublime," &c. &c.

His whole soul seemed to pour forth with it. Perhaps with still greater pleasure, as associated with those who were gone before, he repeated Hymn 92, 2nd Book, Dr. Watts, particularly the last verse.

"A *guilty*, weak, and helpless worm,
On thy kind arm I fall;
Be thou my strength and *righteousness*,
My Jesus and my all."

It had already been the song of several of his family, while passing through the deep waters of death, and it seemed a solace to his spirit, while yet on earth, to dwell, like them, on a song which could not be taken to heaven. He frequently took a text, and commented upon it, as he used to do on the desk; and if his strength allowed, he would go through the several divisions of his subject. One evening he repeated the first few verses of the last chapter of John; he remarked the different circumstances of the narrative, made several peculiarly appropriate divisions, and commented upon the whole with a clearness of thought, and energy of expression, which delighted his friends. But the text from which he derived most satisfaction, and which was his staff even in the valley of the shadow of death, was the opening of Isaiah xl.: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Day and night he meditated upon it with extreme pleasure. He dwelt, with peculiar delight, on the comfort wherewith God's people were to *be comforted*; that their sins are pardoned, and their warfare accomplished; rejoicing in its suitability to his own situation.

Unable himself to "go with the multitude who kept holy day," he listened with eagerness to the reports of others. His son made a point of spending the sabbath afternoon with him, and reading notes of the morning sermon—an enjoyment which he always anticipated with pleasure, almost as great as, in the days of his health, he used to welcome the return of the sabbath at the six o'clock prayer-meeting.

The gradual exhaustion of his bodily strength took nothing from his intellectual powers; they retained every characteristic to the last: even when the body was so far enfeebled, that the grasshopper was become a burden, the mind lost nothing of its individuality. Extreme physical weakness prevented its exertion; yet occasionally, with a little renewed strength, it burst forth itself, proving that the spirit suffered nothing from the decay of its material organ. On the last sabbath of his life, January 4th, 1834, he was taken much worse, and the days of his pilgrimage were evidently fast closing. Though he retained the entire command of his faculties, he scarcely spoke, except when spoken to, and then faintly. He inquired of his son if he had brought him the sermon; and a short time before, when he perceived who were standing round the bed, he most emphatically said, "The Almighty bless you." During the greater part of that day, and the day following, he apparently slept almost uninterruptedly: the sleep continued the whole of Tuesday morning. In the afternoon a messenger announced to his expecting friends, "The master is gone."

Such were the last days of a man whose whole life was an exemplification of the precept, "Work while it is called to-day." *Never put off till to-morrow, what can be done well to-day*, was Mr. Dent's favourite motto, and he acted up to it. His habits of action might be briefly characterized by *promptitude, perseverance,* and *punctuality*. Whether the object was his own private convenience, the comfort of a friend, or the benefit of his neighbours, he gave, for the time, his whole attention to it, formed his plan, and *immediately* commenced its execution. Nor did he relax his efforts after the impulse of the moment; they were sustained by perseverance. A partial failure would inspire him with new determination; he reviewed his plans, and, discovering his error, would again commence his labours. With him punctuality was an indispensable virtue. Whoever had received his promise, might depend upon its fulfilment. He used frequently to speak with much approbation of Mr. Ryland's custom of commencing public worship at the exact moment, however small the congregation; quoting his expression, when, if only two or three were assembled, he would say, "We are within the promise, let us begin." And even when no longer able to lead the service, he was *punctual* and *constant* in his attendance in the sanctuary on *every hour* that it was open, either for public worship or for prayer. At all periods of his life, however urgent his business, however absorbing his pursuit, his place in the house of God was never vacant, and rarely, very rarely, if ever, was he known to be too late.

His conduct towards others was marked with unflinching integrity: unless convinced he was wrong, nothing could divert him from his object; the minor considerations of expediency were powerless to him; nevertheless in things of slight importance he would yield to the influence of kindlier feelings. His advice to his son was, "John, always carry the golden rule in your pocket—never leave that at home." As may be imagined, he was a strict disciplinarian, a lover of order and method: he did nothing without a plan. Few aged men were less wedded to old customs than he was. He certainly entertained a veneration for some peculiarities of past years, but he never rejected an alteration merely because it was an alteration; any improvement he was ready to adopt, in the spirit of his favourite maxim, "*I am not too old to learn.*" He was fond of eliciting truth by argument; and in this his natural superiority distinguished itself. He seemed to march at once to the highest ground, and, instead of defending hisposition himself,he forced his opponent to make concessions, every one of which silently fortified his principle, till at last you found you had, by the most natural deductions from your own principles, proved what he had asserted; you felt from the beginning that you were under his grasp, and that you must go wherever he chose to lead you. Though the principal characteristics of his mind were strength and activity, and these, combined with physical powers which were strengthened by habits of exercise, early rising, and the strictest temperance, eminently fitted him for enterprise; yet there was equally conspicuous, a far-sightedness, which was alike serviceable to him in the arena of reason, and among the more tangible circumstances

of ordinary life. But what gave the greatest value to Mr. Dent's character, as it stamped upon all his other estimable qualities the seal of immortality, was his Christianity. Anxious as he was to promote in any way the temporal happiness of his neighbours, he knew that to be worthily useful to them, he must not confine his attention to those interests which pass with time: and while, with the patriarch, "he was ready to deliver the poor that cried, and him that had no helper," he neglected not the incomparably more difficult duty of fulfilling the divine precept, "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." His habits of observation, and his intimate acquaintance with men and things, qualified him in no common degree to preach to the general class of mankind. His addresses were not mere discourses on certain subjects; they were appeals to the common sense, and experience, and conscience of his hearers. A striking union of simplicity and point, rendered his preaching alike easy of comprehension and recollection. However imbecile the intellect, or weak the memory, none of those who listened to him, ever complained that they could not understand or remember what he taught. He always guarded against keeping his congregation too long; he was as solicitous not to weary by instruction as to communicate it at all. Perhaps his best mode of teaching was the one which he pursued on week evenings: seated in the arm-chair, he would request a friend to take the Bible and read any Psalm he might open upon; and after the reading, he would go through the whole Psalm or chapter, giving a sketch of the argument or narrative, noticing the circumstances which called it forth, and enforcing the sentiments by parallel scripture quotations, or original remarks. But of all the religious services in which he engaged, he excelled most in prayer. In conciseness and comprehensiveness, he approached more nearly than most men of the present day the models left by the fathers. Every Christian, however circumstanced, would find something in his prayer that he might, with "an emphasis of meaning," adopt as his own. Many a weary and care-worn spirit has he led, by his prayer, from the distress or distraction of visible trifles, into the very presence of God, to the glorious assembly and church of the first-born, where Jesus, our forerunner, ever liveth to make intercession for us; there, no longer in faith, but in reality, has our guide and friend entered. Truly may we say, "Thou hast come to thy grave in a full age; like as a shock of corn cometh in, in his season."

DEPUTATION TO AMERICA.

To the Editor of the Baptist Magazine.

Dear Sir,

The paper in your last number, relating to the deputation which it is proposed to send to America next year, states that the arrangement is agreeable to many, both *at home and* abroad; but it does not explain very distinctly the advantages that it is expected to secure.

The one great object to be obtained is friendly intercourse, which cannot be cultivated without advantage in any case; but in

this it holds out more than ordinary inducements: first, in the benefits we may hope to impart to the American churches; and, secondly, in those which we may hope to derive from them in return.

The benefits which it may be hoped will be conferred on the American churches, relate, in the first place, to the social condition of the brethren in their communion. Many of these are in a state of slavery; and it cannot be a light matter to know in what way we may be able to promote their comfort and deliverance.

Secondly. The churches in America have grown up, and multiplied, under circumstances by no means favourable to the efficiency or comfort of the Christian ministry. And it is not impossible that they might derive some benefit from the churches here, if, by careful observation, the way were pointed out for communicating it.

Thirdly. It is due to the comfort of those Christians who are engaged in arduous undertakings in the new world, to make them feel that they do not labour without the sympathy of their brethren here, and that the benefit of their exertions is not confined to their own land.

The importance of this last object will be more manifest, when we consider that all human exertions are prosecuted with increased comfort and effect, when cheered with the sympathy of kindred minds, and the assurance that the success of their exertions is not of small importance.

That such is the case with us, will be clear from a very few considerations.

For, in the first place, if the American churches have laboured under disadvantages in respect to their ministry, they have also been forced into the use of means for supplying that defect which have never been employed in England. Their academical system has a comprehensive completeness in some respects original, and in many points highly deserving our study and imitation.

Secondly. The plans that have been adopted for the purpose of extending the Gospel through America, have been more free, flexible, and effective, than similar institutions here, and will therefore afford many improving suggestions.

Thirdly. The systems of moral and religious instruction which is used by sister churches there, both for the youth, the unconverted, and for professed believers, have been modified by experiments that could not have been made in this country. They have also been attended with such prodigious results as prove how fully they deserve attention.

Fourthly. The American missions have been peculiarly healthful and efficient, and they afford at the same moment an opportunity for Christian co-operation and reciprocal improvement.

Fifthly. All things relating to religion in America, are perfectly free, but their societies have acquired a flexible and complete co-operation, which is peculiarly their own. It seems not to have been equalled since the apostolic age. Their local associations are large, dignified, and active. The maturity of their business, and the completeness of their statistical returns, would do honour to the senate of an extensive empire, and entitle them to the highest esteem.

Sixthly. The principles on which they conduct their financial system; the points in which it fails,

and those in which it succeeds; and especially its moral influence upon the people; require to be most carefully investigated: for thence may be derived the best assistance in guiding the English churches through their pecuniary difficulties.

But, without descending to particulars, it is plain that in America the experiment of religious liberty has been fully tried, and there its advantages and disadvantages must be studied. The principle is the same with that which Milton enforced at the time of the Commonwealth. But Williams, who was hen his companion in study, returning with the charter of Providence and Rhode Island, planted the immortal seed in the wilderness. There it has grown, not without injury, yet without those mortal injuries which have so often and so miserably crippled its energies in the mother land. It is here, therefore, that the best lessons must be studied, both in respect to what is useless or injurious in the notion of liberty, and also in respect to what is valuable.

When Lord Bacon referred to America, it was with a kind of rapture, because there the problems relating to all social affairs might be determined by a constant observation of human nature as it rose from barbarism to refinement. The page of history would be thence illustrated by a series of events similar to those that led to the formation of ancient empires; and the stock of real knowledge would thus receive a daily augmentation. The time is now come when his prophetical expectation may be realized, and Providence has placed the voluntary churches of England in a condition, which renders that knowledge peculiarly important, to guide them through the constant changes that daily take place in our national affairs.

I will not trespass on your pages further, Sir, but hope that these considerations, and others of a similar kind that must readily suggest themselves to your readers, will lead the individuals selected for this important duty to feel their great responsibility; and the churches, to render with cheerful promptitude the support which is necessary for the undertaking.

With much respect,

Yours, &c.

C. Stovel.

Nov. 17, 1834.

PLAN FOR ASCERTAINING THE EXTENT OF THE DENOMINATION.

To the Editor of the Baptist Magazine.

My dear sir,

I do not doubt but the report of the Baptist Union Committee, which has appeared in the Magazine, has much gratified many of your readers. Every person who is from principle attached to the denomination, must take a lively interest in those exertions of his brethren, which tend to make him better acquainted with its extent and prosperity. At all times it is desirable that the religious statistics of the country should be known; but at the present period it is particularly so: and it is pleasing to observe that Christians of all denominations seem to be increasingly alive to the importance of the subject. It is on many accounts much to be wished that every section of the church would annually publish as accurate a report of

its state as possible. And I would respectfully urge on the committee of the Baptist Union, the desirableness of their applying themselves to the subject with increased ardour: their labours, I do not doubt, would be in a great measure successful, and also highly gratifying to their brethren. They are entitled to the thanks of the denomination for what they have already done; but I think, and would beg with deference to suggest, that it is possible, as well as desirable, for them to do much more than they have at present accomplished.

It appears, from their reports, that the committee have hitherto depended almost entirely on the Association Letters for their information; this, I think, is much to be regretted, because these letters are generally very defective, even with regard to the churches included in associations, whilst there are many of our churches that are not connected with any association. Unless the committee adopt some other plan of obtaining information, their reports must necessarily continue very imperfect. *Would it not be possible to obtain directly, from every Baptist church in the United Kingdom, an annual statement of its numbers, increase or decrease, &c.?* A schedule, properly prepared, might be sent to the pastor, or to the deacons of each church, accompanied with an explanatory letter, respectfully requesting that it might be correctly filled up, and returned to the secretaries. These schedules might be made up to a certain time, say the last day in each year, and returned some time in the month of January. The materials thus obtained might be properly arranged, and annually published in a pamphlet, which would, no doubt, obtain a sufficient sale to cover its own expenses.

This plan would certainly be attended with labour and expense; but it is hoped the zeal of the committee would be sufficient to overcome the former, and the liberality of the churches would meet the latter. The principal difficulty would be to secure a compliance on the part of all the churches; but this might be, in most cases, surmounted by obtaining the active co-operation of two or three persons in every county. Were the plan adopted, and worked with a zeal equal to its importance, I think the few difficulties would soon be vanquished; and I have no doubt but the time, the labour, and the expense required to work it, would be sufficiently compensated by the advantages attending its success. As I do not wish to make too large a demand on your pages, I will leave the suggestion, without further comment, for the consideration of the committee. Wishing your work a more extensive and a more beneficial circulation, I remain, &c.

Lincoln. J. C.

CORRECTIVE CRITICISM,

APPLIED TO GEN. XXXVII. 9; AND TO CANT. IV. 1. AND VI. 5.

When thirteen years had elapsed after Joseph's being sold by his brothers, he was made "counsellor to Pharaoh, *lord over his whole* house, and governor of all the land of Egypt," as stated in Gen. xlv. 8; and the relative position of Joseph's near kindred at or near

this period, had been predicted in his dream of the sun, the moon, and eleven stars doing homage to him. So true is it that "God knoweth what is in the darkness, and that the light dwelleth with him."

In Hebrew, the word *ha*, which means *the*, imparts obviousness where its absence would indicate indefiniteness. Thus the Hebrew phrase *shibea cochabim* means *seven stars*, however arranged or wherever beheld; while *ha shibea cochabim* is the proper Hebrew, in our days, for "*the seven stars*," otherwise called "the Pleiades." In Gen. xxxvii. 9, therefore, the English phrase "*the eleven stars*," affords scope for corrective criticism. For though "*stellas undecim*," in the Latin Vulgate, means either *eleven stars* or *the eleven stars*, yet when that Latin read by our early translators is out of sight, and when the Hebrew Bible is open before us, nothing is clearer than that the English translation ought to be *eleven stars*, inasmuch as there is no article in the Hebrew or in the ancient Greek Version. Thus the English article is superfluous and improper, Joseph's meaning being, "Lo! the sun, and the moon, and eleven stars did homage to me."

To proceed, however, to Cant. iv. 1, it may be remarked that when two Hebrew substantives, diverse in signification, constitute one indefinite substantive phrase, the article is inserted between the two substantives to make their reference definite. Thus as *eder* means *a flock*, or *a multitude* comprising many flocks, and as *izzim* means *goats*, the Hebrew phrase *eder izzim* means *a multitude of goats*, and *eder ha izzim* signifies *the multitude of goats*, In Cant. iv. 1, therefore, as *well* as in chap. vi. 5, there is scope for a two-fold correction, inasmuch as the intervening article imparts definiteness, and inasmuch as the Hebrew rendered *flock* comprises as great a number as the Greek word *agelai*, which means *flocks*, and which is used in the Septuagint in the two places just referred to. For "*a flock of goats*," therefore, retained in Cant. iv. 1 and vi. 5, we ought to substitute *the multitude of goats*, Solomon's meaning being, "Thy hair is as the flocks of goats when they have overspread the acclivities and heights of Mount Gilead."

And who is this female personage, whose ringlets, gracefully arranged on her head, are thus likened to the sheep that adorned Mount Gilead? Her name, as pronounced by him to whom she is endeared, is *Hephzibah*, a Hebrew term signifying THE OBJECT OF MY DELIGHT. Yes, in the rest which remaineth for the people of God, the people will no longer be desolate, like Israel in the day of Jehovah's displeasure, but they will be *Beulah*, which signifies SHE WHO IS MARRIED; and thus, what is said in Is. lxii. 4, in reference to the Jewish portion of the church of Christ, will be applicable to ALL THE PERFECTED JUST, who will be loved by the dear Redeemer with a love strong as death and durable as eternity.

Nor was it out of character for Solomon to adopt the language of the bridegroom, inasmuch as he, being a progenitor of the Messiah, could write, I, MY and ME, where a writer out of the sacred line could only write, HE, HIS, and HIM, as in Is. liii. 5, &c. In short, as "Levi paid tithes in Abraham," according to Heb. vii. 9, so the great Redeemer may be said to have spoken by the lips of Solomon, and through him to have described, in predic-

tions hid from the carnally wise, his complacency in his church when she shall be "without spot, or wrinkle, or any such thing;" and when her righteousness shall shine forth in celestial effulgence. On the same principle David, using the past tense for the future, consonant with what is stated in Rom. iv. 17, proceeds to say, "They pierced my hands and my feet;" Ps. xxii. 16. Thus, as David seems to describe himself nailed to a cross on which the Redeemer was the sole sufferer, so, to an unenlightened observer, Solomon seems to speak as a bridegroom, though, like John the Baptist, he would say, "He that hath the bride is the bridegroom: but the friend of the bridegroom who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled."

Solomon's song, therefore, is no common composition, but it is a poem heavenly in its origin, and holy in its tendency. Yea, as it appears on examination, it is a poem which Isaiah himself could not have written, or any other prophet that was not of the sacred line. For their names were not transferrable to Christ, like that of David, when Jehovah says concerning the two houses of Israel in the latter days: "They shall be my people, and I will be their God; and DAVID my servant shall be king over them;" Ezek. xxxvii. 24. Moreover, if we refer to 1 Chron. xxii. 9, 10, and, according to that reference, exchange the pronoun for its substantive in Heb. i. 5, we shall find that the personage there spoken of is the Messiah, yet that the language is virtually, "I will be to SOLOMON a father, and he shall be to me a son." If, therefore, the Ethiopian grandee had been reading the Canticles, and had said to Philip, "Doth Solomon say this of himself, or of some other man?" we doubt not that if Philip had begun at that portion of sacred writ, he would have preached Jesus.

J. F.

Stratford, Essex.

MOTIVE AND END.

LET us consider,

First, their agreement.

1. In popular discourse, and also in philosophical writings, they often signify the same thing; for an end may be a motive, that is, may move the soul to action. Every end is a motive, whether it be a subordinate, or ultimate, or chief end. Of course the *chief* end will supply a stronger motive than that which is subordinate. See President Edwards on the Will, part I., sect. 2.; and part II., sect. 10. See also Whitby's Ethics, Compend. p. 17.

2. When viewed as distinct, *they have a mutual,* reciprocal influence. A man whose motive is ambition, and whose end is a crown, will find that his ambition, as it increases, will add lustre to the crown in his eyes; and on the other hand, the more his mind is occupied with the end, the more intense will be the flame of his ambition.

3. They agree in their moral qualities. Both are often good. Thus, when Noah built an ark, his motive was good—he was 'moved with fear.' And his end was good—the safety of himself and his family. Thus in Nehemiah's rebuilding Jerusalem, the motive and the end were both alike good.

Both are often corrupt. Thus Joseph's brethren sold him into Egypt. Their motive was bad—for they were "moved with envy." And their end was bad—to get rid of a brother, whose holy life was a perpetual reproof, which they knew not how to endure. Thus, when some preached Christ from envy, to add affliction to Paul's bonds, both motive and end were alike evil.

4. When both are mixed, both are deteriorated.

A preacher may be moved by love to Christ to seek the glory of Christ; but if pride and vanity be mixed with that love, the motive is deteriorated; and the glory of Christ will be mixed with his own glory, and so the end also will be deteriorated.

5. Both are private, and neither of them can be subject to human animadversion till it become openly visible. "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Cor. ii. 11. When Simon Magus believed and was baptized, and continued with Philip, it was not apparent, at first, that his motive was the love of fame, and the end he had in view to procure regard to himself as "some great one."

Secondly, their difference.

1. Though an end may be a motive, yet we cannot properly say that a motive is an end. Thus, for example: Paul preached the gospel. His motive was love to Christ, as he himself declares, when professedly vindicating himself. His chief and ultimate end was to glorify God: other subordinate ends were, to save himself, and to save them that heard him. See Pres. Edwards on the difference between the chief and the ultimate end. Dissert. on God's *Last End*—ad init.

2. Motive is internal; end, external. This is too plain to need illustration.

3. The end may be one thing, and no more; the motives may be numerous, and susceptible of indefinite increase. Clarkson and Wilberforce, and their coadjutors, laboured to procure the abolition of the slave-trade. This end they kept in view; it was the one and the same thing all through twenty long years. But their motives were numerous. Perhaps the first that gave a mighty impulse was compassion for the poor Africans. During the discussion, they felt indignation at the sight of West Indian bondage. While, as they advanced, they heard the pleas of interested parties, they were concerned for the honour of their country. In the prospect of triumph, they thought of the interest of the Christian religion, and anticipated, with exultation, the diffusive benefits which would result from their labours.

4. To a man examining himself respecting a particular action, the end may be more obvious than the motive.

I read this paper to a young friend, thinking it will be subservient to his mental improvement; that his improvement will be subservient to his reputation; that his reputation will be subservient to his success in life; that his success will be subservient to the credit of his education; that the credit of his education will be subservient to the dissenting interest; that the dissenting interest will be subservient to the establishment of Christianity in this country; that the establishment of Christianity will be subservient to the glory of God in the world. Here I find the ultimate end, which is also the chief end. After all, what is my motive? I must look

again and see. If it be wrapped up in the innermost folds of my heart, I shall find it; and if my heart be right in the sight of God, it will be found to be that which is good.

5. There may be a motive without an end (at least, without a specific end), but we cannot conceive of an end without a motive.

In the order of nature, and in the order of time, the motive is first, as the root of the tree exists before the branches and the fruit. Cain, probably, had the malice burning in his heart, some time before he proposed to himself the assassination of his brother, or determined on the means by which he might secure that end.

6. The motive is often the parent of the end, and also of the means: therefore motive and end are not convertible terms. The parent and the child are of the same nature; not inseparably united; at all events, they are not identically the same, but personally distinct.

Examples abound in things good, bad, and indifferent.

Jesus drove the buyers and sellers out of the temple. Here the end was to purify the temple, and the motive which led him to propose that end to himself to be accomplished, by means the most singular, was the burning zeal which devoured his vitals: "The zeal of thine house hath eaten me up," John ii. 17. James i. 18: "Of his own will begat he us," &c. Here we have the motive, the action, and end. God would not have proposed such an end, to be accomplished by means of our regeneration, if he had not felt the motive in himself. The motive was his own self-originated, sovereign, spontaneous love. 1 John iii. 16: "For God so loved the world, that he gave," &c. Here, again, we have the motive, the action, and the end. No such end would have been proposed, no such gift would have been given, but by compassion altogether divine. The motive, therefore, may be said to be the parent of the end, and of the means employed to secure that end.

Pharaoh ordered the male children to be drowned in the Nile. His end was to prevent their increasing to such a number as might make their insurrection formidable. The motive which gave birth to this end, and to these means, was a short-sighted and malevolent policy.

This distinction obtains also in things indifferent, neither good nor evil in themselves. Example: I walk home to dine. The end is to dine; the action is walking; every step I take is towards that end; but the motive which gives birth to this end, and to this walk, is within me; it is the uneasy sensation of hunger.

7. When a man sins wilfully, the heaviest censure falls on the motive, not on the action, nor on the end in view.

In the common intercourse of life, as far as candour and courtesy prevail, we consider that, though we can search our own hearts, we cannot search the hearts of others, and we politely say, "I do not impeach your motives; I give you credit for a good motive, while I condemn your measures and their object." In a judicial court, where the criminal law is concerned, the judge and the jury inquire *quo animo*, with what motive the offence was committed. But in the inspired records we see the fullest illustration of this remark. Thus, in Genesis vi. 5, "And God saw," &c. The wicked practices of the antediluvians are traced to the evil

imagination of the thoughts of their hearts; Jer. xvii. 9, 10: "The heart is deceitful," &c. The evil of the sinner's ways and doings is charged upon the deceitfulness and desperate wickedness of his heart; John v. 42: "But I know you," &c. The unbelief of the Jews, and their virulent opposition to Christ, are traced to the motive, which was enmity against God. In Acts viii. 21, Peter tells Simon Magus that his heart was not right in the sight of God. That was the root of the wickedness of which he was required to repent. Acts xiii. 8—10. Elymas the sorcerer withstood Paul and Barnabas; and the end was to "turn away the deputy from the faith." But when Paul, under inspiration, reproved him, with the most cutting severity, he impeached his motive, charging him with being "full of all subtlety and all mischief."

On the other hand, David's motive in preparing to build a temple is commended, though the end he had in view was never accomplished while he lived: "Thou didst well that it was in thine heart," 1 Kings viii. 18. On this principle, the Corinthians are told that "if there be first *a willing mind*, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12. And this, probably, gave occasion to the remark that the Deity pays more attention to adverbs than to adjectives: when he weighs the action, he has particular regard to the motive from which it springs.

W. N.

MUSICAL FESTIVALS.

MAY A CHRISTIAN ATTEND THEM?

The following letter, written in anticipation of a Musical Festival at Birmingham, and so far local in its application, has reference to a case of frequent occurence, and discusses a question of general interest to the Christian world. Many pious amateurs of such soul-stirring amusements have doubtless proposed to themselves the question at the head of this article; and, as the result of the mental process which ensued, returned to it very different answers.

In connexion with this letter, a circular was also issued, calling upon "all those who are desirous of acting consistently with their profession as Christians, calmly and seriously to consider whether they can with propriety attend it." The objection which many urge to such a *performance*, that it is a *desecration of the place*,—being usually celebrated in a building consecrated to religious worship,—does not apply to the Birmingham Oratorio, "a splendid edifice" having been erected for the purpose. But in the circular referred to, it is regarded as "the profanation of the most *serious subjects* which the human mind can contemplate, by *their* application to *purposes of amusement*; and that this cannot be otherwise than highly offensive in the sight of God wherever it *may* occur."

This circular is signed by the following respectable individuals:

T. Moseley,
Rector of St. Martin's.
T. East,
Minister of Ebenezer.
J. James,
Minister of Car's Lane.
T. Swan,
Minister of Cannon-st.
T. Morgan,
Minister of Bond-st.

J. JONES,
Minister of King-street.
J. WATERHOUSE,
P. DUNCAN,
H. FISH,
Wesleyan Ministers.
J. BAKER,
S. LLOYD,
J. STURGE,
Members of the Society of Friends.

MY DEAR FRIEND,

Believing that your inquiry is prompted by a sincere desire to ascertain and to follow the will of God, I beg to offer you the following remarks upon the approaching Musical Festival.

Music, in itself, is doubtless a lawful recreation, and a source of much innocent enjoyment; but the question is, Whether the performance of Oratorios is a lawful means of displaying the powers of singers, and of instruments.

I am convinced that, in principle and in practice, it is sinful; as I will endeavour to prove to you. A true disciple of our blessed Lord will desire in all things to act upon principles laid down for him in the Bible. We read, 1 Cor. x. 31, (see also Col. iii. 17) "Whether ye eat or drink, or whatever ye do, do all to the glory of God." And, Acts xxiv. 16, "Herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Either of these texts will, I apprehend, guide an honest inquirer, as to the propriety of participating in the Musical Festival.

Consider the subjects selected. The Law from Mount Sinai,—The Messiah,—Israel in Egypt,—and THE LAST JUDGMENT:—sacred, solemn, awful subjects! What is the object for which they are introduced into this Festival? No one pretends that they are designed to be sung to the praise and glory of God. No one urges that the apostle's injunction is thus obeyed: "Let the word of Christ dwell in you richly in all wisdom; speaking to yourselves in psalms and hymns, and spiritual songs; singing and making melody in your hearts to the Lord." Col. iii. 16.

The most zealous advocates of Oratorios urge that they afford a high gratification to musical taste. And can the most holy subjects be employed lawfully for the mere gratification of the creature?

A late eminent servant of God, who professed "that no one in England loved music better than himself, and sacred music too," condemns, in most unqualified terms, the Musical Festivals, conducted as they are amid a strange medly of wanton confusion, and impure mixtures. "The making the most sacred subjects that Heaven ever revealed to man, even to the passion of Christ himself upon the cross, a matter for the gay, critical, undevout recreation of individuals, I do from my heart," says he, "believe to be highly offensive to God. Playhouse actors and singers are hired, supported, applauded, and almost idolized in these exhibitions, and encouraged to persevere in their immoral and dangerous profession. Vice rides triumphantly in such proceedings."*

It is not the glory of God for which the mixed multitude come together. It is not the subject, but the sound, which gives delight. It is not the Messiah, but the performers, who are extolled with one accord.

Sacred subjects are desecrated to amuse a multitude, among which is the worldling, who else-

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* Life of the Rev. Legh Richmond.

where despises them; the scoffer, who sports with them; the infidel, who ridicules them. And the appendage of a fancy-dress ball, with other entertainments, will prove an effectual preventative against devotional feelings being permanently impressed upon persons of better intentions.

Can one who has the honour of God at heart, countenance such a fearful profanation of sacred things?

It will be sufficient for *you* that the act is wrong. The evil is, however, much magnified, if the performers should be irreligious or immoral characters. Among four hundred persons collected from various public exhibitions, it is much to be feared, that many have very little knowledge of, and still less reverence for, the sacred subjects to be performed. Suppose a Jew be appointed to sing in the Messiah, are Jews and Gentiles for the first time agreed as to who is their common Messiah? The alternative is, that the words and sentiments are merely prostituted for the gratification of the audience. Is it not probable that the law from Mount Sinai may proceed from the lips of one, who is grossly and wilfully living in the violation of that law? A law which caused even the man Moses exceedingly to fear and quake. Or, that the Messiah may be performed by those who are scoffers and despisers of the Holy Jesus? Or Israel in Egypt, by those who acknowledge not the revelation of God? May it not be feared that the awful proceedings of the *last judgment* may fall to the part of some, who would not endure to hear a messenger of God, in his holy temple, "reasoning of righteousness, temperance, and judgment to come?" Consider, would the performers be prepared to bear the scrutinizing severity of the day of judgment? Suppose, on the very day of the Oratorio, the Judge should descend, could they stand when He appeareth? Would the singers be found guiltless of taking God's name in vain? Would they not be speechless in the judgment, under the frequent breach of the third commandment? Or, indeed, could the audience be found guiltless in encouraging the impious desecration of these most awful subjects? In short, would all or any be in a fit state of mind to pass suddenly from the representation to the tremendous reality? "When the great day of his wrath is come, who shall be able to stand?" Rev. vi. 16, 17. Knowing the terror of the Lord, we must persuade men who would honour God, or who would "dwell safely," to come not into this assembly.

Probably it may be objected, that all who are employed in the choirs of Christian worship are not pious characters. I wish all were so; but the ready answer is, they attend with the professed purpose of assisting in the worship of Almighty God. At the Oratorio that is not the case.

Bear in mind, that these amusements (to use no harsher term) are identified with the things of this world, "the lust of the flesh, the lust of the eye, and the pride of life;" which John declares "are not of the Father" (1 John ii. 15, 17); of which St. James says, "Whosoever will be a friend of the world, is the enemy of God." (James iv. 4.) St. Paul exhorts Christians, "Be not conformed to this world." (Rom. xii. 2.)

The conclusion with a fancy-dress Ball, Theatrical Entertainments, &c. &c., stamps a worldly character on the whole. I do not see how you can attach yourself

to one part, and detach yourself from the other. The public eye will not follow you home in the morning, nor miss you from the evening assemblage. "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" Prov. vi. 27, 28.

Abstaining from the evening amusements, after attending in the morning, will gain you a name for scrupulosity, but will not gain you credit for religion, or give weight to your example.

If music be a pleasing recreation to you, would not a hymn, sung at home with your family, be more edifying, as well as more truly gratifying, than the risk of hearing sacred subjects profaned?

It is evident that these entertainments are not the best means of glorifying the Master we profess to serve. We are not our own; we have a stewardship to give account of; time is short, and there is much to do. Can this be a proper way of employing various talent—time, money, strength, example, influence? These were entrusted to you, with this charge, "*Occupy till I come.*"

Is then an Oratorio the place, the society, and the occupation, in which you ought to be found "at the appearing of the great God and our Saviour Jesus Christ?"

After all I have said, should you only entertain doubts as to the propriety of attending, though I trust my arguments will carry conviction to your mind, remember, "Happy is that man who condemneth not himself in that thing which he alloweth; and he that doubteth is condemned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin, Rom. xiv. 22, 23. And consider seriously, that if it were possible for you to attend without *receiving* harm, it is next to impossible for you to do so without *imparting* harm to others; for many may be encouraged by your example. On this point the apostle has said, "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv. 21. See also 1 Cor. viii. 13; Matt. xviii. 6, 7.

Such is my deliberate view of this subject, and I lament that any truly Christian person should be blind to the real nature and evil effects of Oratorios. That any spiritual benefit is ever derived by a single individual of the audience, is more than doubtful; that much harm ensues, is quite certain; and it may be safely affirmed, that the utmost advantage ever gained by public institutions is more than counterbalanced by the manifold evils brought upon the town where these profane Festivals are held.

I close these remarks, commending the subject to your dispassionate and prayerful consideration. May God be your guide, and answer that prayer which you are daily making, "Lead me not into temptation, but deliver me from evil."

A CLERGYMAN OF THE CHURCH OF ENGLAND.

THE BAPTIST MAGAZINE.

FROM A COUNTRY CORRESPONDENT.

Is it necessary that a Baptist Magazine should be published? *Surely it is. Ought it* then to be *read by Baptists?* Yes, verily. But is it *generally* read by them? By no means. How is this? Why "thereby hangs a tale." The Methodist, the Evangelical, the

Youth's, the Imperial, and many other Magazines are read, but the Baptist is not read *as it ought to be, and as it deserves to be.* But assertion is not proof. Very true. Now for the proof. In a very large town which I could name, containing from 123 to 130,000 inhabitants, an inquiry was made of a religious bookseller. He replied, "I have *seven copies* ordered." Are there any Baptists in this town? it may be asked. O yes, and some of them *are very rich.* There is no lack of booksellers in this place, but a single copy of a number of the Baptist Magazine could not be procured, upon inquiry, until it was ordered from London. I believe the fact is, that the reading of this Magazine is usually confined to a very few individuals in the congregations. Why these things are so, let those answer to whom it belongs. Here is an ample field, which I wish some one would enter and explore. If there were no *home* interest, yet for the sake of knowing what is doing upon the vast continent of India, and in the West India islands, the information from abroad would repay the trouble of reading it. But is there nothing to be done at home? Truly there is *much, very much,* to be done; and are not "the fields white already to harvest?"

Have we, as individuals, no interest in this great work? And is it not by reading or hearing from the Baptist Magazine, what is going on in our own denomination, that an impetus is likely to be given, to young minds especially? I think so; and young people, and even children, are little aware of what they could really effect if they were actually in earnest.

"Whatsoever thy hand findeth to do, do it with thy might," is solemnly impressed upon my mind. "Ye have what I advise:" let wiser heads than mine take up the subject. If but one individual is hereby aroused to serious consideration and more active exertion, it will be well. And who can tell? "the Lord the Spirit" works by means, and sometimes is pleased to employ very feeble and insignificant instruments. May he be pleased to bless this feeble effort! OBSERVATOR.

POETRY.

THE FORGIVENESS OF INJURIES AN ESSENTIAL FEATURE OF THE CHRISTIAN CHARACTER.

"*But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*"—MATT. v. 44.

That love is responsive to love,
And nurtur'd by kindnesses grows,
Is a doctrine which all men approve,
A sympathy nature well knows.

But to love, when malign'd and abhorr'd,
And blessings for curses return,
Is a lesson first taught by our Lord,
Which all his disciples must learn.

The law to which goodness gave birth
His power had a right to impose;
For the motive that brought him to earth
Was the love which he bore to his foes.

Let no one his pardon expect,
Let no one his name ever bear,
Who the terms of forgiveness reject,
His Spirit benign never share.

Poor Stephen, when stoning to death
For the faith he profess'd in his God,
Expended in prayer his last breath
For the men who were shedding his blood.

The spirit his foes set at large
He pray'd the Redeemer to keep;
To "lay not this sin to their charge,"
And, breathing this prayer, fell asleep.

Thus, Lord, may my spirit depart,
If out of this world it be driven;
Full of love, that shall soften the heart,
And of faith, that will bear it to heaven.

G.T

REVIEW.

Missionary Researches in Armenia; including a Journey through Asia Minor, and into Georgia and Persia; with a visit to the Nestorian and Chaldean Christians of Oormiah and Salmas. By ELI SMITH and H. G. O. DWIGHT, Missionaries from the American Board of Missions. *To which is prefixed a Memoir on the Geography and Ancient History of Armenia.* By the author of "The Modern Traveller." pp. 472.—Wightman.

In perusing this interesting work, the pious reader will have many occasions to recollect the lament of the prophet: "How is the gold become dim! how is the most fine gold changed!" It is easy to conceive what a pensiveness must every now and then have stolen over the hearts of these Christian explorers, as they passed over or near the venerated spots once eminently distinguished by the fertilizing water of life, and diffusing a sacred verdure widely around; but now, alas! presenting to the moral vision, with scarcely one refreshing exception, a scene of awful delusion or gloomy superstition, sustained by the grossest ignorance and the sternest despotism, and stretching itself out in every direction, over a luxuriant and beautiful surface of country, to an extent of many hundred miles. This state of things was not entirely unanticipated; information as to general facts were previously possessed; but this volume discloses such a circumstantial detail of moral debasement and wretchedness, as to make neglect of attempting some change inexcusable, and yet suggests such impediments as must necessarily surround every benevolent effort with almost insuperable difficulties.

The Rev. Messrs. Smith and Dwight, under the auspices of the American Board of Missions, proceeded from Malta to Smyrna on *the 17th of March*, 1830, and returned to the former place, 2nd July, 1831, having been occupied in their travels and inquiries fifteen months and a half. The principal places they visited were Constantinople, Tokat, Erzroom, Mejengerd, Kars, Tiflis, Shoosha, Dater, Natchcheran, Echmiadzin, Tebriz, Salmas, Oormiah, Kara-keleeseh, and Trebizond.

The important objects contemplated by these brethren, and by those under whose instructions they pursued it, must undoubtedly have been the chief source of satisfaction, amidst the inconveniences, deprivations, and perils they encountered while endeavouring to accomplish it. And it may be confidently hoped that, ere long, others will enter into their labours; and, directed by the light which the result of their researches has accumulated, proceed to unfurl again the banner of Calvary in those places, or their vicinity, where, many ages since, it so triumphantly waved.

The valuable information contained in these pages is arranged in the form of letters, of which there are twenty-four: addressed, it should seem, by Mr. Smith, to the Rev. Rufus Anderson, one of the secretaries of the Board. The style in which they are written is clear, forcible, and often elegant. As the considerate reader advances, he will find his interest in the narration excited, maintained, and increased. Sometimes his indignation will be awakened by descriptions of customs and conduct which outrage every principle of reason and humanity; at other times his tenderest sympathies will be claimed by representations of oppression and suffering that have scarcely been equalled by any thing with which he had been previously made acquainted; and throughout he will feel of what infinite importance it is

that some benevolent efforts should be made, which, in connexion with the blessing from on high, may convert this wilderness of ignorance and vice into the garden of the Lord.

"While at Tokat," says Mr. Smith, "we had the melancholy pleasure of visiting the tomb of the Rev. Henry Martyn, who died at this place in the year 1812, when on his way from Persia to England. His remains lie buried in the extensive cemetery of the Armenian church of Karasoom Manoog, and are covered by a monument erected by Claudius James Rich, Esq., late English resident at Bagdad. An appropriate Latin inscription is all that distinguishes his tomb from the tombs of the Armenians who sleep by his side," p. 44.

This place—become memorable as affording a sepulchre to one of the most illustrious of missionaries, and as peculiarly adapted for a missionary station—is thus strongly recommended:—

"In a word, Tokat is the spot to be chosen as a centre of operations for the Armenians of second Armenia; as Cesarea is, probably, for those of the first and third Armenia; and Tarsus, for those of Cilicia," p. 45.

The following extract describes an interview with Simeon Nesmooneán, an Armenian bishop.

"The bishop's politeness extended to an invitation to tea; and we accordingly spent an hour or two with him in the evening. Tea, with which, according to a custom not uncommon here, brandy was offered us in the place of milk, was served up around a *jet d'eau* in his garden, in the midst of vines and rare vegetables, and a variety of flowering and fruit trees. His vines, he assured us, needed no covering in the winter, so mild is the climate. It was the hour of evening prayer in the church, but he seemed to feel under no obligation to attend, and we were interrupted only by his being called to say a prayer on the occasion of a sacrifice. It took but a moment, and was said on the spot without any solemnity or ceremony. He manifested a perfect readiness to answer our questions concerning his diocese, and seemed better acquainted with it than with his Bible; for he committed the mistake, unpardonable in a bishop, of attributing the destruction of Jerusalem to Cyrus, instead of Nebuchadnezzar." p. 135.

Among the notices which are given of Persia, the following occurs:—

"The trait of a Persian's character which most gratifies the missionary, is his readiness to discuss religious topics. The Turk meets with a haughty frown the most distant attempt to commend the religion of Christ, takes as an unpardonable insult the denial of the mission of Mohammed, and despises the Bible, as too corrupt a copy of the Law and the Gospel to be worthy of his notice. The Persian receives the New Testament with reverence. The English residents at Tebriz unanimously testified that no objection is made, by either mollahs or people there, to its being circulated and read. We found a copy exposed for sale, by the side of the Koran and the Persian poets, in the shop of a Moslem bookseller in the bazaar of that city. It is in some degree sought after. Mr. Nisbet disposed, while we were there, of the last of his small stock, consisting, I believe, of twenty or thirty copies. The purchasers always professed to receive it as the word of God; declared that they were interested by the perusal of it; and in no case, with the set of passages which speak of the divine nature of Christ, did they object to any part of it as spurious. Three copies were taken by our second Ledyard, already alluded to, on leaving Tebriz, for his second visit to the valley of Indus, where he hoped to exchange them for some old Greek manuscripts, which he had seen there, and imagined to be relics of the Bactrian colonies. Another was purchased to be taken to Mecca, by a pilgrim who left after our arrival. No Christian can fail to be gratified at seeing the word of God penetrate, even by single copies, into such a centre of superstition as Mecca, and such a region of robbery and ignorance as the upper Indus. What a happy exchange, for the Afghán to receive the pearl of great price, while contributing to enrich the historical treasures of Europe! And how delighted would be the pilgrim to find Jesus Christ, the chief Corner-stone, and be washed from his sins in his blood, so as no longer to trust in the stone of the Kaabah, or seek purification from the water of Zemzem!" p. 339.

In returning, they varied their route as much as they conveniently could. Describing one part, it is said:—

"We started again at a quarter before two P. M. and were soon upon the bank of the river. So long as gardens continued, our ride was delightful. But at length the valley became too narrow for them; and the perpendicular or im-

pending cliffs of the two opposing mountains which formed it, approached so near each other, as to leave but just room for the river's channel. Our path at one time wound, like a goat's tract, over rocks high up the mountain side; and at another formed a narrow foothold along the margin of the water. The scenery was awfully grand beyond description. But fear often deprived me of the power of admiration, as my eye glanced at the bottom of the abyss, and showed me how inevitably a stumble of my animal would plunge me into eternity in a moment, or caught a glimpse (as I did in one place) of the carcase of a horse, which, by a similar accident, had been precipitated downward, till it was arrested and suspended in mid-air between two projecting crags! To travel such a road in the dark, was not to be thought of, and so we stopped for the night at a khan, five hours from town.

"The distance from Gümish-kháneh to Trebizond is twenty-four hours. Of course nineteen remained to be travelled, and that too with the same horses, for there is no post-house on the road. To accomplish the whole with our baggage, by day-light, was evidently impossible; and still we deemed it highly important to reach Trebizond to-night. It was therefore concluded to push forward ourselves, and leave Antonio to bring up the baggage as he could. We started at four A. M. and followed the river along the same sublime chasm, through dangers as constant and with apprehensions as much on the rack as yesterday, for three hours. Then we left it, and traced to its source on the right a tributary stream running through a ravine of precisely the same features. Surely never can we forget the sensations of awful grandeur, and of fearful anxiety, which impressed themselves upon our minds and nerves, during the whole of our passage through the Khojah-deresy, or old man's valley, in the mountains of Pontus. It is nature's master-piece of sublimity, or rather, an unequalled exhibition of the power and economy of God: a mass of the eternal mountains cleft in twain, to drain off the waters that would otherwise collect in their bosom! a *canal* worthy of the omnipotent hand that formed it! Few places occurred, for a distance of six or seven hours, that we were not tracing a narrow path along the face of a precipice, where a false step might precipitate one to a fearful depth, and plunge him a mangled corpse in the foaming stream.

"Such was the effect upon my nerves *(then, doubtless, somewhat weakened* by illness and fatigue), that I believe it would have been impossible for me immediately afterward to have travelled in the night, as we had often done during our journey, trusting implicitly to the guidance of a Sürijy, and the carefulness of our horses. But we judge of every thing by comparison. The natives of these mountains invariably spoke of it as a good road; and very likely I should myself have formed a better opinion, and given a less frightful picture of it, had I never backed any but a strong and sure-footed horse. Thus far from Erzroom we had not performed a single stage without some of our animals giving out, stumbling, falling, and lying down; and I could not quiet the apprehension that these were any moment liable to a similar accident. This was the winter road to Trebizond. Another strikes off across the mountains a little this side of Gümish-kháneh, and is five or six hours nearer; but it was not yet opened by reason of the snow. That it is not much safer, may be inferred from the fact, that our Tartar, having taken it on his return, his horse, a good strong beast, which he had purchased at Trebizond, slipped down a mountain and was killed." p. 449.

We cannot close our extracts from this instructive and valuable publication, until we have laid before our readers what these *unobjectionable* authorities report as arising out of their inquiries during their travels, on the manner of administering baptism among the Armenians and the Nestorians.

"According to the rules of the Armenian church, I believe baptism consists in plunging the whole body in water three times, as the sacred formula is repeated; but the present mode of administering it in Armenia, we were assured by more than one intelligent ecclesiastic, is by pouring upon the head of the child, sitting in the font, a handful of water, in the name of the Father, another in the name of the Son, and a third in the name of the Holy Ghost; and then plunging the whole body three times, to signify that Christ was in the grave three days. That entire immersion, and the triple repetition, are not considered essential, however, is proved by the fact, that the baptism of even heretical sects, who only sprinkle once, is considered valid; and persons thus baptized are not required, as among the Greeks, to submit to the ordinance again on entering the Armenian church." p. 305.

When the inquiry on this subject was made of a Nestorian ecclesiastic—

"'Baptism,' he said, 'is performed only in churches, and the whole body of the child is plunged three times in the water, because John plunged our Saviour three times in Jordan.' When we mentioned, however, that we had heard that they only plunged the body up to the chin, and then poured water three times upon the head, his father confessed that they do so, though they plunge the whole, also, when there is water enough." p. 382.

Again, a Nestorian bishop informed them concerning baptism:—

"It can be performed only on the days when the eucharist is celebrated, and is generally attended to on some festival. The body of the child is immersed in water up to the breast or chin, and the priest, taking up water in his hand three times, pours it upon his head, first in the name of the Father, then in the name of the Son, and last, in the name of the Holy Ghost, making each time the sign of the cross upon the top of the head." p. 398.

To these letters is prefixed "An Introductory Memoir, in which it has been attempted to throw some further light upon both the geography and the history of ancient Armenia." Those who are most anxious to secure the largest portion of instruction from this volume, will do well to peruse attentively the introductory memoir. And that nothing may be wanting to assist the improvement of the reader, a tolerably sized map of Armenia and the adjacent countries, is also supplied.

OBITUARY.

MARGARET HARVEY.

The subject of the following brief memorial—the eldest daughter of Mr. Wm. Horne and Margaret Harvey, of Harnel Court, in the parish of Woodnesborough—was removed by death, January 7, 1834, aged 16; an event truly afflictive to her parents and connexions, but instructive and admonitory to all. There was something in the character of our young friend which may be imitated with advantage, and which prompted the desire that she might have been spared to a good old age, but this we were denied; her career, though exemplary, safe, and happy, was short and rapid. For the propriety of her deportment, industry of her character, and (last, not least) her love to Jesus, particularly in her last hours, she will be long remembered. Seldom have we witnessed in one so young, so entire a devotion to the duties of her station, and to the happiness of her parents. At the age of fifteen she would conduct the routine of duties in a large farm-house, with a prudence and correctness which won the admiration of all who knew her. At the same time, she has shown to young persons of her station, that an attention to mental improvement is not in any way incompatible with, or opposed to, the ordinary duties of female life. The *sons and daughters of our agriculturists should remember,* that nothing gives so great a charm to rural occupations and pursuits, as intelligence of mind, in connexion with genuine religion. It was to this, rather than to that lighter, and it is feared, more ordinary kind of employment for leisure moments among females, the attention of our friend was directed. She was cheerful, but not light; she had no lack of happiness, but she sought it in a circle of wisely chosen friends, in the duties of life, and in promoting the happiness of most affectionate parents. She had a tact for usefulness; had she lived to mature age, a subject of divine grace, she would have been an acquisition to any church, with which she might have been connected. There was great prudence evinced by our young friend in her intercourse with servants; she was much esteemed by them, while she maintained without dispute her proper place. She was the eldest of a large family, but she won the confidence of the little group, and gained that ascendancy over them which produced great affection for her as a sister, and a cheerful acquiescence in her management. To the devotional duties of the family she was a serious and willing attendant. In the house of God, she listened to every part of the service with becoming reverence. At the Monday evening school, established by her parent in the village, and which has been conducted with good effect for

many years, she was a regular and efficient assistant. Often, after a day of labour and fatigue, she was seen walking a mile to render assistance, with a cheerfulness truly delightful to witness. As a collector for the Bible Society, she rendered efficient local aid to that institution. Such was the course this amiable young person had commenced, while she had as yet scarcely attained her fifteenth year, and from the uniform glow of health which her countenance presented, we fondly hoped, she would have been spared, as some of her family had been, to shine as a light in the world for many years; but alas, "her sun hath gone down while it was yet day."

Much as Miss Harvey was esteemed for her social and moral excellences, it had not yet been ascertained, whether she had been "renewed in the spirit of her mind," or was, as a criminal, looking to Jesus for mercy. From what has since transpired, we have however discovered, that though we were ignorant of the fact, there is every reason to believe she was a sincere Christian, that she had learned and experienced much, which her diffidence prevented her from avowing.

It was not long before her piety was both ascertained and put to the test, and found sufficient to sustain her in the dark valley. The family, of which she was the eldest, was visited by a species of scarlet fever; at length our young friend caught the disease. It assailed her indeed in one of its mildest forms, but it left the seeds of that disease which, in a few months, terminated her probationary state. As the progress of the complaint advanced, it was natural for her pious parents to be anxious to ascertain the state of her mind, and her prospects for eternity. They knew how to distinguish between morality of deportment and renovation of heart; and they knew and felt that without the latter, there could be no admission into the kingdom of heaven. Impressed with these sentiments, her beloved father approached her bed-side, to subject her to a searching, though affectionate, examination. He was not long in discerning the evidence of an entire change of heart. She stated, that on a certain occasion she and her next sister were about to retire to rest, when her mamma entered, and perceiving one kneeling on each side of the bed at their devotions, said, "I hope, my dears, you *pray*, as well as *say your prayers*." This remark was the means of leaving on the heart of Miss Harvey a *conviction*, that religion was something more than form, and that it was indispensably necessary. To this circumstance she ascribed her first decidedly religious impressions. Some time after this, she paid a visit to Saint Peter's, in the Isle of Thanet, where she heard two sermons from the Rev. Messrs. Cramp, sen. and jun., which were highly useful in deepening her previous religious feelings and convictions. In a correspondence which had been carried on for some time with a young friend of her own age, and which we have accidentally seen, we can discover about this time indication of great seriousness and spirituality of mind. By comparing the letters written after this period, with those which were written before, it is manifest her mind had become changed and renovated, which harmonizes minutely with her own detail of her religious history and feelings, and proves the reality of the work of grace on her heart. When it was inquired why she had not spoken on the subject of her altered views, she said, she feared she should have been a professor only, and not a possessor. Having lost a brother a short time before her own removal, she was asked if she prayed for him, she replied, yes, she prayed that, if it was the Lord's will to remove him, he would pardon his sins, and fit him for heaven. She particularly delighted in the fifty-first Psalm, especially the seventh verse, as expressive of the desires of her heart. From the period of this conversation to the close of her life, her piety gradually expanded itself, and shed a delightful influence upon that close. The many pious, fervent, and sensible observations, uttered by her, will be long embalmed in the memory of those who heard them, but your limits forbid any considerable detail.

It was delightful to see so lovely a young person yielding to the progress of disease, not only without a murmur, but even with sacred joy and triumph. With so much to make life desirable, she longed to depart and be with Christ, &c. Fondly attached to the kindest parents and kindred, she was enabled to resign them at her heavenly Father's call. Repulsive as the grave naturally is to mortals, she could contemplate it with fortitude and pleasure. Some, whose attention had not been directed to the subject of personal religion in this way before, wondered at that mighty power which could invest emaciation with a charm, and make more than happy the bed of death. To the minister who attended her, she said, "I see and feel

I am a poor sinner, my whole dependance is on Jesus Christ. It was not always so with me." She loved all sincere Christians. She could not live without prayer, but lamented that her heart was not always disposed to the exercise. She observed, by the grace of God she could see many things in which she had been made to differ. She once avoided those who were likely to speak to her about her soul, now it was her delight to meet them. Sin appeared to her exceeding sinful, and Christ very precious. She said, she could never enjoy the pleasures of the world, she was always unhappy when she returned from the few scenes of this description at which she had been present.

When any remark was made in her presence, she would evince the spirituality of her mind, by turning it into a pious sentiment. Her medicine was presented—she said,

"How bitter that cup
No heart can conceive,
Which he drank quite up,
That sinners might live."

When a physician was spoken of, she observed, "Christ is my physician, who cures my poor sinful soul." When it was said, a young friend was preparing for marriage, she with the utmost composure replied, "And I am preparing for death." The deep seriousness of her manner made her remarks very impressive. When a passage was read to her describing a self-righteous spirit, she shook her head and said, "Awful! awful!" She spoke in the most depreciating terms of her own righteousness, and with the most lively gratitude of that Saviour who shed his blood for the chief of sinners. The flattering hope common to persons in her situation, by degrees gave way; when she said, "I do not think I shall recover, but I am not afraid to die, yet I want a more full assurance. What should I do now, if I had not a gracious God to look to? I look for all I need in Christ. I long to go home, but must wait the Lord's time. When shall I reach that happy place, and be for ever blessed? I hope I can say, I hail the happy day." She sunk lower and lower every day, till at length she was an object of the deepest commiseration, but her inner man grew stronger and stronger. Night and day her friends watched by her bed-side, expecting the approach of death; but she lingered on, as if to show survivors in how low a condition Christianity was competent to sustain them. A young man died a few days before her in similar circumstances. "Poor Port is got home first," she said. She was asked, "How do you feel with regard to death?" "Very comfortable," was the reply. "You are not afraid to die?" "Oh, no!" "Is dying hard work?" "No," she said;

"'Jesus can make a dying bed
Feel soft as downy pillows are.'

I shall soon be with Jesus where he is; I shall meet many departed saints, and pious relatives, who died in him. How much happiness I have and do enjoy! How kind and gracious in Jesus to die for sinners!" She chose the first and second verses of the 103rd Psalm, as her funeral text. On its being remarked to her, that she could not sing now, she replied, "But I can pray." She retained her intellect almost to the last. At length her desire was gratified, and she gently fell asleep in Jesus. Such was the end of this estimable young person.

Reader, Are you prepared for death? Are your hopes founded on the Rock of Ages? Are you separated from the world, and seeking the things above? "In such an hour as ye think not, the Son of man cometh."

RELIGIOUS INTELLIGENCE.

FOREIGN.

CONTINENTAL SOCIETY.

Extract of a Letter from M. Lorriaux.

Quiery, Sep. 11th, 1834.

July 3rd. This morning brother Thieffry and myself visited several sick persons, and offered to them the consolations of the gospel. We visited one old woman, who pleased us much by her lively faith in Christ; she has not many days to remain in this world, but she sees the gate of heaven open to her. There were several persons in the same house, with whom we had serious conversation upon the nature of conversion, and the marks by which it may be ascertained. In the evening we went to Aix, where we had an opportunity to

preach the gospel to thirty persons.

6th, Lord's-day. In the morning we had a meeting for prayer in the chapel, at Nomain, at 8 o'clock; I preached to a very large number of persons from Gen. ii. 18—20. In the afternoon I went to Teintiguies: the place in which we met was quite full of persons from different villages; and I had the joy of remarking, in general, an attention which indicated the great value they set upon the word of God. In the evening I preached at Aix, in a small dissenting chapel, where many young people were present, to whom I addressed a serious exhortation upon the necessity of leaving the world, and becoming disciples of Christ.

7th. There is always something to be done in the field of the Lord. Yesterday evening I was extremely fatigued; I had walked twelve miles in bad weather, and much wished to rest myself, but the Lord who gives strength to the weary, Ps. xxviii. 14, had arranged otherwise; I was sent for to visit a young woman dangerously ill. I went, and found round her bed many persons who heard me with pleasure. I spoke to the invalid, who, I trust, is a daughter of Abraham. When I asked her upon what she rested her hopes of salvation, she answered me in a very satisfactory manner, and showed that she had clear views of the expiatory sacrifice of Christ. I hope God has made application of it to her soul. She manifested great patience in her affliction, 2 Pet. i. 5, 6, and her parents told me that they had never remarked in her, during her long illness, any signs of impatience. Upon leaving this house, I went to Orchies, and there met a lady who had heard me preach the day before. After the usual salutations, she offered to take me to several houses whose inhabitants were desirous of hearing the gospel. I consented to her proposal, and had the pleasure of visiting several interesting families. The following is my plan in these visits. On entering the house I open my Testament, and explain some verses. I then question the inhabitants as to the state of their souls, and give counsel or encouragement from the gospel, and finish with prayer. I left this good lady the same day, as I had to preach at a missionary meeting in a neighbouring village in the evening. My text was Isa. ii. 1—5.

8th. I intended leaving to-day, but the young woman whom I had visited had died, and brother Thieffry begged me to preach the funeral discourse, as strangers have frequently the most influence. The interment took place in the afternoon, and I *preached for more* than an hour and a half in the Catholic cemetery. There was a crowd of persons; nearly all from the neighbouring villages attended.

9th. Le Rosee. I left our good brother Thieffry this morning, and arrived at the house of a Protestant family, in which I had a good opportunity of making known the gospel. We have had several serious conversations upon the hidden life in Christ, Col. iii. 3; and I hope my visit will be useful. After reading some portions of the word of God, I requested to go to prayer. These poor people were much astonished that I asked to pray without having a book; they do not know that prayer is the life of a Christian. In the evening I had the boldness to present myself at the house of the unconverted pastor who lives in the town. I was surprised at the cordial welcome he gave me, for he constrained me to remain the night with him. We conversed on several religious topics, and at night he asked me to pray at family worship. 10th. I left this morning to go to the house of a friend. He invited me to take a place in his chaise; this gave me an excellent opportunity to preach the gospel to him, which I embraced. I cannot give you all the particulars of our interesting conversation, as it lasted several hours, but I will give you the summary. I addressed him in this way: "Do you not think that religion is the only necessary thing?" "Yes; but every one cannot be religious, especially in a world so corrupt as that in which we live." The first thing I enforced and argued with him was, that since religion is necessary to man, and a duty imposed by God, there is no exception to the rule. I then showed him some of the advantages of a religious life, and read a hymn which beautifully expresses the happiness of the pious soul. My friend was quite struck with the persuasive principles, the sincerity and energy of thought, expressed by the writer, and confessed that they proved the source whence they flowed. He mentioned among other things the doctrine of election, and endeavoured to draw from it the conclusion that it would be useless to lead a religious life to obtain salvation, since perhaps the eternal decrees of God irrevocably excluded him. I cited in answer to this opinion a series of Scripture passages, which prevented his raising any more objections. As we approached the town, I assured him that I had not the least idea of blaming his religious sentiments, but felt the desire to speak to him of the things relating to the

salvation of the soul. He said, that nothing I had uttered could offend him, and said it would give him pleasure to offer me his chaise at any time. May the voice which speaks to the heart, without which mine is nothing, make itself heard by this poor soul now wandering in the labyrinth of this world, that it may soon be drawn to the fold of Christ!

AMERICA.

BENEVOLENT SOCIETIES.

The following Extract from a letter addressed to the Rev. J. A. James, Birmingham, supplies information which cannot fail to interest our readers.

New York, May 12th, 1834.

We have just closed our Anniversaries, and have fresh occasion of thanksgiving to our heavenly Father. Notwithstanding the year has been one of unprecedented pecuniary embarrassment in our commercial affairs, still all our benevolent Societies have recorded an increase of receipts. American Tract Society, 66,485 dollars; increase, 4,000 dollars. American Home Missionary Society, employed, last year, 672 Missionaries, receipts, 78,911 dollars; increase, 10,284 dollars. Bible Society, receipts 88,600 dollars. Education Society (i. e., for educating young men for the ministry) assisted during the year 912, in 159 different literary and theological institutions. There were received of new beneficiaries during the year, 280. Sixty of our beneficiaries have entered the ministry during the year; receipts 57,122 dollars. The young men, in various ways, during the vacations, have raised towards their own support 26,174 dollars. Since the commencement of the Society, 18 years, we have aided 1,964 young men. The first year 4, the last 912. Rising 600 have already entered the ministry, having passed through a course of classical and theological study. More than 200 have been employed as Home Missionaries; 40 are preaching the Gospel among the heathen; 46 are employed as editors of literary and religious publications, or as instructors in our seminaries of learning and theology; the remainder are settled as pastors. Already has the Society powerfully aided the cause of our dear Redeemer. One-sixth of all the ordinations of ministers in our land, during the past year, were beneficiaries of this Society. The pressure is but just beginning to be felt, that unless the education *cause is sustained*, all the other benevo*lent Societies* will be retarded. I am sure the churches never felt so deeply their obligations. I confidently expect to see, ere five years are gone, 5,000 men in training for the ministry. Powerful influences are at work, which will develope mighty results. The benevolence of our churches is increasing regularly; it is becoming more and more a matter of principle, and less of impassioned appeal. It appears to me that God, in a wonderful manner, is martialling for conflict all the mighty moral elements, and that soon wonderful developments will be made. Never did such a wave of excitement roll over this land, and never were the most staid and well-balanced Christian minds more roused to attempt and expect great things. The desire for the speedy conversion of the world is gaining ground rapidly. Much prayer is offered—many hearts are enlarged—much, very much, wealth will roll into the Lord's treasury. Many of the rising ministers are devoted to the work, and ready to go forth anywhere. My heart is glad in God. I may yet, on earth, see my own land supplied with an efficient ministry, and a great company of Missionaries in every heathen country. I feel a deepening anxiety that England and America should be more closely united in the work of the world's conversion.

W. P.

DOMESTIC.

REVIVAL MEETINGS.

I have been requested by some of my brethren to forward you the account of a series of revival meetings that have just been held in the city of Lincoln. As I fully concur with my brethren in the opinion, that a concise and faithful report of the meetings will prove interesting to many of your readers, and may tend to advance the Redeemer's kingdom, I very cheerfully comply with their request. Being fully aware, that a very strong feeling exists in the minds of some good men against such meetings, I am not certain that the report will meet with your entire sympathy; but I am willing to believe, that whatever doubt you may entertain as to the propriety of our proceedings, you will allow the report to appear in your pages, that your readers may have an opportunity of judging for themselves, whether such meetings be adapted to promote the glory of God, and the good of immortal souls. I shall, first, give the exact plan of our services, and then

state their result, so far as it can be ascertained.

We had twenty-one successive services, which commenced on Sabbath morning, October 26, 1834, and ended on the following Friday morning. These services were all previously arranged, and were as follows: Sabbath morning, at seven o'clock, a prayer-meeting; at half-past ten, a sermon on "The *nature* of a religious revival;" by brother Margerum, of Spalding; at half-past two, a sermon on "The *necessity* of a religious revival," by brother Moore, student at Bradford; at six in the evening, a sermon on "The *source* and *means* of a religious revival," by brother Stovel, of Little Prescot-street, London, whose connexion with the meetings proved a gratification to all the parties concerned, though it was not anticipated by any of them, being, as to all human arrangements, perfectly casual. The services of the Sabbath were closed by two or three of the members of the church offering solemn prayer to God.

Monday morning, at seven o'clock, a prayer-meeting; at half-past ten, a sermon on "The nature, the necessity, and the efficacy of prayer," by brother Dawson, of Newark; after this and all the other sermons, except those preached on the Sabbath, one or two short addresses were delivered. At half-past two, a sermon on "The nature and necessity of evangelical repentance," by brother Jones, of Horncastle. At half-past six, a public meeting, subject, "The obligation of Christians to seek the salvation of sinners, and the means they should employ for its attainment."

Tuesday morning, at seven, a prayer-meeting. At half-past ten, a sermon, on "Religious decision," by brother Stovel. At half-past two, a public meeting, subject, "Scripture questions;" Prov. xx. 9; Acts xvi. 30; James ii. 14; Heb. ii. 3; Matt. xx. 6; Matt. v. 47. At half-past six, a public meeting, subject, "The vast importance of immediately seeking the salvation of the soul."

Wednesday morning, at seven, a prayer-meeting. At half-past ten, a sermon to young people, by brother Margerum. At half-past two, a public meeting, subject, "Scripture truths;" 1 Cor. iii. 7; 1 Tim. vi. 6; John v. 40; 2 Cor. v. 10; Gal. vi. 7; Prov. xiii. 4. At half-past six, a public meeting, subject, "The inestimable advantages of early piety."

Thursday morning, at seven, a prayer-meeting. At half-past ten, a sermon to the aged, by brother Rowe, of Cillingholme. *At half-past two*, a public meeting, subject, "Scripture exhortations;" Isa. i. 18; Matt. xxvi. 41; Gen. xix. 17; Isa. lv. 6; Eccles. ix. 10; Matt. v. 16. At half-past six, a public meeting, subject, "Addresses to different characters:—the careless sinner—the serious inquirer—the true Christian—the religious formalist—the backslider. This meeting was commenced with a brief exposition of the twelfth chapter of Romans, by brother Stovel.

Friday morning, at seven, a prayer-meeting, to commend our brethren to God, and implore a divine blessing to attend the services.

I have thus stated the particulars of our services, because several of my brethren wish to be in possession of them; and also, because it is impossible for others to form a correct opinion of the meetings, if they do not know the plan we adopt. It is right, however, to observe, that the arrangement is left entirely to the pastor of the church; and that the above is, in several respects, different from that which has been adopted in other places.

The meetings are not at all sectarian, but devotional and practical; orthodox Christians of all denominations may unite in them without any offence to their sectarian prejudices; and this union was happily seen in our meetings. Neither are the meetings at all secular; no collections are made. The travelling expenses of the ministers, and the expenses of printing, are defrayed by a private subscription among the members of the church.

There is one feature of the meetings which I deem particularly important to be stated, as there is reason to fear many who have not had an opportunity of attending them are much mistaken on that point. A strict attention is paid to the apostolical injunction, "Let all things be done decently and in order." The speeches are characterized by deep solemnity and tender affection; equally remote from a dull prosing formality on the one hand, and a ranting vehement declamation on the other. The whole services are conducted with so much seriousness and decorum, as to give no offence to a sincere Christian of the correctest taste and soundest judgment. It is true, there is frequently considerable excitement produced, but it is just that kind of excitement which every sober-minded Christian loves to behold; the softening, melting influence of divine truth on the heart, prostrating the whole soul before God in deep self-abasement.

In speaking of the results of the

meetings, it may be proper, first, to remark on the attendance. It was supposed by many, that it would be impossible to raise congregations for so many services in immediate succession; the result, however, proved that this fear was not well founded. The congregations were larger than any had ventured to anticipate. Each service was more numerously attended than that of the same hour on the preceding day. The last morning prayer-meeting was, at least, six times as large as the first, although the first was held on the Sabbath morning, and the last on the morning of the market-day. And the general opinion is, that the meetings might have been protracted for several more days, without any fear of diminution, could the ministers have continued with us.

One result of our meetings was, an unusual degree of spiritual enjoyment amongst the people of God. Several Christians, of different denominations, and of considerable standing in the church, have, with tears in their eyes, declared to me, that they never before experienced so much delight in the service of God. One of our members said to me, "I have been a professor of religion for twenty-four years, but I never experienced any enjoyment in the ways of God equal to that I have felt during these meetings." And in this feeling our brother Stovel appeared fully to participate, for in his last address he very pathetically and devoutly expressed his gratitude to God, for having afforded him the unanticipated pleasure of attending the meetings. Indeed, the unusual seriousness of the meetings, the fixedness of the attention, and the profusion of tears, bespoke the presence of God, and the delight of his people.

Another important result of the meetings is, a very visible improvement in the professors of religion—in their tender regard for the welfare of immortal souls—in the spirituality, fervour, and appropriateness of their prayers—and in their desire to promote the glory of God, by their individual efforts to extend the kingdom of the Redeemer.

Another important result is, that deep impressions have been made on the minds of many who were living in the total neglect of religion; several instances of which might be mentioned, were it expedient.

A fear of extending this report to too great a length for your pages, has led me to be as brief as possible. Should any of our churches be induced, from *this very scanty* report, to adopt similar *meetings*, and find them as profitable as it has been our happiness to experience them, it is my sincere desire, that all the glory may be given to Him to whom it is due. J. Craps.

Lincoln.

A BRIEF HISTORY OF PROPOSED ENACTMENTS RELATIVE TO THE OBSERVANCE OF THE SABBATH.

The motion of Sir Andrew Agnew, Bart., supported by Mr. Evans, "That a select Committee be appointed" to inquire into the laws and practices relating to the observance of the Lord's day," was introduced into the House of Commons and passed July 3rd, 1832. The Report which resulted from this inquiry ought to be carefully perused by every minister of the gospel, and every influential Christian throughout the British Empire. Nor will it be possible, we apprehend, to rise from the perusal without the painful conviction, that in this nominally Christian country the desecration of the sacred day has alarmingly increased. When it is considered the connexion which subsists between the profanation of the Sabbath, and the moral character of a nation; between contempt for the divine authority and claims, and a disregard of all the rights and obligations of social and civilized life; the evil must be regarded as of an awfully portentous character. Without involving the question, as to the adaptation or safety of legislative interference in such matters; or of determining, in an article simply historical, what other mode would be best adapted to stem the course of this evil; it is impossible that any friend to his country, and to the souls of his fellow-men, can witness it, without the most painful solicitude, and a determination to employ every legitimate means within his power to counteract its progress.

March 19th, 1833. The above Report was brought under the notice of the new parliament, and subsequently Sir Andrew obtained leave to bring in a bill "to amend the laws relating to the Sabbath-day." This bill was intended to *prohibit* all the labour of artisans and manufacturers, all engagements in secular concerns that were at all avoidable, and all buying and selling on the Sabbath; and to manage the payment of workmen so, beforehand, that traffic on the Lord's day might be rendered quite unnecessary, and the intemperance and lewdness inseparable from the present system, thereby prevented. The provisions of this bill were

also extended to the prevention of all sorts of public amusements. Travelling, except in cases of absolute necessity, driving cattle, plying barges, lading and unlading vessels, holding vestries or public meetings, corporation, political, or commercial, on the Lord's day. In the preamble to this bill, which was partly taken from the act of Charles I. it is said that "it recognizes clearly and strongly *the duty of observing the Lord's day*, as the principle on which the measure is proposed; and proceeds to state that it is the bounden duty of the legislature to protect every class of society against being impelled to sacrifice their comfort, health, religious privileges, and conscience, for the convenience and enjoyment, or supposed advantage of other persons."

This bill, as was generally anticipated, was lost on the second reading, May 16, 1833, the number of voters being,

For going into a Committee 73
Against it 79

Rejected by a majority of . . 6

June 10th, 1833, Mr. Peter obtained leave to bring in a bill "to amend and consolidate the several acts relating to the observance of the Lord's day," which shared the fate of its predecessor, and was lost on the second reading.

March 11th, 1834. Sir Andrew Agnew again obtained leave to introduce a bill, which with a few alterations was similar to the one rejected in May last. It was proposed to be read a second time on the 30th of April, when it was brought under the discussion of the House, if that which consisted more in ridicule than in reasoning can be so denominated. The result, however, was fatal to Sir Andrew's pious but ill-judged efforts.

Against the measure . . 161
In its favour 125

Lost by a majority of . . 36

May 5th. Mr. Hesketh Fleetwood proposed to the House a bill "to facilitate and promote the better observance of the Lord's day," which was read a second time on the 21st. The three principal features of this bill were, to prevent all process of manufacture on the Sabbath, the opening of public houses during certain hours of that day, and to put a stop to all Sunday trading. In his address Mr. F. stated that the solicitude of the public for legislative interference on this subject had been fully evinced by the presentation of 1273 petitions, bearing 277,000 signatures. Mr. O'Connell proposed, as an amendment, "that the bill be read a second time that day six months."

For the amendment . . 77
For the original motion . . 45

Rejected by a majority of . 32

On the same evening, May 21st, Mr. Poulton's Sabbath Observance bill was read a second time. It had been introduced into the House, and read a first time on the 14th. It was a sort of abridgment of Sir Andrew's; and, being more limited in its provisions as well as more lax in its principles, it was not quite so obnoxious to the anti-religious party.* It did not pass into Committee, however, without opposition. Sir W. Molesworth divided the house on this occasion, when there appeared,

For the second reading . . 52
Against it 12

Majority 40

This bill was greatly neutralized in its progress through the Committee. On the 26th June, the chairman brought up the report, and moved "that it be read on Monday next," when Mr. O'Connell proposed, as an amendment, "that it be read that day six months."

Against Mr. O'Connell's Amendment 71
In its favour 26

Majority 45

Other divisions took place in the opposition which the bill had to encounter, ere it reached the third reading. This occurred on Friday, July 12th, when Mr. Potter moved "that the bill be read a third time that day six months." The House then divided, and the result was

For the third reading . . 57
For the amendment . . 24

Majority 33

Mr. Cayley then proposed a clause by way of rider: "That nothing in the Act should extend to prevent any games or exercises in the open air, such games not being played in the time of Divine service, and not being played for money, or on the premises of ale or beer-houses."

Mr. O'Connell, and several other members, spoke decidedly in favour of the clause, and on a division the numbers were,

Ayes 37
Noes 31

Majority 6

* Mr. Poulter opposed the second reading of Sir Andrew's bill, and observed that "he saw no harm in playing at cricket, after evening church, and he did not regard the decalogue as a law to Christians."

The House then divided on the question "that the bill do now pass," when there appeared,

Ayes 31
Noes 35

and the bill was thrown out by a majority of four votes.

On a general view of the progress and results of these parliamentary efforts, it is obvious, that a conviction of the necessity of legislative interference, in some way at least, has been gaining strength; and had the talent within the House, been equal to the support derived from petitions out of it, the issue would have been less doubtful: as it is, the object, for the present at least, has failed; and neither the friends nor the enemies of legislative interference have gained reputation by the contest, or exhibited themselves to advantage in the eyes of an enlightened nation. In Sir Andrew and his supporters, piety has unhappily been dissociated from wisdom; while some of their most prominent opponents, by the irreligious flippancy with which they treated the subject, have evinced a lamentable destitution of both.

DISSOLUTION OF THE ADMINISTRATION.

Our readers well know that it is not usual with us to divert their attention from religious topics to those of a political character. In proportion, however, as any event has a prospective bearing on our sacred, as well as our civil and social rights, it ceases to be merely political. The church has an interest in the movements of the Government as well as the world; and cannot regard with indifference any change in its administration, which may be likely to impede the free and unfettered propagation of evangelical truth. Without pretending to discover the motive which induced the change, or the mode by which it has been effected, there is a suddenness and a mysteriousness in the affair which cannot fail to impart to it an ominous and suspicious appearance. The policy of a government is sufficiently indicated by the character of its agents; and, in this respect, coming events sometimes cast their shadows before them. We doubt not but infinite wisdom will overrule it for good; but, so far as human agency is concerned, its origin at present is not to be traced;—while, with regard to its issues, it is a cloud of impenetrable darkness.

We will proceed however to record the event in the language in which the *Patriot* has announced it to its readers.

"On Saturday, the 15th, the astounding intelligence fell upon the metropolis like a thunder-bolt, that the King had turned out the Ministry; and we have now to announce that his "Highness" the Field Marshal Chancellor Duke of Wellington has acceded to the military dictatorship of these realms. No resignation had been tendered by Lord Melbourne; no schism existed in the Cabinet; no dissatisfaction had been expressed in the highest quarter at the course which the Government was pursuing; there was no ominous note of warning. Although the mine had been long prepared, and the train laid, the firing of it had been left to be determined by occasion or cccident, so that the explosion, when it actually came, was a surprise even to the engineer.

"It has the suddenness of an act without adviser, without motive. Lord Althorp becomes a peer, and a new Chancellor of the Exchequer must be appointed. Ergo, there must be a violent transition to an opposite system of government! Earl Spencer's death thus becomes the alleged cause, the actual pretext, of a revolution,—of that worst species of revolution, a restoration,—of that worst species of restoration,—the recal of an anti-liberal, inveterate, incurable faction to the helm from which they had retired in despair before the indignant voice of the people. Here is what metaphysicians would call sequence without causation. There is no rational link between the royal determination and the alleged cause. But the more unadvised, and sudden, and irrational the act of the Royal Prerogative may seem, viewed merely in connexion with the occasion, the more obvious and certain is it, that it was the result of advice sedulously instilled, and of a determination which only slumbered. The King has been deceived. Who are the deceivers, may be inferred from the representation of the Tories, that the *people* have dismissed the Reform Government. It is for the people to disprove this assertion. The faults of the Grey Cabinet, which occasioned the delays of last session,—the dissensions between the great leaders of Reform, such as Durham and Brougham, which have encouraged the Tories in their manœuvres by giving the appearance of division to the liberal camp;—all these things will be forgotten in the great and all-absorbing question, whether this great country is to be governed upon the principles which have secured our civil and religious liberties, the principles which have given birth to all that

is valuable in our institutions, and which were working the reform of all that, through lapse of time or corruption, requires modification;—or upon the principles of an aulic council or a military camp.

"If to be forewarned is to be forearmed, the result depends, under Divine Providence, upon the sound-hearted, religious, and enlightened portion of the British community. We have no fears as to the ultimate issue. We pray to God that we may not have to attain it through scenes of popular commotion and party conflict, which will strain the whole fabric of our social system, and shake the pillars of the state."

With a promptitude and decision befitting the occasion, the United Committee of the Metropolitan Dissenters assembled at Dr. Williams's Library, Red-cross-street, on Tuesday the 18th, and passed the following Resolutions:—

HENRY WAYMOUTH, Esq., in the Chair.

"Resolved,

"That, while this Committee bows to the exercise of the Royal Prerogative, they have learned with feelings of unfeigned and profound regret, the sudden dismissal from His Majesty's councils of his late confidential advisers; entertaining, as they do, a cordial approbation of the general measures of their administration, and confiding in their principles as the sincere friends of civil and religious freedom.

"That, while this Committee cannot but express their disappointment and sorrow that the just claims of Protestant Dissenters have hitherto been postponed, they are convinced that such delay, on the part of His Majesty's late Government, arose chiefly from the obstructions to which they were subject, both from ecclesiastical and political opponents. The regret which this Committee feels at the dismissal of the late Administration is also greatly aggravated by the assurance, that it has occurred at a moment when its members were preparing the means of Redress for the chief practical Grievances of which Dissenters complain.

"That, in the probable event of a general election, this Committee confidently anticipates, from the Protestant Dissenters throughout the empire, the most decided and uncompromising opposition to that political party, who have avowed themselves the unflinching opponents of their interests, and whose speeches and votes, on the Bill for the admission of Dissenters to the Universities, ought *never to be forgotten*. And, in the *event of such election*, this Committee relies also on all classes of Dissenters, for the *immediate* adoption of measures best calculated to insure the return, as representatives to Parliament, of men liberal and enlightened in their views, the tried friends of religious liberty, national improvement, and universal freedom.

"That this Committee pledges itself to persevere in seeking the full and immediate relief of the practical grievances of Protestant Dissenters upon the principles they have repeatedly avowed.

"That these Resolutions be published in the usual public journals."

CHAPELS OPENED

HALIFAX.

On Wednesday, Sept. 10th, a neat and commodious Baptist chapel was opened at Halifax. At half-past ten the Rev. J. Pridie (Indep.) commenced the services by reading and prayer; and Rev. S. Saunders, of Liverpool, preached from Ps. lxv. 4. The afternoon service was commenced at half-past two, by the Rev. J. Yeadon, of Horsforth; and the Rev. J. Acworth, A. M., of Leeds, preached from Ps. cxxxii. 1—5. At half-past six in the evening, the Rev. A. Ewing, A. M. (Indep.), read and prayed; and the Rev. R. Fletcher, of Manchester (Indep.), preached from Numb. x. 29. The day was exceedingly unfavourable, but the congregations were good, and the collections amounted to £94.

On the following Lord's-day, Sept. 14th, three sermons were delivered in the above chapel. The Rev. S. Saunders preached in the morning, from Rev. xxi. 1; and in the evening, from John xxi. 15—17. In the afternoon, the Rev. Dr. Steadman preached from John iii. 30. The collections on Lord's-day amounted to £106, making, with the amount collected on the day of opening, £200. The erection of this building, which will accommodate about 700 persons, besides room for a considerable Sunday-school, it is expected will cost nearly £1,600; towards which, the friends of the interest have contributed upwards of £900. Since the opening of the chapel the congregations have far exceeded the most sanguine expectations of its friends.

LYDNEY, GLOUCESTERSHIRE.

A neat and convenient meeting-house, erected at Lydney, Gloucestershire, for the use of the Baptist congregation in that village, was opened for divine worship on Wednesday, October 22, 1834. The morning service was commenced

by the Rev. John Fry, of Coleford, who read the Scriptures and prayed; the Rev. Samuel Nicholson, of Plymouth, preached from Ps. lxxxvii. 5, 6; and the Rev. John Davis, of Bristol (Indep.), concluded with prayer. In the afternoon, the Rev. J. H. Thomas, of Trowbridge, preached from James i. 5, 6. Prayer was offered at the commencement of this service by the Rev. J. Glanville, of Dursley, (Indep.); and at its close by the Rev. E. A. Claypole, of Ross. In the evening, after reading and prayer by the Rev. W. Williams, of Ryeford, the Rev. John Davies preached from John xxi. 17: "Loveat thou me?" and the service was closed with prayer by the Rev. John Jones, of Blakeney.

The congregation, in the evening, being much larger than could be accommodated in the new place, an additional service was held in the old meeting-house, where the Rev. Evan Probert, of Eastcoombs, read the Scriptures and prayed; and the Rev. Samuel Nicholson preached from Luke xv. 17—19, and concluded in prayer. The hymns were read by Messrs. Thos. Nicholson, of Lydney, Williams, Wright, of Lydbrook, Probert, Jones, of Newent, S. Nicholson, Fry, Thomas, and S. Taylor.

A numerous and respectable company dined together at the Lydney Inn. After dinner, contributions were announced from the Rev. Isaiah Birt and many other friends, amounting to upwards of eighty pounds, and fifty pounds were collected at the close of the services.

The circumstances of the Lydney congregation rendering it impracticable for them to adopt the usual plan of making personal application for assistance, their case has been presented by letter in various quarters, but hitherto only three donations have been received. More than three-fourths of the whole sum expended having been raised in the immediate neighbourhood, it is hoped friends at a distance will aid in the liquidation of the remaining debt; and it is the more necessary that this should be effected speedily, from the circumstance that the new place is already so thronged that it is probable further accommodation must shortly be provided, by the erection of a vestry and gallery.

Contributions may be forwarded to Mr. T. Nicholson, Lydney; or to either of the following ministers, by whom this case is cordially recommended:—*the Rev. John Jones, Blakeney; the Rev. Isaiah Birt, Hackney; the Rev. John Fry, Coleford; and the Rev. S. Nicholson, Plymouth.*

ORDINATIONS.

ROMNEY STREET, WESTMINSTER.

On Tuesday, the 7th of October, the public settlement of Mr. Samuel Hewlett, late of Reading, as the pastor of the church of Christ meeting in Romney-street, Westminster, took place.

The service was commenced at two o'clock, with reading and prayer, by Mr. Stenson, of Chelsea; Mr. Cox, of Woolwich, stated the nature of a Gospel church, and asked the usual questions. One of the deacons gave an account of the leadings of Providence in reference to the connexion between Mr. Hewlett and the church. Mr. H. then gave an outline of his experience and call to the ministry, with his confession of faith. Mr. Peacock, of Goswell-street, offered the ordination prayer; and Mr. Pritchard, of Keppell-street, delivered a most solemn charge to the pastor, from Ezek. xl. 4. In the evening an appropriate sermon was preached to the people, from Eph. v. 1, 2, by Mr. Comb, of Oxford-street. Messrs. Denham, of Unicorn-yard; Broad, of Kensington; Dovey, of Bermondsey; and Hamblin, of Walworth; took parts in the services of the day, which were well attended.

PERTH.

On Thursday, the 30th of October, Mr. R. Thomson, formerly Home Missionary at Walsingham, Durham, and pastor of the Baptist church assembling there, was publicly recognized as pastor of the Baptist church assembling in South-street, Perth. A meeting for fasting and prayer, was held in the forenoon, at which Mr. M'Millan, of Stirling, presided, and the recognition of the pastor took place. In the afternoon Mr. D. M. Thompson, of Greenock, preached from Rev. ii. 23, (middle clause), and in the evening Mr. M'Ewen, of Tullimet, delivered a sermon appropriate to the occasion, from Exod. xxxiii. 16.

TULLIMET, NEAR DUNKELD.

On Thursday, the 23rd of October, Mr. John M'Ewen was publicly ordained pastor of the Baptist church assembling at Tullimet, near Dunkeld. Mr. Thomson, Baptist minister of Perth, asked the usual questions, offered the ordination prayer, and delivered an address to the pastor, from 1 Tim. iii. 1. Mr. M'Lean, (Indep.,) of Aberfeldy, preached to the church, from 1 Thess. v. 12, 13, and concluded the interesting services of the day.

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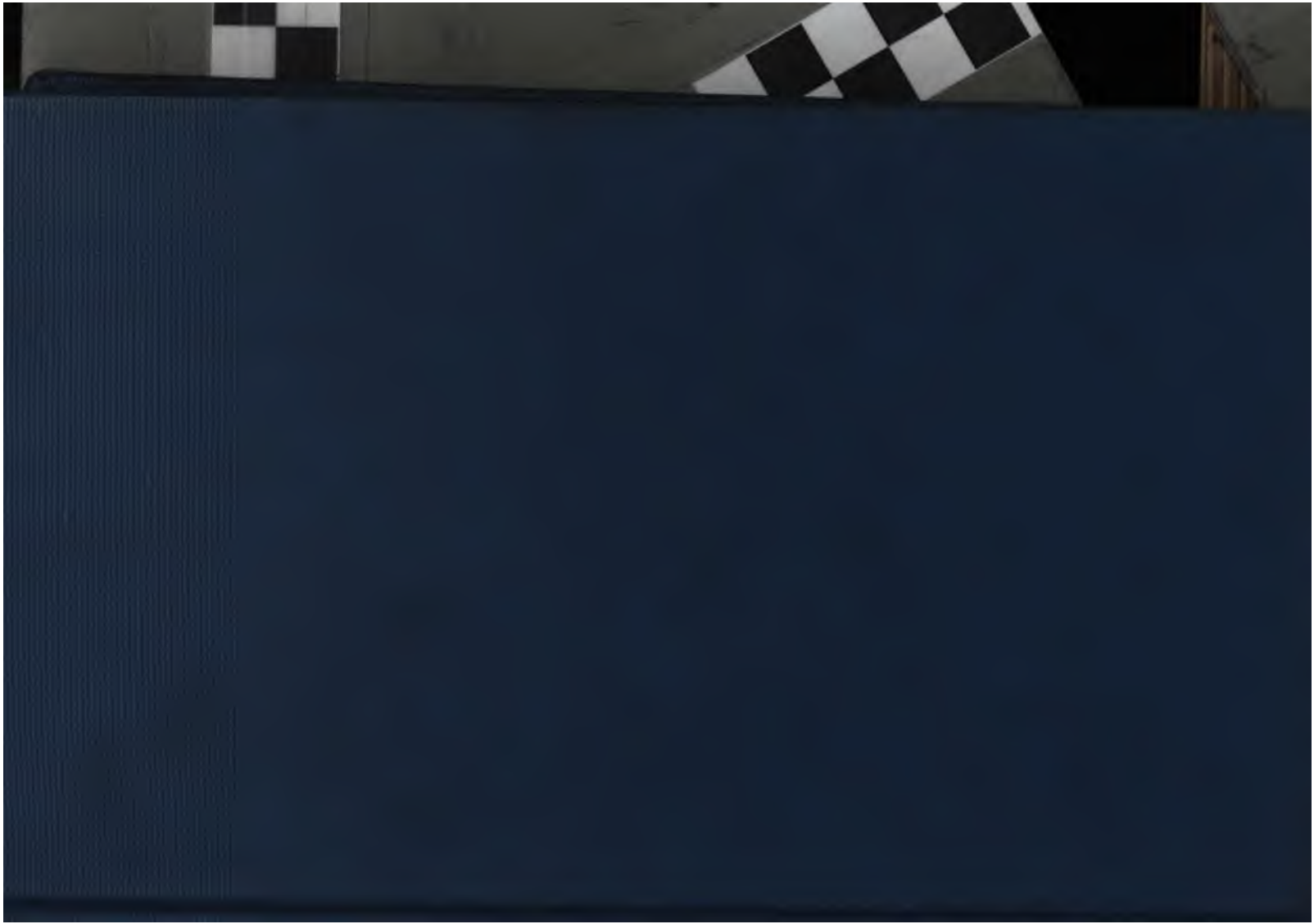
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